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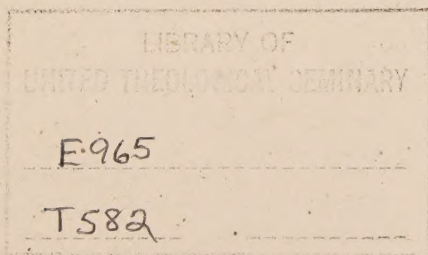
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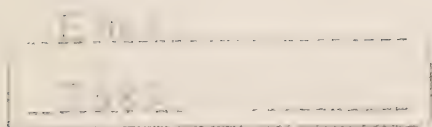
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W. D. HUGH



THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN *Time and Tide* of 17th August, C. S. LEWIS has an interesting and suggestive note on Chivalry. He seeks to distinguish and isolate that particular conception of the man *comme il faut* which was the special contribution, so he avers, of the Middle Ages to our culture. He begins happily by quoting from Malory the tribute to the dead Launcelot: 'Thou wert the meekest man that ever ate in hall among ladies; and thou wert the sternest knight to thy mortal foe that ever put spear in rest.' And he asks us to observe the relevance of this double demand on human nature, of this paradoxical ideal of meekness and sternness, to the modern world.

The perpetuation of the chivalrous tradition he regards as the one hope of our modern world. If it is not possible to multiply men who combine the two sides of Launcelot's character—meekness with sternness, humility and forbearance with valour—then all talk of lasting happiness or dignity for human society is 'pure moonshine.' And the chivalrous sentiment suffers among us from two opposite reactions or tendencies. One is to scout it as part of the false glamour of war. The other is to scout it as weak and really unheroic. 'These two tendencies between them weave the world's shroud.'

But 'happily,' it is added, 'we live better than we write, better than we deserve. Launcelot is not yet irrecoverable.' We have discovered since this war began that, on the one hand, the heroic virtues are still unimpaired in the younger generation, and,

on the other hand, along with sternness there is much meekness: 'from all I hear, the young pilots in the R.A.F. (to whom we owe our life from hour to hour) are not less, but more, urbane and modest than the 1915 model.'

While, then, there is still life in the chivalrous tradition that has come to us from the Middle Ages, how is that life to be maintained? The answer offered to us is this. We must cherish the knowledge that the knightly character is a work not of Nature but of art; 'of that art which has human beings, instead of canvas or marble, for its medium.' And we must do more than cherish this knowledge. But as to what in his opinion that more is, the writer of the note does not enlighten us.

However, we are grateful to him for his reminder of the value of the chivalrous sentiment and of the necessity of its perpetuation. In describing the knightly character as a work of art he supplies a hint to the Christian expositor. It should be remembered that the ideal of chivalry was conceived under the auspices of the Christian Church. In riding abroad upon his adventures the ideal knight was at once redressing human wrong and upholding the Christ. Thus the knightly character might be described as blended of Nature and grace, the artist being God, Nature His material, and grace His instrument.

But as there is no specialized class among us—as

in previous centuries—to keep alive the vestiges of chivalry, how is the people to be saved from the extremes of brutality and softness, ferocity and cowardice? Here again the Christian expositor might add a word.

It is for the Christian Church to vindicate and assert in a classless society the ideal of mediæval chivalry. True it is that some among us, even in face of the present wrong and aggression, advocate the martyr-spirit of the Early Church. But most of those who bear Christ's name advocate a more natural kind of realism. It is not regarded as of the divine intention that grace should drive out Nature. In the battle for righteousness, whether waged with arms or without them, grace and Nature should be blended together, so that meekness may not become soft and cowardly nor sternness brutal and fierce. Yet both meekness and sternness are needed if the Kingdom of God is to be advanced.

It must be added, in case of misunderstanding, that only in the last resort does Christian chivalry take up arms. Evelyn Underhill has truly said that 'the real victories of the Spirit are seldom won on battlefields, and a religious revival inspired by the practical needs of the present moment, though it might have many Old Testament or even Moslem characteristics, would be something less than Christian.'

The world crisis of to-day calls for hard, sustained and revolutionary thinking. To none does this call come with more urgency than to Christian people. A new age is dawning and much that is old and venerable is doomed to pass away. We must be ready to re-examine the articles of our creed and see that the foundations of our faith are firm. We must strive to bring the social order into closer harmony with the will of Christ and be ready to welcome any change in that direction however drastic.

To this end we must have food for thought and stimulus to our minds. It is, therefore, all to the good that there should be issued a series of

'Christian News-Letters' and 'News-Letter Books' whose design is to 'assist thought upon the relations of the Christian faith to present problems.' But such writing to be of value must be constructive and not merely critical, sane and practical rather than denunciatory. It must not follow the method of the party politician who, having denounced the whole policy of his opponents, offers no policy of his own except in high-sounding words about justice, freedom, and equality which ignore practical difficulties and lead us nowhere.

This criticism is suggested by reading the most recent issue of this series, *Christianity and the Machine Age*, by Mr. Eric GILL (Sheldon Press; 1s. 6d. net). It is written with intense vigour and conviction. It is highly stimulating and provocative. But it is too dogmatic and indeed oracular, every sentence being promoted to the dignity of a paragraph. And it is altogether one-sided.

The author begins by asking 'What is Christianity?' His answer is, 'Christianity is the religion of poverty. . . . Whatever may be said about Christianity in other respects, this at least is clear, crystal clear, clear as the stars: Christianity is the religion which blesses poverty and blesses the poor.' Again, 'It is the blessing of poverty which is the central fact of Christian sociology.' Now it is one thing to say, as Jesus did, 'Blessed are the poor in spirit (or the poor), for theirs is the kingdom of heaven,' and quite another thing to say, 'Blessed be poverty.' Jesus gave solemn warning of the spiritual dangers accompanying the possession of riches, but He never remotely suggested that His disciples should sit down in a loincloth and spin like Gandhi. Yet this is what the present writer means, if he means anything at all.

Having thus defined Christianity as the religion of poverty he launches out into a fierce attack on 'capitalist-industrialism.' He includes in the sweep of his denunciations all machinery and all machine-made things. His criticism frankly becomes a caricature. 'Machines of their very nature are, and must always be, comic—i.e. laughable, absurd, ludicrous . . . the locomotive is a comic version of

the dray horse.' In other words, to put a yoke upon the neck of a noble animal and from the wild freedom of the prairie to reduce it to the drudgery of a dray horse is beautiful, but to harness fire and the power of steam to man's use is ridiculous and wrong! It is not simply the abuses of the system which are here denounced, such as the prevalence of the gain motive, the undue acquisition of wealth, monotony of labour, the prostitution of scientific discoveries to destructive ends. The whole system is declared to be sub-human, despicable, and degrading, and altogether incompatible with Christianity.

Christian thinkers are not called to be defenders of 'capitalist-industrialism' or admirers of 'the machine age,' but they are required to be fair-minded in their criticisms and to preserve some historical perspective. It is not too much to say that the human race has lived by its inventiveness, by brain work far more than by hand work, by subduing Nature and harnessing its powers to his service. If man is now called to turn back upon his tracks the question rises, how far back is he to go? Is he to dispense with all machinery and return to the primitive state? But even the primitives have their machinery—the plough and the loom, the canoe and the fishing net. Stewart of Lovedale used to point out that the common spade was an instrument requiring skill for its handling as anyone could find out by putting it into the hands of a raw native.

It is easy to picture the world before the machine age as a happy Arcady where every worker was an artist rejoicing in the work of his own hands, but such pictures are entirely fanciful. Life in those days was exceedingly bare and hard; the mass of the common people lived in drudgery or actual slavery. It may be argued that without the invention of machinery to lighten labour human slavery might not yet have been abolished. This argument, however, would have no weight with the present writer who seems to think that things could not possibly be worse than they are in our time. 'For the main idea of Capitalism being what it is (the profit motive), and its instruments being what they are, the development of its method has been more damaging

to the human spirit and to the expression of that spirit in human works than any slavery of the past.'

Our age is commonly dubbed 'the Acquisitive Age' and condemned as such, but man has in fact always been an acquisitive creature. Doubtless in our time he has found means for acquiring things on a bigger scale than formerly, but he has always had the hunger to acquire. His spirit in this respect has not changed or deteriorated in modern days. Even in Bible times we read of the miser hiding his treasure and the rich fool building ever bigger barns to hold his surplus crop, and we hear bitter curses pronounced upon those who add field to field and who withhold their corn from the people in time of famine. It is, to say the least, doubtful if our Lord would have seen any greater sin in the more complex exploitations of to-day. There is the same state of mind, the same sinful lust to possess in the one case as in the other. And nothing in the teaching of Jesus is clearer than this, that He had regard not so much to the magnitude of the outward act but primarily to the inward disposition and state of the heart. We may take it then that His judgment would be that the cares of this world and the deceitfulness of riches choke the Word in our acquisitive age as in all times past.

We do not know to what extent the writer of this book suffers himself to be entangled in the 'sub-human and degrading' machinery of this age. It is evident that he has made use of the 'despicable' machinery of the printing press to broadcast his views. One would venture to suggest that he ought in consistency to restrict himself to a garment of camel's hair with a girdle of skin about his loins and a diet of locusts and wild honey. But in all seriousness we must enter a protest against identifying our Christian faith with these wild diatribes against our age. We believe our faith to be reasonable and such as can commend itself to thoughtful men. Heat is no substitute for light, and surely this bewildered and tortured world needs above all things light and guidance, healing and help rather than shattering denunciation. Christ is the light of the world and He came not to condemn the world but that the world through Him might be saved.

Constructive Theology.

XIII. Providence and Prayer.

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CHRISTIAN belief in Providence and the practice of Christian prayer are inextricably linked together. Prayer, like faith and love, it has been said, is 'robbed of eternal and ultimate significance unless the life we now live lies under the care and sovereign pity of the Father.'¹ Conversely, the offering of supplication and petition, so far from being superfluous, is natural and inevitable for those who believe that their actions fall within the control of God's providence. The difference between Christian conviction regarding Providence, moreover, and the teaching of non-Christian faiths is no less clear than the contrast between prayer within the Christian Church and prayer elsewhere. If it be true that in polytheistic religions the problem of evil hardly seems to exist, it is manifest that belief in Providence is also absent. 'The gods are in the main nature divinities, and the destroying as well as preserving powers of nature are mirrored in the pantheons, and simply accepted and dreaded.'² With monotheism, Dr. Cairns points out, difficulties began to appear, but it was not until the gospel of the love of God had been proclaimed that the problem of suffering became urgent. Only through Christian teaching have men been led to ask the questions which they challenge Christianity to answer, and it is all too clear to-day that with the attempt to crush out Christian faith there goes an insensitiveness to cruelty and wrong which Christianity has held in check. So it is also with the practice of prayer. "Prayer" outside the range of Biblical religion and within it are not the same, though the term "prayer" occurs in both instances,³ but it does not follow that prayer is easier for the Christian than for the worshipper who feels that his wayward god must be cajoled or bribed to exercise his power aright. The offering of supplication and of petition, particularly, presents problems which Christian faith has itself created. Is there any need of asking, either for ourselves or for others, if God in His love is both willing and able to bestow, and

knows better than we what it is good for us to have? Such questions can be raised only by Christian teaching, and yet there remains no doubt that in Karl Barth's phrase, 'the church, by praying and praying thus, declares that she puts her trust not in herself but in the comfort and hope, whose name is Jesus Christ.'⁴

The close connexion between Providence and prayer, as well as the reality of the problems which belief in both must encounter, becomes specially manifest in times of crisis. Difficulties raised by individual experience or a world situation may cause not a few to lose faith and condemn others to long times of perplexity. None the less the urgency of the hour and the deep personal concern of many in issues which cannot be ignored may well lead to a new seeking after truth and an earnest yearning for the assurances of religion which, no less than the temptation to doubt God, presents to the Church both a challenge and an opportunity.

It is important, then, to remember that our thought about Providence and prayer cannot be separated from our Christian faith as a whole, for it is here that the difficulties of many begin and that the convictions of others may be strengthened. If we rely on Christ as the author of our salvation shall we not take Him at His word when He speaks to us of God's care? If we bow in adoration before the mystery of divine holiness revealed in Christ or render glad thanksgiving for the unfolding of God's love in His life and death, why should we hesitate to take seriously our Lord's teaching about supplication and intercession? The vice of 'Providentialism' which becomes 'an excuse . . . for not taking action when we are lazy; or, more rarely, for justifying the action we do take when we are energetic'⁵ is as much out of keeping with the teaching of the Bible concerning Providence as a magical endeavour to compel the deity to accede to our own desires is alien to the spirit of prayer in the name of Jesus. Yet we dare not ignore the insidious temptation to feel that Providence ought to do what we wish, and that we have a grievance

¹ H. R. Mackintosh, *The Christian Apprehension of God*, 220.

² D. S. Cairns, *The Riddle of the World*, 174.

³ H. R. Mackintosh, *Types of Modern Theology*, 187.

⁴ *The Word of God and the Service of God*, 244.

⁵ Julian Huxley, *Religion without Revelation*, 18.

if God does not exactly answer the prayers that we offer. All too easily we forget the Bible's insistence that our desires are often sinful and our prayers foolish. We assume too often that, in a given situation, God is on our side, when it may well be that we have not been obedient to Him and can be brought to realize the truth only by Providence dealing, as it seems, strangely with us until we learn to pray not with the self-confidence of the Pharisee, but with the Publican's cry of penitence.

Our questions about what God is doing to-day, indeed, can be answered only in the light of what He has done in the past and of the redemptive purpose of which the Bible is the record. It is foolish to try to grapple with our problems except with the clearest guidance, and for belief in Providence and for the practice of prayer alike that is to be found in the events to which the New Testament witnesses. God who so loved the world loves it still. God who was in Christ, reconciling the world to Himself, still cares for the men and women whom He seeks to be His own. Our interpretation of His providential care and of His answers to our prayers cannot ignore the dark facts of human sin with which Jesus came to deal—sin that in Denney's well-known phrase is 'as real as life or death, a gigantic problem alike for God and man.'¹ Nor must we fail to recognize the glorious triumph of Christ over all the powers of evil with whom He wages warfare on man's behalf. The foolish pessimism which forgets the victory of the Cross and of the empty tomb is as untrue to the Christian gospel as the disappointment which may result from a light-hearted interpretation of divine Providence or a careless thought of what prayer really means.

Of the working of Providence in a sinless world we have no knowledge. What we do know is the way of God with a world of sinners and how Jesus spoke of His own sufferings and of His death. It must needs be, He declared, for beyond the will of the men who betrayed, condemned, and crucified our Lord, and beyond His own readiness to die, there is something inexorable, belonging to the enduring purpose of God. What daunts and amazes us—as it must have amazed the disciples—is the sense of inevitability which Jesus manifests even in His willingness to lay down His life. His enemies could have no power at all against Him except it were given them from above, but this is the Father's will for Him and there can be no other way. Christ, said St. Paul, echoing His Saviour's words, must needs have suffered, and risen again

from the dead. 'His sufferings were not due to chance or human violence alone, but were events lying deep in the Providence of God.'²

It must needs be to reveal man's sin and the dreadful outcome of it. Here is something worse, not only in degree but in kind, than the worst that men can do to one another—the putting to death of the sinless Son of God. Man's rebellion against God has led to this and here, once and for all, for all to see, is the manifesting of sin's utter horror. There can be no other way for the Son of God than this. But, beyond this, it must needs be that Jesus lay down His life, that He may take it again, to unfold the love of God, to redeem men and deliver them from sin and death. The Cross is not only the exposure of their guilt but the overcoming of their foes. Here is revealed not merely the helplessness of men to set things right but the omnipotence of forgiving love. Not only is it expedient, as Caiaphas declared, that one man should die for the people—it must needs be if new hope and courage are to be brought to men, and sinners reconciled to God, and the triumph of His purpose at the last made sure.

Faith in Providence, it has been said, is the other side of Christian faith in redemption and cannot exist apart from it, and from these two familiar truths about the death of Jesus and His rising again we may find guidance for our own perplexities and for a sinful world that is yet under God's care.

It cannot but be that men in revolt against God bring sin and suffering upon themselves and upon others. We see the truth, exemplified for ever at Calvary, writ large in the history of the world and in the events of our own day. Providence cannot be called in lightly to safeguard the race from the consequences of its own folly. God's purpose for us is not security but salvation. His plan for the world does not end with the establishment of peace on earth, but with the bringing of the glory and honour of the nations into the holy city. Providence may offer to us marvellous deliverances and unlooked-for joys, but must convince us also of our sin and elicit that penitence of heart which is the condition under which alone we can receive forgiveness. Israel was led by the testimony of the prophets to see that only by way of doom and disaster could she be brought back to God. The Prodigal owed it to the providence of God that no man gave to him the husks that the swine did eat, that he might come to himself and seek pardon in his father's house. Always the

² Vincent Taylor, *The Atonement in New Testament Teaching*, 19.

¹ *Studies in Theology*, 94.

Bible insists, God, in His providence, may have to turn to what is His strange work that men may learn their helplessness and deepest need. It must be so, if the dreadfulness of sin is not to be concealed or men remain immune from its gravest consequences and therefore from that which may lead them to turn from it with horror in their hearts.

Yet through all the anguish of the world's life, and through the undeserved suffering which is the most terrible outcome of sin, God does not forsake His children. If He did not care enough for men to send His judgments abroad that the inhabitants of the world might learn righteousness then they could have little to hope for from His providence. Even in His judgments His love is manifest. 'Balzac,' writes Sir Herbert Grierson, 'feels no obligation to shield his heroes or heroines from the fiercest storms of life or to extricate them from their perils,' unlike Sir Walter Scott who 'played the part of a kindly providence to his children.' It may be true that in this Balzac portrays life more accurately than Scott, yet we dare not forget that the great assurance of God's providence is not that disaster never comes, or that sin's consequences are withheld, or that men in rebellion against God still live in peace—but that through disaster, suffering, and warfare His care persists. Israel in captivity found herself still in the hand of God who had covenanted with His people at the first. The Prodigal in the far country was still the father's son, and the father watched eagerly for his return. Nothing, says St. Paul, after naming all the happenings that make us question Providence, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. It is needful that man's helplessness be made plain and the folly of his pride exposed—but still, over the evil of the world, there watches the love that came into the world in Jesus, seeking to teach men with endless patience what is of true value and what they ought to cast away, insisting ever and again on the truth that their life is hid with Christ in God under a Providence that, in spite of their complainings, guards and keeps them more wondrously than they know. 'We believe that God presides over the destinies of nations as well as of individuals,' declares a pronouncement issued just before the war. 'When men in the grip of fear tend to rely on their own unaided strength and wisdom, the Churches must proclaim boldly and clearly, "The Lord thy God reigneth." They must proclaim that fact as a judgment, as a warning, and also as the basis of their faith and hope.'¹

¹ *The Churches and the International Situation*, 19.

Again, we have no knowledge of prayer in a world without sin. The petition for daily bread, which depends upon faith in God's providential care, accompanies the prayer for forgiveness which Jesus taught His disciples to use. It had been said that 'if prayer is the heart of religion, then petition is the heart of prayer.'² May it not also be that if petition is the heart of prayer, then the basic petition is for pardon? This is a prayer which all of us must utter if, under God's providence, we have come to realize our indebtedness to Him. This is an expression of our dependence upon God—the way prescribed by Him by which alone we can set ourselves in the way of His blessing. We must acknowledge our sinfulness and seek His mighty help, yet such prayer is never easy. 'For a hundred men who are not afraid of the exertion of labour, there are only a few who take upon themselves the strain of prayer. Most flee from it, are afraid of it, for who would not be afraid to be alone with God? The Publican who . . . could only sigh "God be merciful to me a sinner"—prayed. But the Pharisee . . . did not pray.'³ Those who have the experience of much forgiveness which leads to much love are led to understand God's ways so that their prayers become of more avail, the Spirit also helping their infirmities. Drawn near to God through Christ they are led by a deepening sense of His pardoning love to a fuller knowledge of what they ought to ask, and to an increasing wonder that men so helpless in face of the forces round about them should have this mighty instrument in their frail grasp. What we ask will vary with changing times and circumstances, but our confidence in prayer will grow ever greater with every experience of forgiveness, since we know that He who delivered up His own Son for us all will with Him also freely give us all things. Our fundamental prayer for ourselves and for others will be that by ways of God's ordaining we may be led to know ever more fully this amazing love. For those who do not yet believe we must pray that they may be brought, under Providence, to accept Him who on the Cross prayed, 'Father, forgive them; for they know not what they do.' 'My heart's desire and prayer to God for Israel is, that they might be saved,' wrote St. Paul, and still this prayer for others must be the burden of our intercession. Within it all other intercessions will have their place. Our prayer, says Karl Barth, may be that as political rulers a government may be set aside, without its 'ceasing to be intercession

² H. H. Farmer, *The World and God*, 129.

³ E. Brunner, *Our Faith*, 117 f.

for them personally before God, for their conversion and eternal salvation.’¹ For the world we must ask not merely that the havoc and suffering of war may be done away, but that men may be brought by God’s guidance to apprehend His glory and accept His ways. So Dr. C. H. Dodd has written that, ‘in the petition “Thy Kingdom come,” we bring *this* crucial moment into the context of God’s redemptive action, that His purpose in it may be accomplished. This prayer brings its own answer.’² Our petitions will be submissive to the divine will, yet just as our own experience of being brought near to Christ enables us to live better, so it teaches us to pray aright, with an understanding of the divine purpose which is the basis of availing prayer.

Those who bring to their belief in Providence and to their practice of prayer a sense of the abiding wonder of God’s way with sinners and with a rebellious world will be free from the disillusionment which easily dismays many whose religion is superficial and unreal. ‘No one in the glen had suffered so much as Marjorie,’ wrote Ian Maclaren of one of his characters, ‘and none was so full of peace.’ We know men and women whose trust in Providence remains unbroken and who do not falter in prayer, in spite of sorrow and loss—who are an example of deep-set faith to all round them. Mystery may remain and strange perplexities. It must needs be so, for our vision is dim and our minds slow to grasp the truth. How can this suffering avail? we ask. How out of the chaos and evil of the world can good ever be brought? It seems, sometimes, so hopeless—yet, surely it is not so hopeless as the way of the Cross must have seemed to those who watched Christ die. The prayer of Jesus in Gethsemane is evidence that part of His ordeal lay in this, that even He could not see with clear vision the way in which out of apparent disaster, victory was to come. How near to us this brings our Lord, and yet how far removed we are from One who went forward confident only in His Father’s care, praying not as I will, but as Thou wilt!

How could the Cross avail? If Christ had come down, as they declared, men might have believed, but dare one trust to a figure of such weakness, impotent even to save Himself? Yet the incredible thing took place. The Cross was the place of triumph; the empty tomb became the symbol of victory. The conviction by which the Church has lived and ever lives is that what is impossible with men is possible with God. In His providence and in answer to trusting prayer men’s fears have been disappointed and their hopes surpassed. It is not

for us to question God’s ways or demand complete knowledge of His every action. Nor is it for us to claim full understanding of how prayer works and how we can be led to co-operate with God and liberate in some way the divine energies which await our prayer. It is for us, rather, to rejoice that the power which changed the Cross from a symbol of shame to the sign of love, and brought Christ triumphant from the grave, still presides over the destinies of the world and of each soul, and ever shall. It is for us to accept Christ’s words concerning prayer as we accept His teaching about all our spiritual life, and to follow the example of those who have sought to pray always with all prayer and supplication in the Spirit, submitting ourselves to God’s judgment, but laying hold also upon His wondrous mercy and the power that can do for us above all that we ask or think.

It must needs be that we share in the burden which wrong-doing has laid upon the world. None can claim immunity from anxiety and fear, weariness and sorrow, yet none is outside the compass of God’s love. We are not to think in terms of an isolated event in the individual’s life, however bewildering, or of one phase of history, however dark and menacing, but in the light of God’s eternal providence and Christ’s command to watch and pray. It may not be for us to set the whole world right, to decide great issues or devise far-reaching schemes for reconstructing civilization on new lines. We are called to live as followers of Jesus Christ in the circumstances in which God has set us to be His, and this demands that we trust in Providence and be diligent in prayer. We have the assurance that God’s care of us is real in the deepest sense that all the precious things we commit to Him are kept secure whate’er betide. Prayer offered in the secret place of the Most High enables us to dwell under the shadow of the Almighty. If the revelation of God’s great redeeming act be the source of our belief in Providence and our practice of prayer we have all we need to know for peace of heart and quiet endurance, for the encountering of trouble and distress, for all that life and death alike can bring. The Providence in which we trust here will not forsake us hereafter. Our prayers ascend to the Lord who sitteth King for ever. ‘The start was good, if it was Christ’s redemption. The way is good, if it is the way of obedience and communion. But the end is best . . . There are endings which are hopeless as midnight. But there are endings among the things which eye has not seen nor heart conceived, but which God hath prepared for them that love Him.’³

¹ *Op. cit.*, 230 f.

² *History and the Gospel*, 177.

³ Alexander Smellie, *In the Hour of Silence*.

Literature.

THE BIBLE AND ARCHÆOLOGY.

IN a compact and beautifully illustrated volume, *The Bible and Archæology* (Harrap ; 15s. net), by Sir Frederic Kenyon, G.B.E., K.C.B., F.B.A., F.S.A., sometime Director and Principal Librarian of the British Museum, and formerly President of the British Academy and of the Society of Anti-quaries, we have one of the most masterly and accurate surveys of the results of archæological discoveries during the last hundred years, as they apply to the Bible. Such a volume, coming, as it does, from one who has had forty years' experience in the British Museum and who has been responsible for certain important expeditions to Syria and Mesopotamia, will receive the universal appreciation of scholars and the general public alike, and its conclusions bearing on the interpretation, authenticity, and text of the Bible, will command acceptance by the great majority of readers. Sir Frederic has wisely steered between the Scylla of Fundamentalism and the Charybdis of hyper-criticism, against both of which he has much to say. Unlike the Fundamentalist, he rejects the doctrine of an infallible Bible as contrary to the views of the early Christian Fathers and incompatible with modern thought ; and as an unbiased judge, he condemns the attitude of destructive critics. At the same time he willingly accepts the established results of scholarship concerning the structure and date of the Old Testament books, regarding such an examination of the Bible as compatible with the profoundest faith in its teaching.

The volume deals not only with the principal excavations affecting the Old Testament, from those of Layard at Nineveh to the recent ones at Ras Shamra, Tell Halaf, Tell Atchâna, Mari, Jericho, Lachish, and elsewhere, but also with the discoveries of manuscripts, from the Codex Sinaiticus (for which Sir Frederic negotiated the purchase) to the Chester Beatty papyri and later. All throughout he has stated the results fairly and with a well-balanced judgment. In summarizing his conclusions in two final chapters, he expresses his considered opinion that the archæological evidence, so far from disturbing religious faith, has established the text of the Bible more firmly and confirmed its general authenticity, as well as given a great enrichment of the way God has revealed Himself to the world through progressive revelation. Scholars no doubt will continue to

differ in the conclusions which they draw from the available evidence, for there are still perplexing problems to be cleared up, but one cannot read the author's presentation of the facts without feeling that they add to the essential trustworthiness of the Bible and help us to comprehend more intelligently its real spiritual message. One valuable benefit of the volume is its non-specialist character—it is intended not only for Biblical scholars but for students who are not themselves archæological experts.

The chronology adopted is probably the wisest in the light of present knowledge. The author points out that a margin of several centuries must be allowed in dating the Mesopotamian rulers of the second millennium, and that 'dogmatism' is here out of place. Thus Hammurabi, of the First Dynasty of Babylon, had been placed by some scholars as early as 2123 B.C. and by Sidney Smith as late as probably 1850 B.C. ; and while Sir Frederic seems inclined to accept Hammurabi's identification with Amraphel in Gn¹⁴, he concludes that, 'in default of further evidence, it would not be safe to depend upon it.' As for the vexed question of the date of the Exodus, while accepting the earlier date, *c.* 1440 (which he states is now the prevalent view), he feels that it is difficult to reconcile the details of the Amarna Letters with the narrative of Joshua. This, of course, is natural, for the Letters of Abdi-hiba are concerned solely with the Hebrew-Habiru attack on Jerusalem, which did not take place till some time after Joshua's death (*cf.* Jg 1¹¹), and there had been ample time for rulers and events to change.

All interested in the Bible will feel thankful to the author for supplying them with such a valuable increment of knowledge, and we are sure the volume (which is provided with an excellent index of subjects and names) will have a wide sale in Britain, America, and elsewhere, as it deserves to have.

J. W. JACK.

THE NEW TESTAMENT AND THE DOCTRINE OF THE ATONEMENT.

Three years ago Principal Vincent Taylor presented, in 'Jesus and His Sacrifice,' not only the results of a New Testament scholar's investigation of the Passion-sayings of our Lord, but also the theological inferences which such investigation suggests. *The Atonement in New Testament Teaching* (Epworth Press ; 8s. 6d. net) provides a similar

study of the primitive preaching and belief about the death of Christ, of the form given to the earlier tradition by the great New Testament teachers, and of the developments of the doctrine found in Pauline and Johannine literature and in the Epistle to the Hebrews. The rich variety of teaching in the New Testament and the emphasis laid now on this aspect of the truth and now on that are clearly set forth. The silence of certain writers concerning the themes to which others give prominence is discussed no less carefully than the great convictions which are shared by all. The gradual development of the belief that the Atonement has to do both with man's sins and with his blessedness, that it is throughout a work of God, whose love is directed to the highest moral and spiritual ends, universal in its scope and leading to reconciliation between man and man, is examined, and the importance of such elements in it as faith-union with the crucified Redeemer, the relation of eucharistic teaching to the doctrine of the Atonement and the unity of the whole divine action are wisely stressed. Such a survey will be of the greatest interest and help not only to theologians but to every preacher who seeks to set before his people no meagre gospel but the wide range of New Testament teaching concerning Christ and Him crucified. Dr. Taylor has added still further to the indebtedness which many in all branches of the Church already owe to his careful scholarship and theological insight.

The main conclusions of the various sections are gathered together in a Summary appended to each, and the last part of the book provides a similar Summary for the New Testament as a whole, indicating the implications of the evidence offered and discussing the more ultimate problems which are involved. The view of the Atonement accepted in 'Jesus and His Sacrifice' is reaffirmed, and the category of sacrifice, rightly understood, is declared to be most closely in line with the teaching of Scripture as a whole and to serve 'the needs of thought, of preaching, of worship and the devotional life, and of practical service,' while it 'already contains within itself, or can easily be harmonized with the positive merits of other theories.'

One could wish for no more attractive presentation than this of the idea of sacrifice which has never been absent from the Church's thought concerning the Atonement and which has received fresh emphasis in our own time. Studies in comparative religion and in the teaching of the Old Testament have lessened some, at least, of the difficulties which have been felt regarding it. Principal Taylor suggests, moreover, that mis-

understanding of its true meaning has obscured its value and finds in it a message applicable to the problems of to-day.

Discussion, none the less, will naturally arise as, indeed, the author himself anticipates. Principal Taylor has sought to do justice to other theories, including 'the widespread but disintegrating conviction that we have said all that is important about the Atonement when we declare that Christ died in order to embody and make known the love of God for men.' He has brought within the category of sacrifice elements often neglected, particularly in the Anselmic type of theory, while he admits the possible strength of substitutionary doctrine though at the same time carefully distinguishing between the misleading notion of Christ as our substitute and the idea of His being our representative in the vicarious sense which is vital to the sacrificial theory. The Abailardian may still feel difficulties in this; the modern defender of the Anselmic position may hold that his interpretation is no less capable of restatement than the sacrificial theory; those who accept the 'classic view' may not be content with the suggestion that it represents only a part of Paul's teaching, and 'one which is not integrated with his main contentions.' Behind such possible divergence of view, however, lies a fundamental difficulty in regard to which Principal Taylor again earns our gratitude by his frankness. Is any one category adequate for a truth which must always be too great for us and which the New Testament itself sets forth in varied ways? 'No general conception is sufficiently wide to include a doctrine so unique as the doctrine of the Atonement.' If the best we can use is that which 'finds room for a greater range of New Testament teaching and experience than any other', the idea of sacrifice, so persuasively set forth in these pages, has much to commend it, and the further volume promised by the author shortly on the same theme from the point of view of Christian experience will be awaited with interest and expectation.

J. G. RIDDELL.

F. R. TENNANT'S THEISM.

Dr. F. R. Tennant of Cambridge has received a well-merited compliment from America. In May, 1939, there was a Dissertation presented to the Faculty of the Graduate School of Yale University in candidacy for the degree of Doctor of Philosophy. It was from the pen of Mr. Delton Lewis Scudder, Ph.D., Assistant Professor of Ethics and Religion

in Wesleyan University, and was a study of Dr. Tennant's work in philosophical theology. It has now been published as one of the series of Yale Studies in Religious Education under the title, *Tennant's Philosophical Theology* (Milford; 18s. 6d. net).

At first sight one wonders why the book should be regarded as a contribution to the subject of Religious Education. But closer contact shows that the writer's fundamental conviction is one on which, if valid, the educationist would be expected to build. It is that religious experience is a unique function of the whole normal rational mind as it makes an empirical contact with religious reality. It is an intuitive awareness which rises above the discursive reason to grasp the reality of God. This grasp is not infallible, nor complete, but it is subject to its own type of empirical verification.

With this conviction as his guiding-star the writer examines and criticises Dr. Tennant's theistic positions. He recognizes in Dr. Tennant's work a major defence of theism. But he cannot allow that theism can be established by rational argument alone; and, in particular, that the design argument can be empirically validated, apart—that is—from any antecedent or independent apprehension of the Divine.

The writer also examines Tennant's criticisms of religious experience as having no unique value for the validation of theism, and thereafter proceeds to the constructive portion of his work, in which religious experience is taken to be the primary ground of theism, and the interconnexion and interdependence of the principal arguments for theism are set forth. It is urged that theism offers a more reasonable explanation of the world than mechanism, chance, or unconscious purpose. But the theistic principle of explanation is not to be confused with the actual reality of religious experience. Rather is it that it confirms the supposition that the God of religious experience is also the God of the cosmos. On the other hand, religious experience cannot by itself establish the theistic explanation of the world.

There is no doubt that Dr. Tennant's high rational method in theistic apologetics has not won much favour among recent writers in philosophical theology, and that Dr. Scudder aligns himself with the prevalent trend in theistic exposition. But Dr. Tennant is to be reckoned with, and readers of this volume should gain a clear impression both of what Dr. Tennant has to say for himself and of what others have been saying against him, whether directly or indirectly. It is a goodly volume

(though not free from inaccuracies), and the author is to be congratulated upon it; for it is happily conceived, and is the product of much careful and competent study.

W. FULTON.

METHODISM AS A LITERARY FORCE.

Another book about the Wesleys and their Methodism might seem superfluous, but *Methodism and the Literature of the Eighteenth Century*, by Mr. T. B. Shepherd, M.A., Ph.D. (Epworth Press; 10s. 6d. net), will not be classed as such. Surveying 'the whole subject' of Methodism in eighteenth-century literature, it discusses the literary relations and contributions of the Wesleys and other Methodist writers, the attitude of contemporary authors, and the influence of Methodism on literary development. Illustrations abound without being tedious; theological issues and religious controversy are largely overlooked; and there is a sound historical perspective. There is also a good Bibliography and an Index.

If some of the material is familiar there is freshness in the treatment of the Wesleys as diarists, letter-writers, and poets, with their critical taste and opinions. Much less known is the mass of publications—controversial, political, educational, and literary, including many vigorously edited abridgements of other authors, which John issued for the popular enlightenment. To have digested these into an informative and readable account is no small feat.

Other Methodist writers of the period are neither numerous—partly owing, it appears, to a kind of literary censorship exercised by Wesley—nor much remembered, though they include poets of some merit, and the 'Lives of the Early Methodist Preachers,' autobiographies written originally for the *Arminian Magazine*, deserve far wider recognition both for their style and substance. Wesley's 'helpers' had both talents and adventures out of the ordinary.

Contemporary references to Methodism are rarely favourable, though some are not quite without sympathy. Clerics denounced it; poets declaimed against it; journals and magazines were hostile; it was pilloried on the stage—often with an astonishing wealth of invective and scurrility. Happier aspects are seen, however, in the associations of Wesley and Dr. Johnson, here examined in detail, and in the influence of Methodism on Cowper or Blake, 'the greatest poet of the Evangelical Revival.' Finally, although Wesley himself was a man of his age, with strictly classical tastes, the

temper of his Methodism was congenial to Romanticism, and did much to encourage it. He unleashed forces, some of whose effects, in literature as in life, he could not have imagined and would, perhaps, have disapproved.

PHILIP S. WATSON.

ISLAM AND CHRISTIANITY.

What is the essential difference between Muhammadanism and Christianity? Many would answer their conceptions of God, or their moral ideals, or the like. But these must be traced back to something much more fundamental, to a psychological clash in their widely divergent definitions of 'the spirit' and 'the spiritual.' To the Western mind these always mean the immaterial, the non-physical, while to the Semitic mind there is no such antithesis. To the Western thinker 'the primary entity is the spirit and the spiritual, whereas to the Semitic mind the primary entity is the body and physical existence.' Hence, in orthodox Islam, the spirit is non-spiritual, is corporeal. 'This principle is basic in Moslem mentality.' 'Hence to say that God is spirit, which is a perfectly simple Christian principle, is quite repulsive to the Moslem mind.' People often think the chief hindrance to Christianity in the mind of the Moslem is Christian faith in the Sonship of Jesus Christ, and this is undeniably true; but it is the non-spiritual conception of the spiritual that makes this faith repellent to Moslem mentality, since it regards spirit as belonging to the realm of the physical'; and so on.

This is the argument that is hammered in, over and over again, in an interesting little book, *Studies in the Relationship between Islam and Christianity*, by Lootfy Levonian, Dean of the School of Theology at Beirut (Allen & Unwin; 6s. net), with much knowledge and no little ability.

The volume falls into two sections—the first psychological, the second historical—a series of studies bringing out the tolerance which Muhammadanism was wont to show till soured by the Crusades, contrasted with the much less friendly attitude of many Christians, and ending with a plea to get along side one another these days when Muhammadanism is once more wakening from sleep, and ending up what history has proved to be its mighty intellect and strength.

A. J. GOSSIP.

ITALIAN NATIONALISM AND ENGLISH LITERATURE.

The author of *Italian Nationalism and English Letters*, Mr. Harry W. Rudman (Allen & Unwin;

18s. net), has worked hard to create an interest in his subject and has partially succeeded. His aim is to set forth the effect upon English literature of the politics of nineteenth-century Italy, and especially of the personal influence of the leaders of the *Risorgimento*, the period covered being roughly from 1830 to 1882. His style is rather stilted and some of his idioms are surprising, but the main characters live in his pages. It would have been better, indeed, if he had concentrated more on these main characters and upon the more conspicuous illustrations of their literary influence. The book is overcrowded with references to persons who are not of first importance for the understanding of the period, and the list of insignificant publications inspired or influenced by the Italian situation has a dangerously close resemblance to a catalogue. Occasionally a certain trans-Atlantic superiority displays itself, and our author becomes slightly cynical about our Victorian political attitude to Italian aims, as, for example, when he suggests that a free Italy meant valuable commerce for England, and allows himself to dwell rather exultantly upon the clash between Gladstone's private admiration for Garibaldi and the political embarrassment which was caused by the exuberant enthusiasm of the popular welcome. On the whole, Mr. Rudman is rather puzzled by Mazzini. He calls him a 'saint slightly damaged,' and would probably sympathize with Drinkwater's verdict that Mazzini 'always knew the right thing to do, but never the right time to do it.' The chapter on Cavour might have been expanded with advantage. The most interesting part of the book is that which deals with Garibaldi, although the author is not quite in sympathy with his subject, and accepts with too little protest opinions like that of Livingstone, who said that 'Garibaldi had fists of iron and brains of cheese.' The relationships which are treated of in the book are represented as being in the main cordial and sincere. There is no attempt made to explain away the intensity of the indignation which was caused by Lord Aberdeen's interference with Mazzini's correspondence, and, although Mr. Rudman does suggest that the British welcome to the Italian exiles owed something to its being the prevailing fashion—to the nineteenth century the patriot of an oppressed country was as attractive as the idealized noble savage had been to the eighteenth—yet over and over again he vividly indicates the depth and value of the friendships which were established between the Italians and the leading English writers of the period. In Meredith's *Vittoria* he finds 'the high-water mark

of Mazzini's influence on English letters,' and he quotes convincingly from Carlyle, the Brownings, Swinburne, and many others. A most comprehensive bibliography adds to the value of a useful book.

W. S. URQUHART.

EX LIBRIS.

To a book-lover few 'finds' could be more welcome than a work like *Ex Libris*, by Mr. E. E. Kellett (Allen & Unwin; 8s. 6d. net). It is described by its author as 'Confessions of a Constant Reader,' and that exactly fits the book. Many years ago, a newspaper induced well-known men to draw up a list of 'the best hundred books.' The interest aroused was extraordinary. Everybody soon became busy making their own lists, and doubtless the 'stunt' was the means of introducing us to books of which we knew little or nothing. It would not, perhaps, be too great an exaggeration to say that a list of the best thousand books could be compiled from Mr. Kellett's confessions. There cannot have been in this country a more 'constant' reader. He began quite early with sound literature. Between the ages of nine and thirteen he read Addison's *Spectator*, Cowper, Tupper (for whom he has a good word), Shelley, Pope, Macaulay's *History*, Scott, *The Vicar of Wakefield*, Farrar, and many other works of lesser significance. As time passed, bigger game came to his gun, and he records faithfully the reading of each period, seven to nine, nine to thirteen, thirteen to sixteen, then the university period, and thereafter to the present. He was omnivorous, but in addition he displays an amazing memory. The books read in each period are not only mentioned but valued. It is interesting for any one of about the same age as the author to come on book after book read about the same period. We, too, were thrilled by *The Scottish Chiefs*, in spite of its twisted history. We also were fascinated by 'Jackanapes,' and 'Tom Brown,' and later by Macaulay, and Gibbon, and R. L. S.

To read this book is to receive successive shocks of pleasure as bygone delights are recalled. But it is also to debate with the author his judgments on favourites. He was carried away by Stevenson at first, but later he compares him unfavourably with Scott. He even depreciates his 'wisdom,' that attitude to life which did so much for many of us at an impressionable period. It is seldom, however, that one seriously differs from the author. We share his enthusiasm for Gibbon and Macaulay. But almost any book seems to have interested him,

and even second- and third-raters are often welcomed because of the light they throw on their own age.

The latter part of the book is shadowed by an increasing perplexity about the deeper problems of life. Mr. Kellett took to philosophy in these latest years, and it has apparently left him without much definite assurance about anything. But it has left his devotion to literature unquenched, and we go on to the end sharing his discoveries and benefiting also by the mild wisdom which a lifetime's reading and reflection have imparted to him.

F. J. RAE.

THE THEOLOGY OF JESUS.

In *The Theology of Jesus* (Nicholson & Watson; 9s. 6d. net) the Rev. A. T. Cadoux, B.A., D.D., admirably fills a gap in our discussions of New Testament theology. Against the accusation of stupidity and bad taste he defends his task by observing that to speak of the ethics of Jesus 'is but to say that inward consistency is observable in His sayings about conduct,' and with justice he asks: 'Why should not the same be thought of His sayings about God?' In a full and detailed exposition he discusses such themes as Belief in God, the Kingdom of God, Providence, Satan and the Demons, God and Man, Human Nature, Himself, the Son of Man, Jesus and Men, Jesus and Israel, His Death. The general tendency of the work is that of a liberal orthodoxy. Dr. Cadoux holds that 'the mass of the teaching attributed to Jesus in the first three Gospels is the product of one supreme mind and one supreme experience' (p. 12), and he carefully bases his discussion upon the widely accepted results of source-criticism, but makes surprisingly little use of the Fourth Gospel. He is plainly on his guard against 'traditional theology,' and, instead of speaking of Sin, prefers to discuss Self-defeat and Desire, Human and Divine, and instead of using the phrase, the Person of Christ, selects the heading 'Himself.' Here, however, there is a very valuable treatment of the title 'Son of Man,' for which we cannot be too grateful. The sayings and parables of Jesus are examined in great detail. Often Dr. Cadoux begins a paragraph with a saying, and weaves his estimate of its significance into his argument; and, once the reader is familiar with his method, the exposition is as interesting as it is illuminative. A preacher, in particular, will find the book to be of great value, not because it contains sermons, but because of the many seed-thoughts found in its pages. It

is not to be expected, of course, that Dr. Cadoux always carries us with him in his theories and suggestions. To explain Mk 10⁴⁵, for example, by saying: 'Jesus enfranchised His followers by giving them an effective lead in self-giving' (p. 272), seems a quite inadequate explanation of this most important saying; and the same criticism may be brought against his account of the sorrow of Gethsemane as caused by Israel's rejection 'of what He asked of them for God' (p. 289). Indeed, the whole discussion of the death of Christ, while stimulating and very suggestive, is restricted by an anxiety not to transcend the strict limitations of the sources at command, although a fine thought shines through the comment on Mk 15³⁴. 'The cry, "Why hast thou forsaken me?" tells us that in His act of self-giving, in the utter sorrow of His love, Jesus had left behind all available conceptions of God in an experience that was to give the world for the first time a conception of God effective for its deepest needs, "Christ crucified," "the power of God and the wisdom of God" (1 Co 1^{23f.})' (p. 297). But when all criticisms have been made, here is a noble book, worthy to be bought, read, and carefully pondered. Dr. Cadoux has made us his debtors.

VINCENT TAYLOR.

Professor C. J. Cadoux, M.A., D.D., has issued a cheap edition of a work first published in 1919, *The Early Christian Attitude to War* (Allen & Unwin; 5s. net). The work is a notable contribution to the history of Christian Ethics, and this reprint of it makes a timely appearance. After examining the teaching of Jesus on the subject of war the author analyses on the basis of the Greek and Latin patristic sources the forms both of the early Christian disapproval of war and of the early Christian acceptance of war. While he does not conceal his own 'pacifist' views, he tries to play the rôle of the impartial historian; and he recognizes that for the practical guidance of Christians to-day other considerations than exegetical and historical have a proper place.

Who is this King of Glory?, by the Rev. William Hallock Johnson, Ph.D., D.D. (American Tract Society; \$1.50), is written from a conservative standpoint, but the author is justified in claiming 'a good critical conscience.' On the basis of a somewhat diffused citation of Scripture passages he builds up the argument that only a full acknowledgment of the Divinity of Christ as the Son of

God can explain either the origin or the effects of Christianity. His analysis of the self-disclosure passages in Mt 11 and Lk 10 is particularly good, as also is his exposition of the testimony of the Epistle to the Hebrews. He treats the fundamental Christian belief that God is love as an inevitable inductive inference from the historical revelation in Christ, and conversely he shows that the belief leads deductively to the necessity of a historic manifestation of the Divine Love and a supreme act of sacrifice such as is exhibited in the Cross of Christ. He deals effectively with the stock adverse criticisms of the factuality of the Resurrection, and successfully shows that a full-orbed theism has never maintained itself apart from the belief enshrined in Christian doctrine. The book is devotional as well as expository and philosophical, and, although we are occasionally disconcerted by the substitution of assertion for argument, the unity of the book is not unduly disturbed.

It is heartening to find a working minister in a busy parish facing up to one of the big problems of the Faith. This is what the Rev. David C. Mitchell, M.A., does in *The Gospel of the Cross* (James Clarke; 2s. net). He has been reading some of the bigger books on the Atonement, and with their help he has found his way to the message of the Cross. There is nothing very original here, unless in the sense that every one who looks at truth with his own eyes, and says what he sees in his own words, is original; and perhaps that is the best kind of originality. There is no new theory at any rate. The conclusions of the book are just the orthodox catholic conclusions, but we find from the writer an intelligent statement of the grounds on which they may be honestly held.

The three chapters are entitled 'The Approach to the Cross,' 'The Gospel of the Cross,' and 'The Cross in Daily Life.' In the last chapter Mr. Mitchell draws a Pacifist conclusion from the way of the Cross. He is an ardent and wholehearted Pacifist. But the reader to whom this is unwelcome may be advised to ignore it and receive the message of the book for itself.

Many readers are familiar with the weekly devotional column in the Methodist Recorder which the Rev. Francis B. James has contributed for several years under the heading 'For the Quiet Hour.' A number of these short articles have already been published, and now there appears a second selection under the title of *Still With Thee* (Epworth Press; 3s. 6d. net). These devotional studies are

excellent of their kind, not suitable for critical review, but full of helpful thoughts and spiritual stimulus when used as daily readings. The writer is doing in our day the kind of work that J. R. Miller and Andrew Murray did so admirably a generation ago, and no higher praise could be given.

Dr. Hobart D. McKeehan has been spoken of by the 'Manchester Guardian' as 'one of the greatest of America's younger clergymen.' A taste of his quality is given in *What Men Need Most* (Fortuny's, New York; 4s. net), a little book containing ten short sermons. They make interesting reading. The preacher shows a wide acquaintance with modern literature, and he makes abundant and skilful use of his knowledge. His sermons are lit up with touches of poetic imagination, his criticism of life is acute, and he speaks as a Christian man deeply in earnest.

Principal F. J. Paul's Cunningham Lectures for 1938 are now published under the title of *Romanism and Evangelical Christianity* (Hodder & Stoughton; 16s. net). It is an able and fully documented exposition, and, one might say, exposure of the characteristic doctrines and practices of the Roman Church. No doubt to the Protestant minority in Ireland Romanism must appear a more immediately threatening and hostile power than it does in countries where, conscious of its numerical weakness, it presents itself with more plausibility. Principal Paul, as Professor of Church History in the Presbyterian College, Belfast, writes with a keen edge of criticism and with considerable vigour of language in regard to the false claims and superstitious practices that have crept into and corrupted the worship of the Roman Church. At the same time, he is scrupulously fair and by no means blind to the great elements of Christian truth and devotion in the life of that Church. Perhaps the chief value of his work consists in the fullness of historical evidence he brings to bear on the questions at issue. He moves at ease through the Christian centuries, and gathers an immense mass of relevant material from the decrees of the Church and the writings of the Fathers. His book is a veritable armoury which will supply stores of effective weapons to counter the attacks and refute the undue pretensions of the Roman Catholic Church.

For a church in the heart of London to continue through three centuries in health and vigour is a notable achievement. This is the proud record of the City Temple, and its history well deserves to

be written. The work has been ably done by Mr. Albert Clare, the Hon. Treasurer of the church and is now published under the title of *The City Temple 1640-1940—The Tercentenary Commemoration History* (Independent Press; 5s. net). It is a book very well worth reading and a book that many will prize. The bulk of it is naturally devoted to the more recent history of the City Temple dating from the coming of Joseph Parker in 1852. Full justice is done to his genius and to the line of stalwarts who followed him—R. J. Campbell, Fort Newton, Norwood, and Leslie Weatherhead. It is a very inspiring record. The whole is introduced in a Foreword by the Rev. Leslie Weatherhead who enters into a somewhat superfluous defence of the popular preacher, supplemented by some acid remarks on the unpopular preacher. About a score of illustrations add to the interest of the book.

Can We Know God?, by the Rev. Frederic C. Spurr (Lutterworth Press; 2s. net), is modestly described as 'not a treatise but a practical little brochure for ordinary people.' It is certainly not bulky but it is written with great clearness and is very illuminating. Beginning with a criticism of Julian Huxley's 'Religion without Revelation' the writer goes on to show the necessity of revelation arising from the fact of personality in God and man. Thereafter he discusses the progressiveness of revelation and the relation between what is final and what is continuous. It is a little book which can be warmly commended as fitted to give a plain and intelligible view of the profound subject of which it treats.

In War and the Purposes of God, by the Rev. W. W. Lucas, M.A., LL.M. (Marshall, Morgan & Scott; 5s. net), we have an uncommonly wide survey of Scripture teaching. Every reader will be struck with the extraordinary wealth of references. It would be difficult to find a page where there are not at least half a dozen references to texts in the footnotes, and quite commonly these references may be from a dozen to a score in number. Practically everything in the Bible referring to war is here dealt with. It is to be regretted, however, that these texts and passages are quoted so indiscriminately and are charged in many cases with a fullness of meaning which their context will not bear out. The general teaching of the book is that God reigns, that He is ever active in the affairs of nations as well as men, that in His righteous judgment He brings wars upon them, and that only

through repentance and submission to His will and active co-operation with His purpose can nations hope to live and prosper.

Those for whom the Psalter is a part of the daily worship will always be glad of help in appreciating the background of the Psalms which they read or sing. They will find useful a little book by the Rev. Cuthbert C. Keet, B.A., B.D., Ph.D., entitled *The Psalms: A Brief Introduction* (Mowbray; 2s. net). It falls into three parts, one dealing with the composition and structure of the Psalter, one with the outlook of the Psalmist—a short summary of the theology of the Psalter—and the third with the Psalms in public worship and private devotion. Dr. Keet obviously speaks out of his own experience, and tries to hand on to others something of what the Psalms have meant to him. He is well aware of the modern position on the Psalter, though he is inclined to a later dating of some pieces than most recent commentators would allow; few to-day would accept a Maccabean date for anything in the book, though the possibility of a late revision is not to be ignored. In dealing with the structure, too, the author might have made more use of what is generally agreed as to the form of Hebrew poetry. But matters of this kind are not Dr. Keet's primary concern, and he has used just so much of them as will, he believes, best fit his purpose.

The Discussion Books Series must be fulfilling a very useful purpose if all the books included in it are as good as *Studies in Medieval Thought*, by G. G. Coulton, Litt.D., D.Litt., LL.D., F.B.A. (Nelson; 2s. 6d. net). It is compact of valuable information and illuminating ideas. Dr. Coulton holds that the Middle Ages are for us of more than academic or dramatic interest. They are 'the story of a catastrophe, involving the whole of Europe—the unmaking of the whole ancient world and the making of a new social order.' Parallels with our own times are obvious; for one thing, in the period of the decay of the Roman Empire all that the world wanted was peace at any price, even at the price of despotism, and who can say that this situation has not been repeated in certain parts of Europe? Dr. Coulton passes in review the work of some of the outstanding leaders of the Middle Ages—from Augustine to Nicholas of Cusa. He is specially good on John the Scot and on Abelard, but of all he makes us think more understandingly than we could do without his help. Towards the achievements of the Middle Ages as a

whole he would have us be neither too critical nor too reactionary. We must not underrate the services of Medieval thought, nor overrate the moral aspect of the civilization of the Dark Ages. The thinkers of the period sought earnestly for an ordered Universe above the actual disordered world; but, because they could not dispute the fundamentals—except at the peril of their lives—they were inclined to be disputatious on minor points, and narrowly parochial. Further, there was a division between the higher and the lower thought of the time, which resulted in a certain artificiality and had as its further consequence a greater divorce between theory and practice than in our own times.

Much has been written to emphasize the difference between the teaching of Jesus and the theology of St. Paul. The Apostle of the Gentiles has been held to be the founder of dogmatic Christianity and the line has been sharply drawn between the primitive faith and his more speculative system. These contentions, while they have occupied a large place in the work of critical schools, have never made much impression on the common Christian mind. The essential unity of the New Testament faith is too apparent. Common sense also would indicate that St. Paul must have been intensely interested in the teaching and work of Jesus, and that he must have had ample means of making himself fully acquainted with the facts. As Professor C. H. Dodd remarks, when Paul spent fourteen days with Peter in Jerusalem, 'We may presume that they did not spend all their time talking about the weather.' But the subject of Paul's relation to the primitive Church is still in debate, and Professor A. M. Hunter, B.D., Ph.D., D.Phil., has devoted his Hastie Lectures to *Paul and his Predecessors* (Nicholson & Watson; 4s. 6d. net). It is a careful and scholarly piece of work, minutely exegetical and well balanced. The writer inclines if anything to exaggerate St. Paul's dependence on the teaching and practice of the primitive Church, though he expressly disclaims any idea of diminishing his greatness and originality. He has undoubtedly brought an immense mass of evidence to show that 'many stones in the great edifice of Paulinism were already quarried and hewn into rough shape before the "master-builder" took them over.'

A second series of *The Children's Pulpit*, edited by the Rev. J. R. Lumb, M.A. (S.P.C.K.; 3s. 6d. net), has been issued. It contains thirty-five sermons for the children's service, but unlike the

former series, which contained single sermons by different preachers, it is divided up into short courses of sermons, each course by a single writer. The principal topics treated are, Six Christian Festivals, Ash Wednesday to Good Friday, My Duty Towards God, Sermons for Trinity-Tide, and the Seven Sacraments. It will be seen that it practically covers the Christian Year, and its main intention is to give the children orderly instruction in regard to the Christian Sacraments and Festivals. Some will doubtless feel that it is too 'churchy' and its quality is somewhat unequal, but it should be found very helpful especially to teachers of the Church of England.

The Village on the Hill, by Mr. John Maarten (S.C.M.; 3s. 6d. net), is a story of the Church conflict in Germany. Within a year of publication the book has had three editions in German, and has been translated into five languages. It is a

plain unvarnished tale, told with moving simplicity, of how a little village church in Germany was first awakened from spiritual slumber by its young pastor, and then swept into valiant conflict for its faith with the ruling power in the State. The pastor, Stefan Grund, is a noble figure of the heroic type of Niemöller, and his expositions of Christian truth and Church principles to his simple parishioners are apostolic. It is a timely book to remind us that in Germany there are yet seven thousand that have not bowed the knee to Baal.

Towards a New Way of Life (S.C.M.; 6d.) is a little twenty-page pamphlet issued anonymously. It is divided into seven sections, each providing material for meditation on some central Christian truth with appropriate suggestions for re-dedication. It is, perhaps, too compressed to be really effective, but it will provide the earnest reader with much food for self-examination.

Some Thoughts on the Atonement.

I.

BY THE REVEREND DAVID S. CAIRNS, D.D., EMERITUS PRINCIPAL OF CHRIST'S COLLEGE, ABERDEEN.

THERE is general agreement among all serious students of the New Testament that the apostolic witnesses almost without exception ascribe central importance to the Cross of Christ. They proclaim the Gospel of the Forgiveness of Sin, and they say that Christ has made this Forgiveness possible by His Cross and Passion. No doubt it is St. Paul above all who finds in the Cross the secret of the new standing of Free Grace, in which all true Christians should live. But it is clear from their writings that practically all the other New Testament writers take a like view. They who desire, therefore, to think and live in the New Testament world of faith and morals cannot but seek to answer the question *why* the Cross of Christ is of vital importance for the Christian life and for communion with God. In other words, if they are to give an account of this faith to reasonable men and women, they must have a doctrine of Reconciliation or Atonement.

This necessity has been felt from the very first. All down the ages Christian thinkers have pondered over this question and each age has had its own way

of answering it. To this master task of Christian theology the English-speaking peoples have contributed their full share. I doubt if any language, ancient or modern, since the New Testament was written, has contributed more. One Scottish theologian at least—Macleod Campbell—has written a volume on *The Nature of the Atonement* that stands among the very greatest, and since then we have had a succession of notable books on the subject in Britain and America. The latest of these, Dr. Macaulay's fine volume on *The Death of Jesus*, published two years ago, opens up new lines of thought and shows that interest in the great theme is unexhausted.

No doctrine, moreover, has so interesting a history, for when we look closely into the great historic theories we find that nearly every one of them mirrors its own age, and uses the categories of its own phase of social development to explain why the death of Christ was necessary to reconcile Man and God. I shall simply enumerate the five different theories, or rather groups of theory, and

shall then draw an obvious conclusion from the survey, before passing on to the heart of our subject. The first of these was the Ransom Theory. Christ died in order to ransom mankind from the power of the devil, sin, and death. This theory prevailed in the Church for a thousand years more or less. Next came the Satisfaction Theory of Anselm. On this view the death of Christ was not a price paid by God to the devil, but a debt paid to the Divine Creditor, a satisfaction given by Christ to the Father for His honour which had been wounded by the sins of Man. Next came in succession two forms of the Penal Theory of the Atonement. The first of these, like that of Anselm, viewed the death of Christ as a satisfaction for sin, but it was paid by Christ taking on Himself the punishment of man as a substitutionary victim. He did this not as a satisfaction for wounded personal *honour*, but as a satisfaction to the outraged *justice* of God. The other form of the Penal Theory is that known as the Governmental view of Grotius, the great Dutch jurist. While Grotius uses much of the terminology of the penal substitution view, the Atonement is not by him regarded, primarily, as that of an offering to the Divine justice for its appeasement. Christ gives Himself up as a victim in the interests of public justice. He died not to propitiate God, but to preserve and increase man's reverence for the law of God. Only in this way could the public justice or, in other words, the moral order in the Universe be preserved. He died to *show* that the Governor of the Universe is just, and thereby to maintain that order in which alone society is possible.

We have here a forerunner of the last great group of theories known as the Moral Theories which are characteristic of our own age. In these theories the main, though not the exclusive, stress was laid on the principle that Christ's death was necessary to show the love of God for all men. God so loved men that to express it Christ His Son died on the Cross for them all.

Now all these five theories have points of attachment in the New Testament. And it is quite undeniable that great Christian lives have been lived and great and lasting achievements wrought by those who held them as part of their faith. The Pagan Empire was won and the Northern peoples evangelized by men who believed that Christ died to ransom us from the devil. This, as its name indicates, is the reflex of an age of warfare, and has therefore been called (by Professor W. P. Paterson) the Military Theory. Anselm's theory prevailed in the spiritual glory of the mediæval times, that wonderful age which produced the *Divina Commedia* of Dante,

the Franciscan Revival, and the scholastic philosophies. The theory certainly reflects to some extent feudal conceptions of honour and mediæval conceptions of penance. The penal substitutionary theory prevailed in the heart of the great Reformation period. The Governmental theory of Grotius, in which some see the reflex of the modern democratic state with its conception of social order under the sovereignty of equal laws, was that held by outstanding theologians of the Evangelical Revival of the eighteenth century. The Moral Theory though its origin was earlier, is that by which many true saints and heroes of our modern age have lived. Though its origin lies in the Middle Ages do we not see in the books of its exponents constant use of ideas of the liberal and humanitarian age, the sacredness of personality, autonomy, freedom and emphasis on the moral and social in the life of man. That there is something eternally true in each of these theories of Atonement, I believe. Yet to try to combine them in an eclectic way would be as futile as mere eclecticism always is.

But I should hope that when Christian thought came finally to rest on this great theme (if that consummation should ever be reached in this world), the resulting statement would be such as not only to 'shine by its own light,' but have something in it which satisfied the main intention at least of all the great historic theories of the Atonement. This article is a tentative essay directed to such a result. It makes no claim to be a full statement. The view of the Atonement presented in it is not precisely that of any of the five theories of which I have spoken, each of which fails completely to satisfy me. But it is based mainly on the Moral Theory though in certain aspects it endeavours to pass beyond it.

It is impossible to-day for me at least to accept the Ransom Theory in its popular form, though Bishop Aulén in his recent volume, *Christus Victor*, has shown how much more there is in it than that form expresses. That God should be under any kind of moral obligation to pay a ransom for mankind to the author of all evil is certainly a violent hypothesis.

Nor can I think the Satisfaction Theory of Anselm, in spite of its wide prevalence, one in which either the mind or the heart of man can rest. It seems to me unbiblical, for the New Testament always represents that Atonement is meant to reconcile man to God and not God to man, and, in addition to other difficulties, the fatal objection to it is that it brings moral division into the very heart of the Trinity. How can one member of the Trinity satisfy the wounded honour of another, without

there being some initial moral divergence of moral judgment as to the wrongdoer and his evil deeds. Incidentally the Son must appear more placable than the Father. We do not escape this difficulty if, as does Anselm, we think of the Christ who makes satisfaction as representing man. For to Anselm he is also Son of God and a member of the Holy Trinity and therefore His honour too needs to be satisfied. We have to introduce therefore a moral dualism into the personality of the God Man. As Son of God He requires satisfaction and as Son of man He gives it. The theory is, it seems to me, quite unworkable. This may be denied, but I defy any one to preach it to plain or young people without conveying that impression. The fatal result of this has been that the Father in popular religion has too often appeared as a Being, just, stern, remote and awful, and Christ as a gentler and more loving being, and the salvation which He wrought as salvation, not as the Ransom Theory had taught, salvation from Sin and Death and the Devil, but as salvation from God. What child or unlettered person, for instance, could possibly derive any other impression from such words as these :

The Father lifted up his rod, O Christ it fell on thee;
Thou wast sore stricken of Thy God, there's not one
stroke for me.

Thy tears, Thy blood beneath it flowed,
Thy Bruising healeth me.

Is it any wonder that a writer like Olive Schreiner, remembering her own childhood's experience, should have written of it—'I loved Jesus, but I hated God'?

The fatal objection to the Penal Satisfaction Theory which came into prominence in the Reformation period is that, while it makes great use of forensic metaphors, it imputes to the Judge of all the earth what every court of law in a civilized country would scout as the highest injustice.

The Governmental Theory avoids this difficulty by maintaining that the expiation offered by our Lord to the Divine Majesty, is not legal penal substitution, but an act of equal moral value to the punishment of the actual offender. But the treatment of the whole matter by Grotius is too juristic to cover the whole reality of the case. Surely sin is something far more than want of conformity to the law of a judge. It is revolt against and hatred of a Father. Acceptance of the Fatherhood of God as the determining principle of theology, must carry with it transformation of the Governmental theory.

Personally, therefore, I would start with the

Moral Theory. The New Testament, as I have said, nowhere asserts that Christ reconciled God to man (which would inevitably imply always that fatal moral dualism between the First and Second Persons of the Trinity, of which I have spoken), which leads inevitably to practical polytheism. This is one of the great advances which the Moral Theory has made and must on no account be compromised for with it would go not only the Unity of the God-head but also the revelation value of Jesus Christ. It is absolutely vital to Christian faith that 'he that has seen the Son has seen the Father.'

To this end we must hold that everything, every emotion or judgment of value made by Christ regarding man and his condition, was inspired directly by the Father Himself. If it was not inspired by the Father, who inspired it? And, indeed, the *Kenosis* and self-limitation of Christ implies that if the human Jesus was pure, yet merciful to His brethren, the greater Father was even more gracious. Did not Jesus Christ Himself say 'None is good save One'?

We must then, I think, start from this point that Christ by His Cross changed the hearts of men toward God by this moving revelation of the grace of God to 'mankind sinners as such.' It will be noted that this is the common element in all the five theories. His atoning work was thus supremely one of *Revelation* of that which is the glory of the Bible, the Grace of God. That this is the main element in His Work of Reconciliation, I believe. But is it the whole? In that case the Cross would simply be the announcement of the forgiving Love of God to all Mankind, a simple continuance and climax of the Incarnation. But can we dispose so lightly of human sin? Does the Cross contain no message about human sin except this, that God forgives it, that is to say, treats it as if it does not exist, 'covers' it, to use the old Hebrew term?

If that were all what would the Cross have to say to the man like Heine, who after an unedifying life says cheerfully, 'The Good God will forgive me. That is His job.' What would have happened if the Prodigal Son had come back laughing to his home? Can we suppose that God simply ignores sin? If that is so is there not a deep danger that man will ignore it too, in receiving the forgiveness of God? Has God's justice *nothing* to say in the matter? Is the sense of guilt, as well as imperfection, in the sinner, a merely subjective illusion, as Ritschl would apparently imply? And to come, too, close to the central point, can any ethical Monotheism dispense with the idea of judgment to come?

If the universe is a moral order, and surely a

coherent Monotheism implies that it is, must it not react upon those who are persistently impatient? In considerations like these, the Mediæval, the Reformation, and the Governmental theories find their justification, and it is here that the moral influence theories are inadequate. The purely moral theories have, moreover, to reckon with the fact that the Apostolic writers, and in particular St. Paul, do often use forensic language in speaking of the death of Christ. It is difficult to reconcile such passages with a purely Moral Theory of the Atonement, that is to say, with one which regards it as simply a revelation of the forgiving *grace* of God. So much is this the case that either we find supporters of the theory endeavouring by rather unconvincing exegesis to explain away these passages, or, like Stevens or Rashdall, simply admitting them as exegetically undeniable but dismissing them as doctrinally authoritative. I agree with Dr. Denney who said that 'if primitive historical Christianity must always be essentially normative, and if later types of religion so diverge from the primitive type as to find the New Testament rather an embarrassment than an inspiration, the question they raise is whether they can any longer be recognized as Christian' (*The Christian Doctrine of Reconciliation*, 26f.). Either way seems to me unsatisfactory. The rest of this article is an endeavour to sketch a development of the Moral Theory which may meet these difficulties. I would call the view I would endeavour to set before you in outline a *revelatory* theory of the Atonement.

By way of introduction to a positive statement, we may consider again the New Testament data, and in particular the Pauline testimony. In order really to understand St. Paul's great sayings about the Atonement we have to go into their background in Hebrew and Jewish literature. In speaking of the death of Christ he draws for the most part either on the imagery of the Jewish Apocalypses, and in particular of the Last Judgment, which is a purely forensic conception, or on the sacrificial system of his people. A few words of explanation are necessary to explain these two ideas.

I. *Apocalyptic Imagery.* It is generally agreed that the great achievement of the Hebrew people was its ethical Monotheism. That the Sovereign behind all things and all men, the Sovereign Power over all, was revealed in the moral ideal within us, was indeed a most precious revelation. It is, I think, becoming ever increasingly clear that the weakening and loss of this faith is at the root of the disintegration of the world to-day. What it meant to the Hebrew race is movingly expressed alike in

the Prophets and the Psalms. Typical of this supreme discovery of God is the saying of Jeremiah: 'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord' (9^{23f.}). But as time went on out of the very heart of this discovery two new difficulties emerged. (a) The only God worth believing in was the absolutely pure and perfect God. The earlier prophets had made it impossible for devout Israel to be content with any other than Him 'who was of purer eyes than to behold iniquity.' Man's moral nature demanded it. But his religious nature demanded communion with God. But how could they who knew themselves to be sinful and impure hold communion with this sovereign pure and perfect One, the sinner with the Holy One? Such communion might have been possible with the God of the period before the prophets when men in more prosperous and less exacting days could share more easily in the spontaneous worship of the tribal divinity, but now it was a harder matter. So the anxious Pharisee legalism crept in, man endeavouring in vain to keep the ever expanding requirements of the Law of God.

(b) The other difficulty was that the outward history belied the inward faith. The world in which Judaism lived was not the kind of world that one would expect if its Sovereign ruler were pure and just and good. It was a world in which the gods of Assyria or Persia, or the gods of the successors of Alexander, or the gods of Rome seemed to be triumphant. Faith saved itself by drawing out of the prophetic revelation of God the inevitable inference of a coming Judgment Day in which all nations should be summoned to the dread tribunal of Him whom they had scorned. Jeremiah draws this inference indeed in the verses immediately following those just quoted. Out of these conceptions sprang that whole weird apocalyptic literature of the Jewish people with whose pictures of Judgment to come the whole religious life of the period in which our Lord appeared, was saturated. At first this conception was of a judgment of the Gentile nations alone, but inevitably in time it became a judgment of all flesh, Jew as well as Gentile. Every devout Israelite believed that he too would stand before that judgment seat. 'And if the righteous could scarcely be saved, where would the ungodly and the sinner appear?'

This, too, formed a most formidable barrier to any true and filial communion with God. How could the sinner commune with his future Judge?

These, I take it, were the two great barriers which St. Paul had struggled in vain to cross before he met the Risen Lord outside Damascus. Through Him he crossed them both, for (1) in the Risen Christ he met God Himself in all His Purity and moral Perfection, knowing all about him, and yet approaching him in compassionate and abounding grace, and

(2) in Christ's death he discerned a marvellous event which was far more than an equivalent for the Last Judgment, *which, in a word, made the Judgment morally superfluous for all who stood in the shadow of the Cross.* Henceforward, therefore, he knew himself to be a 'justified,' that is to say, an acquitted, that is to say, a forgiven man. This is the origin of all the forensic language which he uses about the work of Christ. It is taken over from the apocalyptic and forensic conceptions of Judaism.

(To be continued.)

In the Study.

Virginibus Puerisque.

True? New? You?

BY THE REVEREND STUART ROBERTSON, M.A.,
LISBON.

ONCE I was talking with a missionary about his work in India. He told me that in the beginning Hindus used to say, when he told the story of Jesus, 'It isn't true.' After some time they said, 'It may be true; but it isn't new.' Now they are saying, 'It may be true, and it may be new, but it isn't you.'

Others besides Hindus have said these things; the first two are easy to answer, the third is not so easy to answer. Let us look at them.

'It isn't true.' Many have said that about the story of Jesus and His gospel. It was the first and easiest thing to say. The leaders of the Jews said, when the disciples preached that Jesus was risen from the dead, that the disciples had stolen the body of Jesus and pretended that He was risen. They forgot that they had set a guard to make sure that couldn't happen! But it soon became impossible to say that, for it became plain that Jesus was not only alive but working in the lives of Christian men and women. It's no longer possible to say about the story of Jesus, 'It isn't true.' No story has been so searched out and tested, and the more it is examined the more the truth of it stands out. Two men once set out to prove it untrue: one took the story of the Resurrection and the other the story of the conversion of St. Paul, and both were honestly anxious to find out the truth. After a year of study they met to compare

notes. One said, 'I have studied the Resurrection story and I am compelled to believe it is true.' The other said, 'I have studied the story of St. Paul's conversion, and I am compelled to believe it is true.' Jesus said, 'Seek and ye shall find'; they sought and found—that it was true. Nobody now says it isn't true: for nothing is more certain than that Jesus lived and died and rose again and is alive for evermore.

'It isn't new.' There is some truth in that. It would be foolish as well as untrue to say everything that Jesus said was new and that He never said anything that had ever been said before. Of course He did. He loved the Old Testament and quoted it. God never left the world in darkness: He had not only His prophets in Palestine but wise and good men everywhere who had their glimpses of God and spoke wise and true words. But when you have selected the best of this teacher and the best of others and made up something not unlike the teaching of Jesus, you find these things *all together* in His teaching and a great deal more besides. He was like the wise householder in His own parable who brought out of his treasure 'things new and old.' Jesus did say things that had been said before, and usually said them better; but He also said many things nobody had ever said before.

In the beginning nobody said, 'This isn't new.' They said it *was* new; 'What new doctrine is this?'—and Jesus was crucified for preaching new doctrines. The most original thing about Jesus was Himself. He was what He preached, and He preached Himself. Other teachers had said, 'That is the way'; Jesus said, 'I am the way, and the living truth.' Many had taught truth: Jesus not

only taught truth, He was the truth. He not only had words of eternal life: He was the living word. That was new.

So it is easy to answer when people say of the gospel of Christ, 'It isn't true' or 'It isn't new'; but it is by no means easy to find an answer when they say, 'It isn't *you*.' At His trial Jesus was asked about His disciples, and He said nothing. What was there to say? One was standing silent at the back of the hall; one was denying Him in the courtyard; and the rest had run away.

The biggest hindrance to Christ's kingdom in this world is not bad men and women, but unworthy Christians. The only thing that will win the world for Christ is Christian lives that live His words and breathe His spirit. For the world can't see Christ; it can only see Christians. And so long as it can say, 'It's true, and it's new, but it *isn't you*,' it will not want to see Christ.

Let us see to it that our lives reflect Christ truly to men, so that, seeing the reflection, they must want to seek and find the reality—Jesus Himself.

Put Your Foot Down.

BY THE REVEREND ARTHUR J. HICHENS, HIGHER
COMPTON, PLYMOUTH.

'He speaketh with his feet.'—Pr 6¹³.

When we go to the cinema we not only see moving pictures of men and women, but we also hear their voices—although not so very long ago we could not do that, and the dialogue was shown on the screen. The pictures were silent then. Now we call them 'talkies.' One of the funniest, indeed perhaps he was the funniest of all comedians on the films, was Charlie Chaplin. Children used to scream with laughter as they watched his antics. But when men were clever enough to reproduce the voices as well as the movements of actors, Charlie Chaplin refused to allow his voice to be reproduced. And for a very good reason. He knew he could talk better with his feet! You had only to watch him strutting along with his cane, and you were bound to laugh. He did not need to utter a single word. He spoke with his feet.

You may have been to football matches. There you can always hear the voices of the crowd. Sometimes a stout gentleman, sitting in the stand, will shout: 'Play up, George. Give it to them, George!' He talks with his lips, but this kind of speech makes no difference to the result of the game. The members of the team have to speak with their feet. If they can cleverly pass the ball one to another, and if they can manipulate it so that one

player can kick it into the goal, then they have spoken very eloquently indeed, without even opening their mouths.

Some time ago, at a certain musical competition, the prize was awarded to a singer who had not pleased the audience very much. They thought that another soloist was more deserving of the award, and so, when the result was announced they expressed their disapproval by stamping upon the floor. Hundreds of them did it at the same time! They were very angry and they made a great noise. They talked with their feet, and it was a very expressive language!

I once heard a mother, whose children had been somewhat difficult, say: 'It's time I put my foot down.' That sounds strange, doesn't it? But I'm sure you know what she meant. She certainly meant to do something!

There is an old song which says:

There ain't no sense
Sitting on a fence.

When we say that a man is sitting on the fence we usually mean that he hasn't the courage to show us where he stands. You can't put your foot down when you are sitting on a fence, can you? The man who sits on the fence waits to see which side other people are on. He wants to make sure 'which way the wind is blowing.' While he sits he has the power to come down on either side, whichever may prove popular.

If we learn to love Jesus we shall never sit on the fence. We shall stand firmly for all that He teaches us is right. We shall possess the courage to say 'No' to temptation. And when others talk or act in a way which we know He would think wrong, then we shall speak effectively with our feet. We shall put our feet down.

The Christian Fear.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Fear and its Cure.

'Nothing shall separate us from the love of God, which is in Christ Jesus our Lord.'—Ro 8³⁹.

In the days of Jesus (and to this day indeed, amongst millions in Africa and China) belief in malignant, unseen spirits filled the hearts of men with darkness and terror. Their menace was an ever-present and terrifying reality, and so the ringing reassurance that the Christian message gave them made an irresistible appeal. God is

love—that is the Christian message that swept from the hearts of men the terror of demons and evil spirits. ‘One of the reasons,’ says a writer, ‘that Christianity has lost some of its appeal is just that it has done its work so well.’

But if that particular fear has gone others remain. Fear is a hydra-headed monster, and with the recent waning of the sense of God it has increased its power over the hearts of men. In one form or another it is still one of the deadliest devastators of men’s strength and peace. Take ourselves. Scarcely a month passes in the lives of some of us without a dread of some kind gnawing at our hearts. Fear about health or the security of one’s place and job, about friends, children, fear about our ability to do certain things, our strength to carry out certain duties, fear of what others will say or do, fear of poverty or unpopularity or old age, fear of a friendship drying up or love declining, of accident and death—but it is impossible to mention a fraction of the things that are casting dark shadows of fear over the hearts of men. ‘Fear hath torment,’ wrote John, and we have known that his word is not too strong. It is a clearly recognized cause of physical sickness and disease. Doctors call many nervous troubles phobias, and *phobia* is the Greek for fear. Fear is the root of them. In our daily life fear destroys vital energy and takes the heart out of people. It is still one of the most disabling, disheartening, and deadly powers in the life of the world.

And so Christianity ought still to make an irresistible appeal as in the days of Paul, for still it is the way of deliverance from this bondage. And Jesus is the standard of Christianity. Look to Him and you will see one who had entirely conquered fear and who was constantly concerned to drive it out of others. He was tested in all points like as we are, but the violence of Nature never made Him afraid, nor poverty, nor suffering, nor the bigness of His task, nor any situation in which we ever see Him. When J. M. Barrie spoke to the students in St. Andrews, he told them that the staff they would need most for their journey through life was the staff of courage. His theme was courage. ‘There is nothing else much worth speaking about,’ he said, ‘to undergraduates or graduates, or white-haired men and women.’ It is the lovely virtue: we cannot make anything of life without it. Jesus seemed to feel that too, if we are to judge by the many times He said to men, ‘Fear not,’ ‘Be of good cheer,’ ‘Take courage.’ Unlike others, that was not all He said. Merely to say that just irritates us. But He gives us the secret of His own poise

before the disconcerting facts of life. What was it?

He was persuaded that nothing in life or death, nothing in the whole universe could separate Him from the love of God. He *knew* that God is in control and that nothing happens unless God permits it. He *knew* that God is perfect wisdom, perfect love, and that as long as He was doing God’s will the almighty love of God encompassed Him. How did He confront His tremendous task? With this attitude—is anything too hard for God? God was with Him. His resources were infinite. The Gospels make it crystal clear that God was the secret of our Lord’s quietness and confidence, and He saves us from fear by quickening in us the same faith. ‘Why are you afraid like this?’ He said to the disciples on the lake. ‘Have you no faith yet?’ ‘Don’t be afraid,’ He said to Jairus, ‘only believe and all will be well.’ Faith is His cure for fear. There is no other real cure.

We try other cures, of course. For example, we sometimes reason with ourselves or others reason with us. We or our friends try to argue our fears down, by turning on them the light of common sense or of past experience. But we can no more be argued out of some of our dreads than a child can be argued out of his fear of the dark. Again, we may try to banish fear by an act of will. I’m not going to be afraid, we say, and let me point out that this can be the highest form of courage. It’s a great victory of the spirit to force ourselves to face things that scare us stiff. But we *are* scared stiff. Both reason and will can be of some service in the fight against it, but neither can exorcise it.

And here is the reason. Fear does not belong to the thinking and the willing part of us so much as to the emotions and the imagination, and it has to be fought and conquered on its own ground. It can only be overcome by another emotion; by a different imagination. One of the outstanding discoveries of modern psychology is the power of the imagination in our daily living. It is commonly far more effective than either reason or will in controlling or changing the current of our feelings. You suggest to yourself something dreadful, and fear springs to life in you. Or you have some difficult task to perform and your imagination runs ahead and suggests to you that you will make a mess of it, that you will collapse, and it is with a collapsed heart that you approach it. Most of our fears, psychology tells us, are begotten in the same way, by wrong and unbelieving imaginings, and they can only be conquered by true and believing suggestions to the imagination.

Now what faith does is to create in our imagination those true and believing suggestions. It whispers to us, 'God is your God, your Father, from whose love nothing can separate you; so long as you do His will there is nothing to fear. He will never leave you, never let you down. Studdert Kennedy tells us that when he first got out to the front line he was paralysed by fear. He tried to reason himself out of it. He told himself that he was a Christian chaplain and an officer, and more than any one else ought to show a good example. But telling himself things like that did not make him less afraid. And then he told himself other things. He stirred up within himself the gift of faith. He was, he believed, where God wanted him to be, doing his God-given duty. And then he found that God was with him. Between him and all the horrors he set the shield of the love of God. That did it. Fear died. He had fought and conquered it on its own ground.

One may be in the grip of the fears that sin breeds. He may, in Coleridge's words, be

Like one, that on a lonesome road
Doth walk in fear and dread,
And having once turned round walks on,
And turns no more his head;
Because he knows, a frightful fiend
Doth close behind him tread.

Fear of the judgment of God, still more acute, fear of being found out and of the judgment of man, fear of consequences—sin is fertile in such fears; but it was one in their bitter bondage to whom Jesus said, 'Son, be of good cheer, thy sins are forgiven thee.' God loves you no matter what you have done. He doesn't promise to take away all the consequences—forgiveness doesn't just mean being let off—but commit yourself to Him and He will help you to face them; He will redeem that past for you. Or again, we may be confronting some trying experience, some difficult responsibility, some duty that seems beyond our strength. 'Why does it have to be me?' we tend to think. *That's a wrong thought. Think this.* God has asked us to do that for Him. We did not seek it. It's not our choice. No, it's God's. He is giving us a chance to do something really big and worth while for other people, that is to say, for Him. He is dealing with us as a Commander does with his best men in the war—putting us in a danger post. Fear is whimpering in our heart. 'We cannot do what we ought to do.' Drown it with the voice of faith that says, 'you can, with the help of God.' Nothing can separate you from His love. Fear must

be fought and conquered on its own ground, and only faith can do it.¹

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Debt of the Forgiven.

BY THE REVEREND A. D. HARCUS, M.A.,
EALING, LONDON.

'And forgive us our debts, as we forgive our debtors.'
—Mt 6¹².

The Gospels make very clear that there is a relationship between divine and human forgiveness. The petition for forgiveness is the first to have a condition attached to it. Many references could be quoted to confirm this; sufficient for our purpose is the parable of the king who forgave his servant the debt of ten thousand talents which follows with its telling sequel of how the same servant refused to forgive a fellow-servant a trifling debt of one hundred pence. That passage is a proof of the relationship between divine and human forgiveness, and indicates its vital importance in the mind of our Lord.

The first reaction to the condition is that it is reasonable. It is reasonable because it can be fulfilled. Supposing the condition had been applied earlier in the prayer, to such petitions as, 'Thy Kingdom come, Thy will be done,' would that have been fair? To some extent, yes. We can give God a kingdom in our hearts and seek His will in our own actions. But in the main these are big issues far beyond our control and the emphasis of the petition undoubtedly is on the action and power of God. The same applies to the request for daily bread. We can and do give to others, but our powers are strictly limited. How often the wish comes for the means to do more. It is easy to provide a meal for a stray wanderer, but how to provide for a friend of middle age who has lost his post and has a home to maintain, that is the haunting problem. Who has escaped it even in peaceful days? And now with heart-gripping stories of want and need everywhere our power of response seems pitifully inadequate. If the prayer for daily bread was dependent on our ability to answer the material needs of others, then indeed the condition would be unreasonable. And therefore we are taught to pray in simple faith and without condition, 'Give us this day our daily bread.'

On the other hand, forgiveness seems to be in our power, to give or to withhold. It is not limited by a special time or place, or by any set of conditions

¹ J. K. Thomson, *I Have Kept the Faith*, 53.

beyond our own sphere. It is of a man's own will whether he forgives or no. It is significant that freedom should come at the highest point in life. Man is bound materially in so many ways, the world imposes its will and binds him down. But there is an escape, there is a freedom the world cannot interfere with. Materially it may happen that one cannot give bread, but forgiveness is always within one's power. And so just at this point of freedom the condition is applied. We cannot control the forces of Nature; national and international issues are beyond our immediate control, but forgiveness is something which concerns ourselves, to be given or withheld of our own free will. And therefore we are taught to pray, 'Forgive—as we forgive.'

So far then the theory, but the plain facts of the situation contradict the theory. How many would say in answer, 'I can give bread and I do, but I cannot forgive. It is not anger. That has gone and the bitterness is past, but I simply cannot forgive.' The truth is, and it seems a paradox, that while in the material world we are bound by necessity and in the spiritual world we are free, yet, as a matter of experience, we can act in the one case but in the other our spirits are bound by a power seemingly far stronger than any material necessity. If forgiveness is dependent on our ability to forgive then we reach a deadlock; and life is full of these deadlocks.

Is there a solution to the problem? Let it be said straight away there is such a thing as an unforgiving spirit. And that must be exorcised. It may be that in a certain instance we do not want to forgive, indeed we have no intention of doing so; that chapter is closed. And so in and through the life of the community there are these negations, these refusals. They must be faced with a human willingness to reconsider. That is the challenge of this prayer, to set our own house in order. And there is always something we can do ourselves. But that is not the complete answer, it is only the beginning of the answer. And here an examination of the Gospel material will help. So far as our share in the process of forgiveness is concerned it may be past, present, or future. In St. Matthew's account of the prayer, it reads, 'And forgive us our debts, as we also have forgiven our debtors.' At this point the condition is applied with all its rigour. Self-examination and a putting of things right, before God can be approached. The prayer in St. Luke reads, 'And forgive us our sins; for we also forgive every one that is indebted to us.' Are we in danger of over-emphasis if we

stress the present tense? Experience justifies it and especially the experience of worship. How often that which could not be done beforehand, in cold blood, becomes possible, easy, nay, inevitable in the warmth and glow of Christian worship. The prayer and the fulfilling of the condition are simultaneous.

And yet there remains a deadlock, obstinate even in worship, even though there is a human longing to be rid of it, to break it down. What then? The past and present have failed, there is still the future. Is there Gospel evidence for this? It is found in the parable of the king who forgave his servant a debt. (Reference was made to this parable at the outset and now its lesson can be made clear.) In this case the forgiveness was unconditional. True there was a sequel, but that does not alter the fact that the debt was at the time freely forgiven. The part the servant had to play was in the future. There was no question of a human decision to be made first and then a prayer for forgiveness; it was not even to be a simultaneous cancelling out. It was a free gift. And what a gift! Ten thousand talents was the sum involved, an amount almost beyond calculation. As if God was determined to act first, for we can now leave the story. It has served its purpose in bringing us face to face with the Cross itself. There is God's free gift, beyond calculation, His determined effort to end the deadlock. 'The Son of God, who loved me and gave Himself for me,' writes St. Paul, and Chrysostom in a well-known quotation remarks of this that the Apostle is appropriating to himself the love which belongs equally to the whole world. In other words, it is the whole love of God in Christ which is brought to bear upon each individual heart. That is God's way of dealing with this apparently insoluble problem of forgiveness. When it is quite beyond our power and will, then He acts and acts decisively.

Forgiveness from our point of view can thus be described as having three tenses—past, present, and future. Each has its own place in our lives and in each we have a part to play. The whole can be summed up in a penetrating remark of Professor Manson's to be found in his Commentary on St. Luke's Gospel. Of this petition in the Lord's Prayer he writes, 'The gifts of God can only flow to us as we become the channel for them to others.' In other words, it is a process which we can hinder or even for the time being, stop. Like a man whose farm is a part of a great irrigation scheme, he can stop the water coming in to refresh his own land. But the pipes are there and the reservoir remains

in being. And there is the possibility that at some time he himself will open the barrier, and there is the chance that the waters in their downward rush from the reservoir will break his barrier down. Illustrations from the material world cannot adequately describe spiritual mysteries, but if we grasp this idea of forgiveness as a process we may begin to understand our part in it. What is certain is the existence of the reservoir of love and mercy that makes all forgiveness possible, and that we are the recipients and the channels of this abounding Grace of God. And the two truths are linked together in our daily prayer—forgive as we forgive.

TWENTY-THIRD SUNDAY AFTER TRINITY.

The Frivolous Refusal.

'But they made light of it.'—Mt 22⁵.

The condemnation of the men who refused the invitation to the marriage feast was not that they were discourteous, but that they had proved themselves unworthy. They were not only disinclined to come to the feast, but they had shown that they were not *fit* to come; they not only refused the invitation of the king, they scorned it. 'They made light of it.'

An important element in the art of living is knowledge of the relative value of thinking, the right order and due precedence of the many appeals that continually knock at the door. There is no ordered movement, no development of the life, unless we determine that which must have precedence. There are some things we must make light of; a grain of humour and insight is necessary to help us to see things in their right proportions and shapes. Without this we are apt to follow the trivial with all seriousness, and to treat the important with frivolity. As far as we can gather from the parable, and judge from the wrath and condemnation of the king, these men had not seriously weighed the claim of their farms and their merchandise against the claims of the king's hospitality. Had they done this, we might have blamed them for an error in judgment, and for a false estimate of the value of things, but no more. Their condemnation is that they never seem to have *felt* any claim whatever save the claim of farm and merchandise.

When we remember that Jesus painted this picture in order to illustrate the attitude of some to the claims of God this attitude becomes very significant in its possible reference to ourselves. While we are compelled to admit the reality of

the difficulties which keep some of us from entering the Kingdom, we are compelled also to add that it is the lack of serious attempt to give the call of the King its due weight that accounts for more. There is great hope for the man who seriously weighs the call of God, but who for the time being is not convinced, or for some reason does not feel free to become a Christian. The danger in his case is lest the decision be delayed until the desire is weakened and the call becomes faint. But what save the strongest condemnation can be meted out to the type of man who *flouts* the call of God? What can be said for the man who scorns the appeal of the highest, who makes light of the best? There is hope for the man who turns away from the higher, overcome by the appeals of the lower, but what hope is there for the man who coolly and deliberately makes light of the best when it is clear before him?

Why did these men treat the king's invitation in this manner? The answer is contained in the story. They were prosperous men; they had farms and merchandise. They were akin to the man with big barns. *They had no need of a gospel.* They were so impressed with the things they had, that they felt no higher needs. How strange the Beatitudes must sound in the ears of the men who are satisfied with the things of this world! Only those who have lost can catch the full music in the word 'Resurrection.' Only those who are in the grip of sin, or remorse for sin, can hear aright the word 'Forgiveness.' Only the heavy-hearted and the heavy-burdened can value aright the words of Jesus when He said, 'Come unto me, all ye that are heavy laden, and I will give you rest.' These men had paid a big price for their farms and their merchandise. They had obtained them at the price of a soul that could treat God with impunity, that could scorn the highest with a laugh, that could 'make light of' the call of their King.

We must not confuse frivolity with light-heartedness or buoyancy of spirit. The Pharisees were solemn and yet they were petty and flippant. A laugh and a light-hearted manner may cover a great seriousness of purpose and dignity of outlook. What would be the result if we treated the serious calls of business and of our social and civic life with the essential flippancy with which we treat the great issues of the gospel? Would not our business be ruined and our best friendships sundered if we treated men as we treat God? We should suffer irretrievably if we thus handled the affairs of this life, and can we think that we shall not suffer and have to pay for the trivial consideration we give

and the frivolous attitude we adopt towards spiritual things ?

We should have a serious outlook on life as a whole. A careless indifference does not profit us either in temporal or spiritual matters ; rather, it ruins and blights wherever it is the characteristic attitude of the man. Is not one of the crying needs of our age the need to recover the high seriousness of our fathers ? In doing so we need not cover ourselves in gloom as with a garment, but we cannot live life worthily or well without true seriousness of purpose. This is an age in which we are trying to improve social conditions, to lighten the lot of the oppressed everywhere, but we cannot do this by making life itself a light affair, by developing a hatred of all restraint and of the discipline that is necessary for the truest well-being both of men and nations.

What cheer and joy Jesus brought to men ! Yet with what high seriousness did He regard the world and men, Himself and His work. We can understand a pagan treating life flippantly, but not a man who regards life in its relationship to Eternity as we have to do since Jesus came. He lifted life from the trivial and linked it to the ages and the purposes of God. God regards the life we live seriously, and dare we then quietly put aside the call of God to our souls ? We must give an answer to the invitation.

May God give us that high seriousness of mind which weighs well the calls that come to us, and that cannot make light of wrong things. May He save us from that frivolity that desecrates all it touches, and ever means ruin and death.¹

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Prayer in War Time.

BY THE REVEREND A. H. SELWAY, M.A.,
URMSTON, MANCHESTER.

'In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.'—Ph 4⁶.

Twice this year it has been by the express desire of the King that we have observed a Day of National Prayer. Some may say that to observe a Day of National Prayer is inadvisable, but the reasons given are not very convincing. Let us not forget that a Day of National Prayer in the Old Testament (for a Day of National Prayer is not something new) was a day of national repentance and dedication of a cause to God.

¹ A. Hird, *The Test of Discipleship*, 100.

A great deal of mental confusion can be created by those who claim that it is wrong for a nation to dedicate its cause to God, because, as is sometimes said, all nations are doing the same thing. The implied suggestion is that God is no respecter of persons or nations, and that in any case it is presumptuous to suppose that God answers prayers which mutually cancel or contradict one another. But these deductions are not always sound. We may be quite certain that our prayers will be answered in the degree to which we are ourselves in right relationship with God. Our faith does not tell us that Providence is on our side, nor does it tell us that right will win every battle against might, but that right will nevertheless win, because justice, truth, and goodness are eternal values. If it is true that we champion these values we are right to believe that God is on our side. We know, too, that the nation or nations who are dedicated to this great cause of truth, justice, and goodness are destined to become the nucleus of the Kingdom of God on earth.

The question is well worth asking : Are we worthy of this high cause ? Can we honestly pray that we should be granted victory ? The Dean of St. Paul's said a year ago in a Broadcast Sermon : 'We are up against bullies and tyrants and liars and people deceived by foolish imaginations. Our first victory is to overcome the tyrant and the bully and the fool and the liar in ourselves. We must kill them in our own souls ; or rather we must lay them before God and say, "Lord I repent ; I am not worthy to fight for the good ; slay for me the evil in my heart."'

Our sin does 'turn away God's face from us.' He cannot do for us and in us what He fain would do. But that does not mean that God abandons us. The father did not say to the prodigal son, 'Well, I've done with you, you've made a mess of your life, and now nothing can be done for you.' We know what the father did. He ran out to meet him. It is indeed beyond our comprehension to understand what it must mean to God to be Father of this great wayward European family. However, one thing is certain, God has not abandoned us to the powers of evil. We can continue to pray 'out of the deep' into which the common sin has plunged us. Some of us are so used to the service of our Church that the constant repetition of the responses has dulled their significance and our imagination. Thus the sentence, 'Give peace in our time, O Lord,' provides the response, 'Because there is none other that fighteth for us, but only thou, O God.' Despite the fact that we have made

this affirmation a good many thousand times, yet we thought there were some others. Many of us put our faith in the League of Nations, others in Collective Security, and others in the Maginot Line. Now we know that these have failed us. In a vague and conventional way we were comforting ourselves with the thought that God was with us, but our security was a false one. We said that the ideals we stood for were just ones. We claimed to be the champions of democracy and the self-determination of all nations, but we had almost left God out of count. We as a nation were turning our backs on our Father's home. Eighty per cent average of our whole nation gave no public homage or allegiance to Almighty God.

War is terrible and horrible, but it is the manifestation of deeper evils in our common life, and what lies behind the war is worse than war. That is one reason why we are not justified in praying for victory unless we are willing to face up to the challenge to repentance. And repentance for our ineffectiveness will not be achieved either by resolution or a resolution. 'It will happen, it will eventuate as a result of the way in which we become conscious of our weakness.'

How often have we prayed that 'the course of this world may be peaceably ordered,' but have we stopped to consider what this means? At least it means that we invite God into our lives so that we may see the folly of our sin and pride; so that we may acknowledge our responsibility for the present world conflict, not in a mood of panic and gloom, but rather in a spirit of firm resolve and determination to pay the price for our folly and our sin with humility and penitence. We are under judgment, and one may ask: 'What for?' Chiefly for the neglect of God. Or as the Archbishop of York has expressed it: 'We have not as a people put Him first or sought to regulate all our dealings by His law. We have yielded to the temptations offered by hitherto unparalleled opportunities of comfort. Is it not true that most of these present evils are directly due to our unwillingness for sacrifice of ease and comfort? . . . We have not worked out in our national life the principle of dedication to the high purposes entrusted to us by the Providence of God.' 'Our prayer must be a dedication of all we have and are to meet the needs of our nation at this time, and to serve God's cause now and always.' We are not fighting for Christianity, for Christianity forbids us to do so. And there is a sense in saying that we are not fighting to save modern civilization, because modern civilization is not Christian. But the thing we are

fighting for is the fundamental liberties without which civilization is impossible. 'We are not fighting for religion, but we are fighting for something that our religion recognizes to be worth fighting for.' The winning of this war and the overthrowing of the dreadful tyranny of lies and cruelty is the first step, and let none of us delude ourselves with any doubts as to its necessity. But the call of God to us to-day goes deeper than that. We must be willing to be used as the instrument of God's justice and the deeper works of mercy. God calls for absolute obedience. The Church in her prayer life must accept this calling and lead and encourage others into obedience to it; to make men awake and responsive to that call. We must long with an urgent longing that at the earliest possible moment we may become again the instruments of the Divine mercy. We must not allow anger or wrath to darken our vision that God is Lord of all the nations of the earth, and as He calls us He calls all nations to obey a single law of love and justice. The forgiveness of Christ can break through the dark clouds of evil and bring hope and life eternal to the wounded heart of humanity.

'Almighty and everlasting God who alone workest great marvels: Send down upon our Bishops, and Clergy, and all Congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. . . .'

We need confidence towards God who is not powerless but who can, in and through us as a dedicated nation, bring salvation out of the very worst men can do.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

'My Yoke.'

BY THE REVEREND A. W. M'CLYMONT, D.LITT.,
EDINBURGH.

'Take my yoke upon you, and learn of me.'—
Mt II²⁹.

In a great passage in the eighth chapter of Romans Paul describes with glowing words the new estate and the wonderful privileges of the Christian: 'Ye have not received the spirit of bondage again to fear'; . . . 'if children, then heirs; heirs of God, and joint-heirs with Christ.'

Now the influence and gifts of Christianity have often been set out in general terms. Through the coming of our Lord mankind has been presented with a higher standard of righteousness, a wider

spirit of compassion, a more confident hope. But the words of Paul suggest that behind and within these gifts there is something more intimate and personal. What is offered to us is an inheritance. Accepting it we are heirs of God and joint-heirs with Christ. How frequently does Jesus use the possessive adjective; He speaks of 'my joy,' 'my peace,' 'my cup,' 'my body'; and when He speaks thus, He makes it clear that He desires to share with us, so far as that is possible, all that He owns. Rightly did Paul interpret the words and thought of Jesus when he spoke of believing men and women as 'joint-heirs with Christ.'

Let us consider that part of our heritage expressed in the words 'My Yoke.'

Perhaps you will think the words have a most unattractive air and a most unpromising sound—that not a gift but a task is presented to us, not a boon but a burden. But let us not be disappointed and break away without further thought. There is rich meaning and a genuine heritage in the words of our text.

First of all, we would acknowledge frankly that Christianity does mean *constraint*, a yoke. If you turn to any pictures of Eastern life you will see the oxen on the roads or in the fields dragging their load with a wooden bar resting on their necks. Paul himself in the Epistle to the Galatians speaks of the 'yoke of bondage,' while in the Old Testament the word is associated with the fate of captives in war and of slaves. And so there are many who will turn aside from the Christian way with resentment, declaring that for them a 'slave-religion' has no inducements, or more simply that there are restrictions enough imposed upon them that they cannot escape and they do not want any more. Bunyan with his shrewd knowledge of the human situation puts this very argument into the mouth of Diabolus when the evil one is seeking to weaken the morale of the citizens of Mansoul. Let us admit that there is a fact here which is capable of being used to the disadvantage of Christianity—and is largely used by the nations to-day—so that it is represented as a cramping influence that seems to make life poorer and narrower rather than freer and fuller. You may have heard, however, an old proverb, not so well known as many proverbs: 'He that will not be ruled by the rudder will be ruled by the rock.' The meaning is clear. If sailors are contemptuous of the steersman, they will give themselves up to a power that is contemptuous of them. Control and constraint are definite parts of life. The only question is concerning the nature of that control, whether it be

'the rock,' a power ruinous and unhappy, or 'the rudder,' a power directing us to our desired haven. Some scoff at the idea of subjection, yet they bow before the tyranny of fashion, wait obediently upon the opinions of the crowd and suffer the scourging of their own whims and moods. A false freedom attracts many. Is it anything more than slavery to caprice and surrender to prejudice? Edmund Burke, the orator, has a convincing reply when he said, 'Men of intemperate minds cannot be free; their passions forge their fetters.' And Shakespeare sets the issue in a clear light when he puts into the mouth of Macbeth a bold retort to the sneers of his wife, 'I dare do all that may become a man; who dares do more is none.'

Life requires direction, guidance to some end. It cannot continue to bring satisfaction or even continue at all, if suffered to be the plaything of any and every desire. Jesus says frankly, Take my yoke upon you, and learn of me. Why not join in the words of the prayer,

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from Thee:
Jesus, Saviour, pilot me.

Again, we may carry the thought further and say that the Yoke of Christ means a *career*.

I do not know if the stories of R. M. Ballantyne are still read, but they were great tales and I remember one about a horse, the leader of a herd that roamed the prairie, conspicuous for its grace and power. The hero sets his heart upon the capture of this magnificent animal and eventually succeeds in bowling it over. But this is the point, the horse enters into the story first as servant, then as friend. Its capture is the commencement of its wonderful career. If it had not been brought under the yoke, it would never have been heard of. By reason of its service it passes into a larger life.

Restlessness makes us long for wild, open freedom, untrammelled by the constraint of man, but we come to see sooner or later that such a life would be a mere frittering away of the portion given to us. Pass any school and out in the playground you will find groups of boys and girls happy and contented at their games, flinging up their heels with the exuberance of young life. We envy them their freedom, but when they come to fourteen, fifteen, sixteen years of age, how weary they are of this freedom and how eager to start some definite work,

to enter on a career. Now Christ in offering a yoke really invites us to a career. What is a career? It is work in which you may lose yourself and in which at the same time you may find yourself. It means a task into which you can throw all your energies and forget your troubles, something to live for, finding and maintaining your self-respect and building up, if not a fortune, certainly a character. The followers of Jesus have found just this satisfaction, a service worth pursuing and in its own way well-rewarded, so that St. Bernhard, the friend of St. Francis, can say, 'For a thousand worlds such as this, I would not have served another Master.' There are different kinds of Christian service, but wherever the spirit of Christ rules, there is a career. We have accepted His yoke.

Yet further, we find that a *Companion* joins Himself to us. It is 'my yoke' of which Jesus speaks, involving Himself directly in all that the phrase suggests. Is there constraint? That was part of His experience. In the early days He was subject to His parents. Later He walked solitary along the narrow path of duty. At the end He suffered shame and crucifixion. Yet along that path lay the shaping of His career, the carrying through of His vocation, and the thrill of an infinite satisfac-

tion: 'My meat is to do the will of him that sent me and to finish his work.' Limited certainly appeared the outward circumstances of Christ's life but limitless His hopes and purposes.

If Christian duty seems hard, if we have to admit the burden it imposes to be indeed a yoke, holding us inflexibly to our task, yet we share this burden, we have a Companion at our side. 'Remember,' says Matthew Henry, 'Christ's yoke is lined with love.' The fretting and restiveness that wound our hearts and weaken our spirit have found a cure. Casting aside our pride, let us learn and keep learning of Him, so that we do not hesitate or complain, but take our share of the duties and difficulties about us. Our generation has been called upon to attempt much and to endure much in the present struggle through wounds to a new world-order. In what spirit are we to go forward? Not Stoical submission to a fate we cannot escape, not the vigour of national pride, but the self-forgetting of those who look beyond the Cross to the Companion. From Him we may learn how responsibility brings its own rest. With Him we may carry our burden, and if our heart and faith be great enough we may help others on their way.

The Doctrine of Incarnation, Hindu and Christian.

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In the relating to one another of religious doctrines set forth in different faiths, we are not now exposed to the danger of forgetting that comparisons are odious. Rather is it that comparisons have become too easy, and this may be due to a certain superficiality of treatment. We achieve a facile identification and minimize points of difference simply because we are insufficiently aware of the vital importance of the doctrines under consideration. The more valuable a deposit the more likely is it that it will be secured by a lock which can be opened only through a combination approaching the unique. Thus, if we are to make any useful comparison between the Christian Incarnation doctrine and that of other religions, it is well to think, as Dr. Emil Brunner writes in his latest book, of 'the *central* doctrine of the Incarnation of God in Jesus

Christ.' It is only by emphasizing its centrality for the Christian faith that we are likely to obtain a true criterion whereby we may estimate the adequacies of different views of Incarnation. When we know how much—how very much—we want, we are more likely to arrive at a true judgment of the value of what we receive.

We must therefore bring the Incarnation into the foreground of our thinking as well as of our acting. Because we wish to avoid the sin of overconfidence in human reason, there is no need for us to become philosophically diffident. We may hold firmly to the belief that the Incarnation supplies the only world-view which is philosophically, ethically, and religiously satisfying. As Mr. Middleton Murry puts it: 'In Jesus Christ was manifested the nature of the thought that created

and sustains the universe.' If we hold to the promise that the Holy Spirit is to lead us into all truth, the key-truth and the expanding truth to which we are led is the truth of the Incarnation. In the words of Gore, 'the speciality of the Pentecostal gift appears to be the coming of the Holy Spirit out of the uplifted and glorious manhood of the incarnate Son.' There is involved in this attitude the faith, humbly received as a Divine bestowal but also confidence-giving, that the Incarnate Christ, in relation to us now the Risen and glorified Christ, has honoured man's nature as a vehicle of the eternal Spirit of God, and intends that this nature should be honoured in its potentialities, not utterly condemned and despised because of its actualities. Christianity, through the Incarnation, is a promise from God for humanity, and for humanity as active in history. As Brunner says: 'Genuine Christian humanism is based upon the fact of the Incarnation of the Son of God, which, for its part, points back to the creation of man in the image of God. . . . Even sin does not alter the fact . . . that man is singled out by the Creator in an unparalleled way as the one in whom creation has reached its summit, whose redemption, therefore, is the aim and meaning of the whole of history' (*Man in Revolt*, 344).

In attempting to reach some understanding of the Christian doctrine of Incarnation we must avoid two errors—the suggestion on the one hand of what might be described as the absenteeism of God, and, on the other, of the absenteeism of man in any real significance of the term. A true appreciation of the Incarnation, which is the coming together of God and man—*Immanuel*, God with us—is impossible on any view which emphasizes unnecessarily the separateness of God from man or of man from God. It is impossible on a deistic view, which is already half way to atheism, which conceives of God as detached from the world, surrenders the latter to the control of secondary causes, and regards the Divine interposition in cosmic and human affairs as something which strains belief, is slightly derogatory to the wisdom of God and is, after all, only very occasional. A belief which can be an effective corrective to such an attitude must insist on placing the Incarnation within the general category of the miraculous, taking miraculous to mean, not spasmodic interference, but a manifestation of the active presence of God, continually in the world which He has made. God speaks the 'inevitable Word' in the situation which calls for it, and expresses that Word in action which is in the context of His constant purpose

of love. As has been said, 'The Incarnation is the most consummate example of God's obedience to the laws of His own creation,' and these laws, being the laws of God Himself, do not impose fetters upon His free creative activity.

From the other extreme, a theology of the Barth-Brunner type empties the Incarnation of much of its meaning by introducing an unnecessary dualism. It is an underestimate, not, like deism, of the power of God, but of the possibilities of man. It so denigrates the capacity of humanity as to deprive the term 'man' of much of its significance, and it thus does not maintain distinctly in its thought the two elements of the relationship between God and man, in the constituting—or reconstituting—of which the meaning of the Incarnation essentially consists. It does not keep a sufficient continuity between the God of creation and the God of redemption. The error of humanism is to think that man can do without God. But, as Professor De Burgh puts it, 'Man can only realize the full measure of his birthright in virtue of his membership of the Kingdom of God,' and, 'if he would enter upon his kingdom, he must forego his right to be its king.' Yet it does not follow from this limitation and warning that because man, in the history of his religious development, has often aspired to kingship in his own right, we must, in order to avoid this sin of pride, degrade him utterly, and make of him a worm and no man. On the Barthian conception even life seems at times to be denied him. The logical outcome of this view is that man is little more than an empty box with no capacity whatever except that of receptivity. It would be a pity if we should forget in this connexion the saying of older thinkers. Long ago Locke said, 'God when he made the prophet did not unmake the man,' and many centuries earlier an Old Testament prophet claimed confidently the fulfilment of the promise of God, 'Ye shall seek me, and find me, when ye shall search for me with all your heart' (Jer 29¹³).

Brunner's position seems more satisfactory than Barth's in that he links more closely the God of Redemption with the God of Creation, and specially emphasizes man's responsibility. But Brunner is obsessed with the idea of the dynamic. He will not allow that even God has a 'nature,' but insists that He is *actus purus*. Correspondingly, there can, for Brunner, be nothing static in man, nothing deposited or 'funded' in a derived capacity of human nature. His conception of creation thus becomes entirely vague and fluid. The same vagueness attaches to his fundamental idea that

the Incarnation is a continuance of creation, and his saying that 'human nature was originally destined for the reception of God' loses practically all its meaning.

In the context of the purely dynamic it is difficult to speak of 'original destination.' We seem to be deprived of a *locus* for the Incarnation. Further, seeing that no amount of theoretical denial of the static will alter the practical fact that we have to live within the actually existent or static, to which, we are told, God cannot be related, we are without escape from a bondage similar to that of materialism and naturalism, and our belief in the possibility of an Incarnation is all the more difficult.

There is a risk of consequences of a somewhat similar character in the masterly analysis which Professor Nygren gives in his book on *Eros and Agape*. He is so anxious to show that the Divine love is spontaneous or 'uncaused,' so unrelated to any merit in man, that he is in danger of depriving man of any definiteness as the object of that love, while the Divine love is left in such a state of uncausedness as to appear almost arbitrary.

On the basis of our discussion up to this point, it may be said that the value of Incarnation depends upon the closeness and fullness of the relationship which it establishes between God and man. More explicitly, the test of an Incarnation will be the fullness with which it exhibits the nature of God, and the amount of reality which is ascribed to the historical conditions under which the Incarnation takes place. But before considering these criteria further and making use of them as a basis of comparison, we may turn to certain doctrines of Christianity which are to be found outside of Christianity.

If we believe in the centrality of Incarnation for the Christian faith (as indeed we must if we are Christians at all), it may startle us to discover how widespread is the belief in a doctrine of a somewhat similar character. But in entering upon comparisons it is necessary to make one or two distinctions. Incarnation is not the same as transmigration. In countries, where a belief in transmigration is prevalent, it is often loosely said that one soul is incarnated in several different lives, both human and animal. It would be better, however, not to apply the term 'incarnation' to the passing of one soul from one body to another, but to confine it to the incursion of the Divine into the human sphere. It is advisable also, especially in connexion with more primitive religions and for the benefit of anthropologists who are inclined

to show their broadmindedness by minimizing the importance of the Christian Incarnation, to distinguish between incarnation and 'possession.' The latter term suggests indeed the incursion of the Divine into the human, but it is a purely temporary phenomenon, whereas incarnation is permanent or at least lasts during the lifetime of the individual manifesting it. Finally, especially in relation to Indian religions, we must always keep in mind the distinction between incarnation as the embodiment of an idea, and incarnation as a fact of history.

While it might be said that belief in Incarnation in some form or other is to be found in almost every religion, this doctrine is specially emphasized in India. Indeed the number of Incarnations in which Hindus think that they may believe is almost without limit. But certain groups of incarnations become prominent to the virtual exclusion of the others. The *Gītā*—one of the most influential religious books in India—deals with the incarnations of Krishna, and the following principle is laid down: 'Whenever there is a decay of righteousness and a rising of unrighteousness, then I emit myself. In order to save the good and destroy the evil-doers, I am born from age to age.' The incarnations of Vishnu, one of the most important of Indian gods, are conceived to be almost infinite in number, but gradually get restricted to a definite series. According to one doctrine, nine incarnations have already taken place, and the tenth, Kalki, is still in the future. In general, it might be said that the primary distinction of Hinduism from Christianity is that the former believes in repetition from age to age—repetition almost to the point of futility, whereas Christianity believes in an increasing purpose throughout the ages, preparatory to the 'once-for-all' Incarnation of Christ. As Principal Cave points out, Avatāra, which is the Hindu word for 'incarnation,' does not properly mean incarnation at all but simply 'descent,' and to translate it thus without qualification is 'to introduce into Hindu thought a conception which is purely Christian.' Yet, repetition notwithstanding, Hindus must not be thought of as incapable of genuine devotion to the particular 'descent' which they worship. One of the greatest of Indian Christian writers, as quoted by Principal Cave, could say, 'It was over the bridge of Tukārām's verse that I came to Christ'; and Tukārām was a devotee of Krishna. Indeed, the inherited tradition of devotion to any one out of a number of incarnations may become a temptation to Christian converts, as they are more ready simply to put Christ in the

place of one of the gods previously worshipped than to think of God as truly revealed through Christ.

In considering plurality of incarnations we must always remember that there are gradations of value amongst them. Even the same god may have a lower and a higher phase. The Krishna of the Purānas may be an incitement to degraded worship, whereas the Krishna of the *Gītā* has very high ethical significance. Incarnations may be graded according to whether they are merely naturalistic or ethical. Many incarnations serve only for the display of qualities attributed to God, but really resident merely in impressive natural phenomena. Others seem to serve the purpose of the strengthening of righteousness and the deliverance of demoralized humanity from the bondage of evil. The grading of incarnations is closely connected with considerations of the motive assigned for the incarnation. At lower levels the motive seems to be mainly display, the conception being coloured by experiences such as those of the behaviour of a mighty oriental monarch who on State occasions is in the habit of appearing in gorgeous raiment before his assembled people. Slightly higher are the motives of satisfying curiosity or showing merciful kindness. Still higher is the ethical motive, as indicated in the quotation given above from the *Gītā*. But in Hinduism the highest motive of all is rarely reached—the motive of redemption, congruent with Lotze's idea that God's motive even in creation is to share His holiness with His creatures, and deepening in Christianity into the doctrine of a sharing which is not inevitable or facile, but spontaneous, taking the way of suffering even unto death—the fundamental Christian motif of love in which God restores to demoralized humanity the lost capacity of participating in that holiness which God desires to share with all men.

If, after comparison with other faiths, our belief in the supreme value of the Christian Incarnation is strengthened, it will be because, as already suggested, it satisfies in the completest way two criteria—the degree of fullness with which the Incarnation manifests the nature of God, and, secondly, the amount of reality which is ascribed to the actual conditions, with their historical context, in which the Incarnation takes place. These two criteria are not distinct, as our conception of the character of God determines very largely our attitude to history.

As to the first criterion, we can readily admit that an incarnation, if it is to be of value for religion, must reveal the very heart of God. He cannot,

without emptying incarnation faith of all meaning, be left behind, unmoved, immovable, in isolation from the world. Incarnation cannot be rightly regarded as merely a partial or insignificant manifestation of God's nature. An Indian writer says, 'Krishna's incarnation is a camouflage, but it is for the well-being of the world.' That he could be satisfied with such an idea, shows the difference between Hindu and Christian belief. But the latter cannot, and does not, find a sufficient basis for faith through any temporary manifestation or condescending caprice on the part of God. Even if, for the purpose of high ethical or religious edification, God gave what might be called dramatic representations of Himself, this would not be enough. The religious demand is for absolute sincerity, not play-acting. The needs of the world are too great to be conceivably treated with less than absolute seriousness by the Redeemer-God. If the motive for Incarnation is redemption, we must regard this motive as deriving its character from the very essence of God. We must recall the fundamental Christian idea of creation, that the Creator-God is a God of Love, whose love does not remain a mere sentimental compassion, but flows forth into the world which He has made. The Incarnation which meets our religious needs must be the revelation of a God who is indeed infinite in knowledge and perfection, but who, when that knowledge includes an awareness of the suffering and evil of men, does not rest tranquilly, as the Aristotelian God might do, in the knowledge of these aspects of human experience, waiting for the ultimate approach of humanity towards Himself, but, just because of His fundamental nature, enters into the history of mankind and deals with its tragedy. The conception is crystallized in the central text of Christianity which tells us that God gave His Son—a part of Himself—'gave his only begotten Son'—His most precious possession. As Brunner says (*op. cit.*, 77), 'The God who reveals His love to us in Jesus Christ, and in it His holy, inviolable and sovereign will, in so doing really shows us Himself, not merely something of Himself, not merely an apparent form of His existence.'

As to the second criterion—the degree of reality ascribed to the historical conditions—it is obvious that wherever a philosophy is prevalent which regards human experience in general as of the nature of a dream, an incarnation cannot be more than a dramatic representation, indefinitely repeatable; and this we have already seen to be unsatisfying. Now a philosophy of this negating

type is prevalent in India, and yet belief in incarnational manifestations is also widespread. We can explain this apparent contradiction partly by referring to the readiness of the Indian mind to entertain at one and the same time detached compartmental beliefs, and we may also point out that multiplicity of incarnations is itself an indication that history has not been taken with full seriousness. An act which is regarded as of cosmic seriousness is *not* repeated over and over again. Hinduism makes abundant use of the category of myth, and prides itself upon the fact that alone amongst the religions it is not hampered by what Vivekananda calls 'historicality.' But it purchases this freedom at a great price—at the cost of a fully valuable belief in Incarnation. As Brunner says, 'The myth does not take seriously the heavenly-earthly, the divine-human happenings, or it takes them seriously in a relative sense only, as incidents within a process which finally returns to the starting point' (p. 447). It is only in relation to an historical

person that we can get rid of subjectivity, and it is only when historical conditions are not depreciated that we can reach an adequately-based belief in Incarnation, one that delivers us from the bondage of subjectivity and thus becomes valuable for the salvation of our souls.

Conversely, such a belief in Incarnation strengthens our belief in the significance of history, and sublimates it to the level at which we can view the whole of our experience as in a sense sacramental. More particularly, the Christian view of Incarnation leads to that type of belief in the sacramental generally which can be a basis for a reliance upon the value of the specific sacraments of our faith. For, in the words of Professor Grensted (*The Person of Christ*, 73), 'In sacrament eternity touches time. The *Is* breaks through upon the *Now*. God reaches out to man, significantly and effectively. . . . The *present* is the sphere of action of that which lies beyond, that which is not *held* by time, but for which time itself has meaning.'

What is God doing about this World's Sin?

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THIS question of what God is doing in face of this world's sin is one that must always have puzzled thinking men and women in every age and generation. But seldom can it have been more acute than to-day, when the sin of man is written in such crimson colours across the face of the world. In many places, decent, peaceful, godly men and groups have been set upon, robbed, persecuted, and even killed by ruthless brutal pagan aggressors, who fear not God, neither regard man. And the problem is this: What is God doing about it all? What is He doing to vindicate justice, righteousness, and truth against their powerful and cynical foes?

There are some who assert that God is doing nothing at all. And it must be admitted that there is this *apparent* justification for such an attitude, namely, that God is doing nothing spectacular, dramatic, so to speak miraculous. He doesn't send thunderbolts to strike dead the leading aggressors. He doesn't decimate invading armies by plague. He doesn't—to take a concrete case—divide the

waters in China so as to allow the Chinese armies to cross in safety, and then draw those waters together again in order to drown the invading Japanese hordes.

But a little thought will enable us to understand why God will not intervene in such ways. For He has placed mankind in a world of law and order, and has given to all human beings freedom of will. These are the twin pillars on which alone any worthy human life and civilization can be built up. For God to intervene miraculously, even to vindicate righteousness, would mean that He would have to destroy one or other or both of these pillars. But this He will not do. For if He were to abrogate the rule of law, this world would become a chaos and not a cosmos. And, as J. S. Whale says, 'If our environment were a chaos rather than a relatively settled order . . . water might suddenly freeze in midsummer, the specific gravity of lead might at any time become that of thistledown, pigs might fly, and the Houses of Parliament might

turn into green cheese, and man's life would be a nightmare, not only because it would be unpleasant, but because it would have no moral meaning.' Nor will God break His image in man by depriving man of his freedom of will; for what He wishes from mankind is—to quote the title of one of Bertrand Russell's essays—'A Free Man's Worship,' the uncoerced response of a free spirit, and not the mechanical reactions of a robot or puppet. Being God, He can be satisfied with nothing less.

But though God is thus doing nothing spectacular or miraculous, it would be quite wrong to conclude that therefore He is doing nothing at all in face of this world's sin. For to Christian faith God is no mere passive spectator of human life; and when men set themselves to work all manner of unrighteousness, it is with Him, the Judge of all the earth, that they have to make their reckoning. What then is He doing about the world's sin?

The answer to this question will best be found by considering the Cross of Jesus Christ. Surely this was the world's greatest sin. Surely Calvary was the place, and the Cross the event, in which human evil did its very worst, by putting the Son of God to a shameful and horrible death. What did God do about the sin that nailed His Son to the Cross?

To begin with, He judged that sin. This doesn't mean that He singled out the various men and groups who were immediately responsible for Jesus' death, and dealt out punishments to them according to their several complicities. What it means is that that same sin of rebelliousness and opposition which led the Jews to reject and finally to crucify Jesus, inevitably brought about its own punishment. For within a generation of Jesus' death the Jews revolted against the Roman authority in Palestine. This rebellion was brutally crushed; and in A.D. 70 Titus, the Roman general, destroyed Jerusalem and razed the Temple, the centre and focus of Hebrew religion, to the ground. Not long thereafter the Jews were expelled from their native land, to become homeless and often persecuted wanderers over the face of the earth. It was doubtless this impending judgment that Jesus had in mind when He wept over Jerusalem.

Not merely did God judge the sin that crucified His Son, but He bore it as well. Of course, it was Jesus who was arrested by the Temple police, tried before Caiaphas and the Sanhedrin, sentenced by Pilate, and crucified. But God was in Christ, all through His earthly pilgrimage, and never more so than during that week which culminated in the Cross, or rather in the Resurrection. What human sin did to Jesus, it did to God.

In an Italian church there is a picture of unwonted insight. At first glance it is only another picture of the Crucifixion. But a second glance shows it to be different; for there can be seen a vast and shadowy Figure behind the figure of Jesus. The nail that pierces the hand of Jesus goes through to the hand of God; the spear thrust into His side is thrust also into God's side. This picture graphically portrays the truth that God bore the sin which crucified His Son.

Again, God used the sin which crucified Jesus to accomplish His own beneficent and redemptive ends. This was not, of course, what Christ's crucifiers had intended or wanted: they had thought and hoped that when the grave closed over Him, He would be done for and done with. But God thwarted their purposes by bringing victory to His cause out of apparent defeat, and good out of evil. For by Christ's Cross He accomplished the salvation of mankind. Says Paul: 'We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, the power of God, and the wisdom of God' (1 Co 1²³, 24). God used the Cross, where human sin did its worst, to bring about His high and holy ends for mankind. He made even the wrath of man to praise Him.

Now the answer to the question, What is God doing about this world's sin?, is this, that He stands to it in exactly the same relation as He stood to the sin which nailed Jesus to the Cross.

I. He judges it. This means that the sins which are being committed by aggressor powers are steadily rotting their soul; that those powers, because of their hostility to God and goodness, are steadily becoming blind to moral and spiritual values. And since history goes to prove that, at bottom, greatness and endurance depend in the long run on responsiveness to such moral and spiritual factors, these aggressor groups are marked down for eventual decline and even ruin. An illustration will perhaps make this point clearer. In 1937 the late Lord Tweedsmuir published a biography of Augustus Cæsar, the founder of the Roman Empire. This Empire undoubtedly looked most imposing; but it was based on the suppression of freedom and the worship of the State as embodied in the Emperor. As a reviewer said: 'The reader will not miss the moral of the Imperial story. Dictatorship made the Roman Empire powerful. The price was slavery; the end was ruin.' This ruin didn't happen all at once: it took about five centuries; it came slowly but surely. And it is as true to-day as ever that:

Though the mills of God grind slowly, yet they grind
exceeding small ;
Though with patience He stands waiting, with exact-
ness grinds He all.

God judges human sin.

II. He also bears it. The Cross has revealed
once and for all the truth that God in Jesus is
for ever bearing human sin.

I sometimes think about the Cross,
And shut my eyes, and try to see
The cruel nails and crown of thorns
And Jesus, crucified for me.

But even could I see Him die,
I could but see one little part
Of that great love which, like a fire,
Is always burning in His heart.

This truth that God bears human sin, so that
every wrong done to man is *ipso facto* done to God,
has been expressed very well in Browning's poem,
'The Lost Leader,' which is supposed to deal with
the alleged defection of the poet William Words-
worth, who, after starting out by hailing the French
Revolution with its ideas of liberty, equality, and
fraternity, ended up by becoming a dyed-in-the-
wool reactionary. Says Browning :

Blot out his name, then, record one lost soul more,
One task more declined, one more footpath untrod,
One more devils'-triumph and sorrow for angels,
One wrong more to man, one more insult to God !

God in Jesus is always bearing human sin. So
when the question is asked, Why does God allow
such terrible things to happen ?, the further question
remains : Why does He allow them to happen—to
Himself ?

III. God uses human sin to bring about His high
purposes. For example, in the early Christian
Church at Jerusalem, none was more persuasive
and successful as an apologist than Stephen. So
effective was he that he was brought before the
Jewish Sanhedrin, accused of blasphemy, and
illegally stoned to death. It looked as if the
death of Stephen might bring the missionary
activity of the early Church to an abrupt stop.
But did it ? There was standing by at the death of
Stephen a young Pharisee named Saul. The whole

circumstances of Stephen's death made Saul
wonder as to whether he (Saul) was on the right
track in religion. This conflict reached its climax
only when Saul surrendered to Jesus Christ, and
became an even greater Christian evangelist and
apologist than the martyred Stephen had been.
God used the killing of Stephen—terrible sin though
it was—for His greater glory and for the
accomplishment of His redemptive purposes for
mankind.

This is everlastingly true—as true to-day as in
New Testament times. Take one obvious example.
In Germany, ever since Hitler came into power in
1933, the Christian Church has been persecuted for
its refusal to nazify its religion, and put Jesus
Christ into a brown shirt. This persecution has
been carried out with calculated terrorism by men
who are acting as agents of the devil. But God
has used even it for His own holy ends. For this
persecution has made the profession of the Christian
faith a live issue ; it has separated real followers
of Jesus from camp-followers ; it has aroused
the prayerful interest of Christians all over the
world. So deep has been its influence that Emil
Brunner is reported to have said that 'Hitler has
done more for religion than any other man in
Europe.' Even here God has made the wrath of
man to praise Him.

The message for us is twofold. First, a message
of trust. We can trust God to work out His pur-
poses as year succeeds to year, in spite of all man's
sin and wickedness. Tennyson expressed this well
when he wrote :

And all is well, tho' faith and form
Be sundered in a night of fear ;
Well roars the storm to those that hear
A deeper voice across the storm,

Proclaiming social truth shall spread,
And justice, ev'n tho' thrice again
The red fool-fury of the Seine
Shall pile her barricades with dead.

And then a message of challenge. God in Jesus
challenges each one of us to co-operate with Him,
to act as His servants and agents in bringing about
His redemptive purposes in human life and society
Have we enlisted in His service ?

Contributions and Comments.

The Interpretation of El Gibbor in Isaiah ix. 5 (EVV, 6).

THE exegesis of the second half of this verse has always occasioned difficulty. Do all the last eight words in the Hebrew refer to the promised infant prince? This was the opinion of Ibn Ezra, and it is followed by the English Versions. The true text of the Septuagint presupposes a different text, but some codd. (A Q Γ) have apparently been influenced by the Massoretic Text, and these agree with the English Versions, as also do Lucian and the Vulgate. In this case, is it better to translate 'mighty warrior,' or some such equivalent? The alternative is to make the phrase refer to God Himself, and not to a human prince at all. This is the Jewish tradition, represented by the Targum, Rashi, Kimhi, and Jewish commentators generally. Luzatto saw no reference whatever to the child, and translated 'God the Almighty, the eternal Father, the Prince of Peace, resolves upon wonderful things.' The normal Jewish tradition makes 'Prince of Peace' refer to the child, and all the other epithets to God Himself. Certainly it is in accordance with the usage of the phrase El (Adonai) Gibbor elsewhere to make it refer to God. See Ps 24⁸ twice, Dt 10¹⁷, Jer 32¹⁸, Neh 9³², and especially Is 10²¹, which is by the same prophet as the verse here under discussion. In all these cases the phrase is used of God as the Saviour of, or the Conqueror for His people. This is the sense of the phrase here also, of whomsoever it may be used.

The accentuation of the verse has occasioned equal difficulty. Delitzsch¹ discussed this aspect of the problem at great length, and added a long note. He pointed out that the accentuators seem to have shrunk from taking El Gibbor as the name of a man. He showed that there are difficulties from the point of view of the accentuation in taking the name of the child to be, 'everlasting Father, Prince of Peace' and all the previous names, even including 'everlasting Father,' as referring to God. In the note, however, he admits that the ordinary exegesis, which he adopts in common with the English Versions, and which takes all eight names as referring to the young prince, does not correspond to the accentuation. Actually both solutions fall at the same obstacle. In each case there ought to be *zaqeph qaton* on the word שמו.

¹ *Commentary on Isaiah* (Eng. Tr.), i. 249 f.

The whole problem is centred on the curious accent of פלא. It is *telisha gadol*, and it ought not to be. Delitzsch contented himself with remarking that *telisha gadol* is the smallest of all the disjunctive accents. This, however, is not the point. There is a difficulty in the occurrence of this particular accent in this particular case. What is *telisha gadol* doing in *pashta*'s clause next before *pashta*?

First of all we must deal with the RV margin 'Wonderful counsellor.' This is definitely wrong, since in that case the accent would be *mehuppach*, the servus of *pashta*, making פלא (*mehuppach*) as dependent on יועץ (*pashta*) as אל (*munach*) is on נבון (*zaqeph qaton*). The accent *mehuppach* is actually found in six of the Ginsburg codd., none of which is particularly reliable when it varies from the traditional accentuation.

Secondly, the usual translation 'Wonderful, Counsellor, Mighty God' is moderately satisfactory, except for the *zaqeph qaton* which ought to be found earlier in the verse, and for the strange *telisha gadol*.

The difficulty of this *telisha gadol* is that it marks the main break in *pashta*'s clause when that break is on the *second*, and not the *first*, word from *pashta*. In such a case the intermediate word has *geresh*. Three of the Ginsburg codd., Add. 4708, Add. 15252, and G 3, have realized this, and so have added Gershaim also, making two accents on the same word, *telisha gadol* and *geresh*. This is against the Massorah at Gn 5²⁹, which says that there are five cases where these two accents are found, Gn 5²⁹, Lv 10⁴, 2 K 17¹³, Ezk 48¹⁰, Zeph 2¹⁵.

Two codd., namely Add. 15251 (always sound even when it varies from the normal accentuation) and Add. 14760 (which occasionally joins with Add. 15251 to make a second where accents are concerned—cf. 5²⁷), have the accent *rebhia*. This reading is followed by the first three complete printed Bibles, Soncino 1488, Naples 1491-3, and Brescia 1494. It is sound enough so far as the rules of accentuation are concerned, but it alters the whole balance of the half-verse, for it makes the main break in *zaqeph qaton*'s clause (which ends at Gibbor) to be at פלא, and not at יועץ (*pashta*). This is not what was intended by the Massoretic accentuators. They intended the main division of the half-verse to be at נבון (hence *zaqeph qaton* in *silluq*'s clause), and the main division of *zaqeph*'s clause to be at יועץ (*pashta*). The accent *rebhia* gives no

pashta-clause at all, but makes pashta and munach the two servi to zaqeph qaton, and makes all previous words in the clause, including 'and his name shall be called,' to be included in rebhia's clause.

The accentuators evidently intended to make a break at פלא, and did not quite know how to do it. Mehuppach meant no break at all, whilst rebhia made too violent a break and disturbed the whole sentence. But why did they not do what Delitzsch wanted them to do, that is, accent the first two words ויקרא שמו with munach zaqeph qaton? This gives the usual translation 'And his name shall be called . . .', thus cutting the first two words off from the rest. The truth is that they did not want this either. They wanted to bring other words in the half-verse into connexion with the first two. The first of these words they marked off from the rest by giving the word פלא the accent telisha gadol. This, whilst not strictly correct, did at any rate make a break in the verse, since there ought to be another word intervening, and another accent, namely, gersh. There is also a definite break in the latter part of the half-verse. There was no real need to join the last four words of the verse into two pairs with maqqehs, and then to separate the two pairs with tiphkha. They could have joined them into two pairs, as they have done with maqqephs, and then yoked the pairs together with merkha. But they separated them. We therefore separate El Gibbor and Father Everlasting from the other epithets, as the accents suggest, and make them the two subjects of the sentence, as also the accents suggest, since they do not cut the first two words off from the rest of the half-verse, as is usual. We then translate:

And the Mighty God hath called his name Wonder,
Counsellor,
The Everlasting Father (hath called his name)
Prince of Peace.

There is no need for the two phrases to have the article in order that they should be subjects of the sentence, as Delitzsch suggested (*ib.*, 250), since in Is 10²¹ El Gibbor, without the article, is quite clearly a personal name for God, as also is Adonai Gibbor in Ps 24⁸.

This suggested translation is truer to the general exegesis, not only of the phrase El Gibbor, but also of the phrase 'Father Everlasting.' Further, we have now a parallelism in the half-verse, thus bringing it into line with its neighbour.

It may also be pointed out that studies in the accents should not be limited only to the orthodox

accentuation, but that a new, and possibly profitable line of study is opened up by examining, as we have done in this article, exactly what the various scribes have done when they have been confronted with a text for which the regular rules of accentuation do not exactly provide.

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What seekest Thou? John iv. 27.

WHAT is the point of the disciples' desire to ask *τί ζητεῖς*?

(1) Westcott says, 'A double question arose. . . . Could their Master require a service from a woman? or could He wish to commune with her as a teacher?' It may be that, the waterpot still standing between them, there was enough evidence to make them guess that He had begged a drink. The suppressed question of the disciples is then the same as that already asked by the woman herself in v.⁹. 'What do you want?' implies 'You cannot want anything of a woman and a Samaritan.'

(2) Another possibility is that *ζητεῖν* may refer to judicial inquiry or to philosophical quest. A few words of the Lord had probed deep into the woman's past. This unwelcome *investigation* she had sought to interrupt; an impersonal *discussion* of the questions over which Jew and Samaritan habitually wrangled was more to her taste. Something of this may have been apparent in the defensive attitude of the woman as the disciples approached. Hence the desire to ask, 'What are you investigating?' or 'What are you discussing?'

(3) But it seems to me most likely that if the questions had been spoken, the first, *τί ζητεῖς*, would have been directed, not to our Lord but to the woman: 'What are you wanting?' And then, having disposed of her, they would have asked, 'Why talk to her?*' Both questions spring from the same source, not mere curiosity as to what has happened in their absence, but desire to remedy a situation which their presence would have been able to prevent. When women 'brought their babes that he should touch them' (Lk 18¹⁵) the disciples acted upon similar impulse, and almost did prevent them. They rebuked the women first, before turning to the Lord. 'What are you wanting?' It is the question which meets the intruder, which overtakes the trespasser, which shames the

presumptuous. The purpose of asking it is to produce, not an answer, but an exit.

And then they find that the presumption has been theirs.

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2 Thessalonians ii. 4.

THERE is a phrase in the description of the 'man of sin' which has produced a remarkable variety of translations. He is described as 'he that opposeth and exalteth himself' ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα.

Most of the authentic versions are slightly inaccurate in their rendering of πάντα, which is treated as though it were neuter. The Vulgate has 'supra omne quod dicitur Deus aut quod colitur'; Luther translates, 'über alles, was Gott oder Gottesdienst heisst'; the English A.V. and R.V. say, 'against (A.V. above) all that is called God, or that is worshipped.' Luther differs from the others in taking σέβασμα as governed by λεγόμενον instead of by ἐπὶ. But they agree in regarding πάντα as neuter, in spite of the fact that a neuter plural is not grammatically possible here, and that there is no manuscript attestation for the neuter singular πάν.

What is the explanation of this refusal to take πάντα as masculine? It may be, as Professor John Griffiths, of Cardiff, suggests to me, that there was a doctrinal prejudice against a literal version, which might have been considered to involve a concession to polytheism, in the suggestion that there are other personal gods apart from God. It is admitted, however, that these words, which may refer to Caligula, are probably reminiscent of Dn 11³⁶, where the reference is to Antiochus Epiphanes: 'and he shall exalt himself, and magnify himself against every god.' Here the Septuagint has ἐπὶ πάντα θεόν, and the versions mentioned have not shrunk from a literal translation. Perhaps the explanation lies rather in a grammatical misunderstanding. A kind of attraction seems to have operated in the mind of the translators, proceeding from the neuter meaning of σέβασμα and causing Θεόν and σέβασμα to be taken loosely in apposition to a neuter plural πάντα.

Some modern versions have corrected this error, but they differ in other respects. Moffatt would give to λεγόμενον a meaning which it has occasionally in classical literature (see Liddell-Scott-Jones,

s.v.), and this involves taking πάντα adjectivally: 'against every so-called god or object of worship.' A serious exegetical objection can be raised to this version: the contemptuous 'so-called' is not feasible here, since the 'man of sin' is clearly thought to be exalting himself against God as well as against gods.

Milligan translates in his *Commentary* (p. 99) 'against every one called god or object of worship.' The apparent assumption that σέβασμα is governed by λεγόμενον cannot be demonstrated to be wrong. But σέβασμα, unlike Θεός, is not an appellation of a person worshipped. It must refer to an object, as distinct from a person, worshipped, and must therefore be governed by ἐπὶ. According to this construction, the word for 'every' will be understood as repeated before σέβασμα.

The following is therefore put forward as a possible translation: 'against every person who is called god or (every) thing which is worshipped.'

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Theology and Seismology.

IN his article on this subject in the April number, Rev. F. H. Durnford suggests that a study of seismology should strengthen rather than weaken our faith in a 'Faithful Creator.' As one of many ministers who must have felt a compulsion to preach on this subject by the recent earthquake in Turkey, I should like to submit a line of thought which bears out his suggestion.

A very elementary knowledge of seismology seems to indicate that the physical cause of these disasters is to be found in the fact that this earth of ours has reached a kind of half-way stage in its evolution, the hard outer crust containing within, a still molten mass. It appears further that ONLY a planet in this half-way stage is capable of supporting the kind of life we know and enjoy on this earth. At an earlier stage of development it would be too hot and at a later stage, too cold to support life.

The suffering and distress which follows an earthquake would seem, therefore, to be part of the price we pay for the privilege of living here on earth. It is, in this respect, like so much of the suffering which arises in other ways. When we suffer as the result of sin we are paying the price of living in a morally ordered universe. When we suffer because of the sin of others, we are paying the price of living in a world where human fellowship is possible. When we suffer through our mistakes of ignorance, we are

really paying the price of growth. And, in all these instances, the good thing we secure is surely well worth the price we have to pay.

Since, too, we know from the Christian revelation that God is not outside all this suffering, but suffers with us and for us, we may say that the suffering borne by the Eternal Love through all the ages is the price which God pays for being Himself; for being that Perfect Love which could do no other than create the best possible kind of world; could do no other than create men and women in His own image, with that freedom of the will, the wrong use of which results in sin and pain. We thus have a theological basis for our assertion that the good things secured at the price of pain are worth their price; for God Himself thought it worth endless pain to make the world as He did.

The point which has been made about this earth being in an intermediate stage of development also leads back to another fundamental element in Christian teaching. For while this planet may support life for many centuries yet to come, it would appear to be no more of a permanent home for the race than for the individual. Lovely as it is, this earth is but one of the many mansions in the Father's house. A right adjustment then to our environment must include a recognition of this

impermanence. Paradox as it may sound, a man can only be really at home in this earth when he realizes that it is not his real home, and confesses, as all true citizens of the city of God have done, that he is a stranger and pilgrim on the earth.

Man's greatest mistake has been made just here. He has thought this world was all, and has planned his life as though he were here for ever. He has sought his treasures amongst things which are perishable, which moth and rust corrupt and into which thieves break through and steal.

Hence all his fears, his antagonisms, his rivalries, and his wars. Small wonder, then, that an earthquake so disturbs him, for it shakes the very foundations of those things in which he trusts. It may be necessary in the providence of God for that faith to be shaken, in order that man may see what the real foundations of life are, turn his heart to seek imperishable treasures and place his confidence where it cannot be shaken, in the eternal nature of God.

If an earthquake should do this for just a few, then we get at least a glimpse of one way in which, as the previous writer says, earthquakes may fulfil the purposes of the Creator.

LEONARD G. OAKEY.

Rawdon.

Entre Nous.

An Intercession.

'O Thou Source of all true consolation, who when Thou risest to save all the meek of the earth wilt turn the wrath of man to Thy praise, bring out of Thine abundant mercy blessing and hope for those who suffer from the ravages of war. Lay Thy hand gently upon those who have lost loved ones. Succour the wounded and the dying; fill their hearts with the remembrance of Thy faithful word and the rich promises of Thy grace. Grant courage and good cheer to those who go in peril of their lives. Take into the secret of Thy presence all who spend their days in ceaseless anxiety and constant apprehension of sad tidings. Have mercy upon those who have lost their reason or their sight. Take to Thy loving care the little children who are rendered fatherless. Grant new resource to those whose livelihoods have been reduced or lost; provide for those who have been rendered homeless. Let no disaster shake our confidence in Christ. Save us from bitterness of spirit; from self-pity

and vindictiveness, and keep burning in our hearts a love for all men through Jesus Christ our Lord.'¹

A Creed.

'We believe that God was in Christ reconciling the world unto Himself; that Christ Jesus came into the world to save sinners of whom we are chief; that where two or three are gathered in His name there He is in the midst; that God is love, and that he that dwelleth in love dwelleth in God and God in him; that the things which are impossible with man are possible with God; that a man's life consisteth not in the abundance of the things which he possesseth; that it is more blessed to give than to receive; that we ought to obey God rather than men; that all things work together for good to them that love God; that nothing can separate us from the love of God which is in Christ Jesus our Lord.'²

¹ *Prayers of World Fellowship.*

² *Ibid.*

The Faith.

In his last book, *Memory Hold-the-Door*, John Buchan wrote: 'To-day the quality of our religion is being put to the test. The conflict is not only between the graces of civilization and the rawness of barbarism. More is being challenged than the system of ethics which we believe to be the basis of our laws and liberties. I am of Blake's view: "*Man must and will have some religion; if he has not the religion of Jesus he will have the religion of Satan, and will erect a synagogue of Satan.*"'

'There have been high civilizations in the past which have not been Christian, but in the world as we know it I believe that civilization must have a Christian basis, and must ultimately rest on the Christian Church. To-day the Faith is being attacked, and the attack is succeeding.

'Thirty years ago Europe was nominally a Christian continent. It is no longer so. In Europe, as in the era before Constantine, Christianity is in a minority. What Gladstone wrote seventy years ago, in a moment of depression, has become a shattering truth: "*I am convinced that the welfare of mankind does not now depend on the State and the world of politics; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose and over a wide field upon the greatest treasure of mankind, the belief in God and the Gospel of Christ.*"'

'The Christian in name has in recent years been growing cold in his devotion. Our achievement in perfecting life's material apparatus has produced a mood of self-confidence and pride. Our peril has been indifference, and that is a grave peril, for rust will crumble a metal when hammer blows will only harden it. I believe—and this is my crowning optimism—that the challenge with which we are now faced may restore to us that manly humility which alone gives power. It may bring us back to God. In that case our victory is assured. The Faith is an anvil which has worn out many hammers.

'We are condemned to fumble in these times, for the mist is too thick to see far down the road. But in all our uncertainty we can have Cromwell's hope. "*To be a Seeker is to be of the best sect next to a Finder, and such an one shall every faithful, humble Seeker be at the end.*" So as a tail-piece to this book I would transcribe a sentence of Henry Adams: "*After all, man knows mighty little, and may some day learn enough of his own ignorance to fall down and pray.*" Dogmatism gives place to questioning, and questioning to prayer.'

Conscience.

'Preachers habitually speak well of conscience. They even call it the voice of God in the soul of man. . . . Yet one of the most difficult tasks in human life is to make conscience behave itself.

'As we face this problem, let us remember from the first the Christian witness. In checking conscience, nothing has helped some of us so much as the personality of the Master Himself. To carry our problems of right and wrong into His presence and try to see them as He would look at them is a swift, rough and ready, practical, efficient way of checking conscience. One of the finest testimonies I ever heard to any man's character was given by a New York layman to his minister when he said: "He has been our animated conscience." If Christ is not that to us, then our discipleship is a lame affair.'¹

Sunday Labour.

'It is no doubt wholesome for body and mind to have one day's rest in seven; and, quite apart from religion, the cessation of most kinds of work on Sunday is a thoroughly good thing. But you do not keep a day holy by being idle on it. Moreover, it was precisely this superstitious attitude to the Sabbath which led the Scribes and Pharisees to attack our Lord, who held that "it is lawful to do good on the Sabbath day."

'Normally it is good, and therefore our duty, to keep Sunday partly for worship and partly for rest. The obligation of worship always remains, and those who work hardest can always find time for it.

'The good of rest is that when refreshed by it we may work better. But when our duty to God and man demands that for a period we should go without the weekly rest, there ought not to be any hesitation on religious grounds. Such a claim is made on many folk to-day.

'They should have no qualms of conscience. Let them join in the worship of God at the time of day when their work allows, and let them work in the spirit of those who give to God all that He asks of them. "Pray and work" should be their rule.'²

¹ H. E. Fosdick, in *The Christian World*, July 18, 1940.

² The Archbishop of York, in the *York Diocesan Leaflet*.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE idea of providence exercises many minds in these days, and the epithet 'providential' finds greater currency than usual. Sometimes by providential is meant merely lucky or fortunate; sometimes the use of the word implies divine overruling or divine intervention.

This latter meaning is often intended when the British evacuation at Dunkirk is described as a providential escape, or when the self-same description is applied to King George and Queen Elizabeth's security from harm during the bombing of Buckingham Palace. But it is not so clear that the idea of divine activity is implied in the following reference (in *The Illustrated London News*) to the bombing of a Hospital for Sick Children: 'Providentially not a single casualty occurred either among the young patients or among the members of the medical and nursing staffs—a fine tribute to the hospital's A.R.P. arrangements.'

And yet, despite the concluding words, the sentence may have been written from a standpoint of religious faith. Expositors have remarked that when religious faith asserts divine providence in any particular event, it is not afraid to use the language of paradox. Said Joseph to his brethren, who had actually sold him as a slave into Egypt, 'It was not you that sent me hither, but God' (Gn 45⁸).

If we may not use the language of paradox in
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such instances then we must be silent, or else adventure forth in mind upon the task of resolving the great antinomy between divine governance and human freedom, between a God who overrules or intervenes and relatively independent creatures. Reason can move with a measure of confidence in the dimensions of time and space, but can it do more than reach forth, at best, to the dimensions of the unseen and eternal? And yet only if it can apprehend dimensional distinction, such as belongs to the sphere of the unseen and eternal, is it able to justify faith in divine providence on its own principles.

But, however theology or philosophy may handle the mystery of divine providence, religion need not remain dumb before it. As we have seen, it can avail itself (as reason cannot) of the language of paradox; it can express itself in terms seemingly contradictory. So far indeed from religion being dumb before the mystery, it can even rejoice in it.

When St. Paul in Romans ix.-xi. contemplates the record of God's dealings with Israel, and with the nations generally, he does not hesitate in mind over theoretical difficulties in the conception of divine providence; rather does he exult in the greatness of the mystery of divine providence: 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!' (Ro 11³³).

No doubt it is difficult to believe in God's good providence and, in particular, in God's personal concern for our human life when our skies are black and the clouds full of menace and no arch of assurance spans the horizon. But it is not quite so difficult if we can take our stand at the heart of the Christian faith.

St. Paul did not live under blue skies, amid sunlight, laughter, and flowers; his life was one of signal toil and hardship. But he lived under a deep and trembling consciousness of the love of God in Jesus Christ. He knew in the depths of his own experience how racked and tortured the human soul can be by the sense of guilt, and how vain it is to look around or within for deliverance. But he never forgot the day when he beheld the Divine Face looking upon him and heard the Divine Voice calling him by name, and he cast himself upon the Divine love and mercy, learning the joy and peace of forgiveness. It was his profound consciousness, mediated to him through the Lord Jesus Christ, of the wondrous grace of the Father in Heaven that was the source both of St. Paul's unswerving love of God and of his unswerving conviction that to them that love God 'all things work together for good' (Ro 8²⁸).

It should be added that the Christian belief in providence, to be rightly appreciated, must be set in the light of the Christian hope for the future. Just as our life in the present is not subject to blind mechanism or impersonal fate but is ruled and governed from beyond this world according to eternal purposes, so our fellowship here and now with the Everlasting Wisdom and Might is destined to issue in a truer and fuller life beyond, where He is, where no longer shall we know in part, or see as through a glass, darkly. So that the Apostle may well declare that 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us' (Ro 8¹⁸).

At all times it is important to have a right thought of God, and never more so than at the present time of war and general upheaval. The faith of many in

God is being severely tested and shaken in these anxious days. Frequently the reason is that they have a wrong thought of God, which simply will not fit the facts of the present situation.

Having this conviction the Rev. Vernon F. STORR, Sub-dean of Westminster, delivered a short course of lectures on the character of God as revealed in Nature, in history, and in Christ. These lectures are now published under the title of *The True and Living God* (S.P.C.K.; 2s. net). Distinguished by mature thought expressed with great clearness they ought to prove helpful to many.

It is not easy at first blush to harmonize our modern knowledge with what the Bible tells us of God. The Biblical writers had not our conceptions of the universe and the laws of Nature. Yet all this new knowledge which has come to us is God's gift, and if, as we cannot but think, He is the God of all truth there must be a way of co-ordinating all that He has revealed, whether in Scripture, in Nature, or in history, and of gaining through it some true idea of His character and purpose.

The writers of the Bible are all of one mind in declaring that God is a living God with a personality, a will, a purpose of His own. He revealed Himself at the first as the great 'I am,' self-existent and creative of all things, whose will would be progressively revealed in the experience of His people and whose purpose would be unfolded with the passing of the ages. This view of God and of His purpose gave to the Hebrews what amounted to a philosophy of history. They were the first to grasp the great idea that things are going forward to a grand consummation, and not simply going round and round in an endless and meaningless circle. The course of the stars, the succession of the seasons, the generations of men are all under the hand of God, controlled and guided towards the predestined end.

To the Hebrew mind the activities of Nature were the direct and manifest operation of God. He makes His sun to rise; He opens the windows of heaven and sends the blessed rain; He clothes Himself

with light as with a garment, and the thunder is His voice. 'When we turn to our modern thought of Nature we notice one great difference from the Hebrew thought, a difference expressed by the fact that we write Nature with a big "N." We no longer think of the activities of Nature as the direct, immediate, personal operation of God. We tend to think of Nature as a system of forces interposed between us and God, as a system which operates independently by its own laws. . . . I do not mind any one writing Nature with a big "N" if he does not make Nature independent of God. If Nature is independent of God, then God is not supreme. He is limited by Nature, and we have two ultimate principles, God and Nature, instead of only one.' Our gain in knowledge of the ways of Nature has doubtless been very great because we have not been content to assign every event to one First Cause, but have searched out and discovered secondary causes. But if in our exclusive search for secondary causes we have forgotten and excluded the Supreme First Cause, our loss has been greater than our gain. Do we not find in this one reason for the appalling chaos of the world to-day? Man has sought out many inventions but he has not sought divine guidance in the use of them, and they have broken loose from his control. Man, having discovered so many of the secrets of Nature, began to boast that he was 'the master of things' and could bend all to serve his will, and now he finds himself baffled and thwarted by the overruling will of God which he had left out of account.

Confessedly it is not easy to trace the hand of God in Nature and to see in it evidences of wisdom and love. Nature shows us two faces—the face of order and beauty and the face of chaos and disaster—so that its message seems to be a dubious one and capable of being read in opposite ways. But it is not fair, as many modern writers do, to look only on the dark side, to speak of Nature as 'red in tooth and claw,' to ignore the beautiful and look only at the ugly. For there is always in Nature, when left to herself, far more of order than of confusion, more of the joy of living than of the pain of dying. The Hebrews, though they did not theorize about Nature as we do, yet were gravely troubled

by the problem of suffering. They could not understand it, and in the last resort they were thrown back on faith in God. And we also, for all our advance in the knowledge of Nature, must find our ultimate resting-place there. All that we have discovered of Nature is but an infinitesimal fraction of the whole. We are not competent to judge. Doubtless 'when God has made His plan complete' the meaning of it will be made plain. That is the great postulate of faith to which our souls must cling.

It is, of course, in history that the problem becomes most acute. What divine purpose of love and wisdom can possibly be discerned amid all the strifes and confusions and miseries of mankind? The Biblical writers are very bold in their treatment of history. They believed God to be in control of men and nations. 'Have I not brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?' He raises up the Assyrians to punish Israel for their sins, and then He turns to rebuke Assyrian arrogance and lay low their pride. We do not attribute events so directly to the hand of God. We bring into more prominence the fact of human freewill and responsibility for evil. The Bible writers, too, are well aware of this, for they have never been surpassed in their passionate denunciation of sin and in their insistence on man's personal responsibility to God. It is in their mode of expression more than in their thought that they differ from us. The relation of the human will to the divine is an insoluble mystery, but, however we express it, man cannot be relieved of his responsibility for the evil he has wrought and is daily working upon the earth. And if all the evils that have been done by wicked and foolish men were subtracted from the total it would make a very big reduction, and the world would then appear a vastly different place.

It is, however, when the Christ appears in history, lives a life of perfect love, dies for the world's sin, and rises triumphant over death that we begin to discern more clearly the character and purpose of the eternal God. 'As Christian people we should

see in this present turmoil of the world, not only the agony of humanity, but the agony of God. God's love cannot but be suffering from the human sin which has caused this strife, bringing with it cruelty and devastation unparalleled in history. We are meant to learn the meaning of sin, and the world's desperate need of reconciliation to God. But we are also meant to assure ourselves that the love of God is still patiently waiting to do its redemptive work, waiting to be creative of a new order, if we will allow it to be creative. That is the Christian's assurance; however dark the outlook, however the world may seem to be out of God's control, the Christian builds his faith on the historic facts, Calvary and Easter, and believes that all power belongs to Him who passed through the grave and gate of death and rose to victory, and that in the long run goodness will triumph.'

A great trial of faith is going on these days, and external supports for our faith are dropping away. It cannot look for support to a happy, prosperous social environment, for example, because the whole modern world is disrupted. Nor are democratic political institutions a sufficient support. Nor is there a sufficient support in our scientific culture. These are instruments for faith, but the faith that derives any of its strength from any such external props is bound to be shown as a feeble thing.

It is true that we may comprehend the events from the World War to these present tragic days as meaning, in the words of Berdyaev, 'the end of our time.' But this should lead us to study the significance of Christian faith for bringing forth a new time. We are indeed at 'the end of an era,' but not at the end of the Christian era. The eternal realities are also the most potent realities in the things of time. The trial of our faith, then, at a time when the existing order is decaying, includes a summons to lay hold on the eternal realities on which the formation of a new and better order must be based. It is such a situation that leads Dr. Eugene LYMAN to consider the content of our Christian apprehension of God as the true way to

gain aid for our faith in meeting the test of the present crisis.

Dr. LYMAN is Professor of the Philosophy of Religion at Union Theological Seminary, and his contribution occupies the place of honour in the current number of *Religion in Life*, a quarterly published by the Abingdon Press. His article deals with the threefold conception of God as Creator, Redeemer, and Sanctifier. He does not look at these realities merely in a general or abstractly theological way, but always in direct reference to the religious crisis already described.

We must not think of God the Creator as mere Power, but as Creative Love. Nor must we think of creation simply as a solitary miracle in the past. It is a continuing miracle. God is creatively at work in His world. There is no reason for thinking of the natural order as a finished order. It is an ongoing process, in which God is creatively active and in which man bears a creative part, discharging a duty delegated to him by God. And this applies not only to the 'natural' order but to the moral order which God has brought into being and which He is continuously developing.

This is the point at which the trial of our faith is most acute at the present time. Naturally and inevitably the religious mind sees the hand of God in the terrible events of this time as a judgment on the world, a judgment on its evil works. But to accept such a view is to forget that the judgment of God can be affirmed only against the background of a faith that God is continually seeking to create a moral order in history. If God is not thus creatively at work in history then the calamities of our time are sheer meaningless catastrophes, and the law of the universe is the law of the jungle.

But if, under the present trial, we continue in the faith that God the Father is creatively at work in His world and in human history, and that His purposes are wrought out through those who give themselves to His will, then we can with confidence labour hopefully for a new Christendom. This may be distant in time, but it is not simply to be

waited for. It is to be pursued in the confidence that God will, in the end, 'win the game.' God is still creating, and He waits for us to do our part. 'Personally,' writes Dr. LYMAN, 'I find in such a summons a deliverance from that paralysis of creative thinking to which we are so likely to succumb in a world-crisis.'

We think of God as Redeemer through His revelation in Jesus Christ. What Jesus was in His compassion, His truthfulness, His lofty demands, and His unlimited self-giving love, that God eternally is. But if God is working redemptively according to the revelation of this nature in Jesus Christ, will not the first perception of that working come through the awakening in us of a repentance profounder than we have ever known before? And since the sins which have involved men in the present crisis are so largely corporate sins, must we not seek a corporate repentance?—repentance that in our own land of natural abundance whole classes are disinherited; repentance because our institutions, founded for freedom, deny the opportunity of work to multitudes; repentance that in our democracy the class struggle undermines the democratic principle.

And, as this deeper repentance is awakened in us, we shall perceive God's present redemptive working in every agency for the enfranchisement of the disinherited and in every espousal of the ministry of reconciliation among men. Indeed, there is no deeper knowledge of God's present redemptive work than that which can come through a present participation in a ministry of reconciliation among men. However small and obscure such a ministry may be, as compared with the great economic forces which are producing social conflict, or as compared with the great political and military forces which are bringing war upon each successive

generation of men, such a ministry is not smaller or more obscure than was the Christian mission at the beginning. And with such a ministry of reconciliation we may believe that God Himself is working.

Finally, the Christian apprehension of God includes the sanctifying work of the Holy Spirit. And the most significant aspect of this work is the building up of a community of love. That is what the Christian Church has been from Pentecost to the present time. And that, extended to the whole world, is the hope to be cherished as the outcome of our present distresses. This World Christendom is now only a hope, but it is not entirely barren. 'What can the nascent World Christendom do in times like these?' asked Professor Van Dusen. 'It can moderate the bitterness of the conflict and alleviate its unspeakable suffering. It can maintain the bonds of living spiritual fellowship among Christians of contending nations. It can prepare the way for a just and enduring peace. Most important of all, it can preserve and even enhance the reality of world community.'

But this aim involves not only activities of world-wide extent. It must be realized in every local parish, where the spirit of co-operation and active love must receive practical expression which will send out filaments that will effect a sympathetic responsiveness to the whole body of humanity. In this hopeful spirit Dr. LYMAN concludes his survey. Its main burden is this: Our faith is in danger of bafflement and paralysis in face of the terrible outbreak of paganism, cruelty, and suffering of these days. The only deliverance from that danger, he says, is a new apprehension of the presence and power of God, as living, creating, redeeming, and reconciling, working even now towards a new humanity.

The Historic Church and Present Need.¹

I. The Fall of a City.

BY PROFESSOR JOHN FOSTER, M.A., SELLY OAK COLLEGES, BIRMINGHAM.

I WAS half way to church when the sirens sounded. I opened my bag and took out my air-raid warden's tin hat, saying somewhat ruefully to the preaching gown which reposed below, 'It is not you I shall be wanting after all.'

Which things are a parable. The world in which we used to compose neat little theological essays and deliver them as sermons is coming down. Indeed it has already fallen.

Some of us had opportunity to recognize it earlier. A year before our own war started I came home one evening to find my little daughter in tears before the wireless set. The six o'clock news had just come through. She had heard the measured tones of the announcer say, 'To-day Japanese tanks entered the city of Canton.' Most of us heard it, and it meant another dot on a distant war-map. She heard it and it broke her heart. She was born there. It meant her nurse, her playmates, her friends. It is a privilege to begin life with the other side of the world in your heart, but it is a costly privilege when the world is going to pieces. I thought of our Lord weeping over Jerusalem—the fall of a city.

It has come nearer now: Warsaw, Oslo, Rotterdam, Brussels, Paris—a city? It is the fall of Europe before the barbarian. Still more, a world of ideals has come tumbling down. Some one remarked to me, 'I find our charwoman's morale excellent, but the minister is most depressing. It seems to have got him down.' *Vae victis!* Has the Christian gospel itself come down in the cataclysm?

During the time when I was a China missionary I used to find myself at S.C.M. and other student conferences at intervals of about six years. The intervals made more striking the changes in the idealisms of Christian youth. On one furlough I found that nearly all theologues had gone pacifist. A few collective-security men remained to keep me company, but most had gone the whole way of denying the use of force. How we argued about it!

¹ This is the first of a short series of articles which Professor Foster is contributing on The New Presentation of Church History and the Bearing of the History of Missions on our Modern Perplexities.

It seemed to threaten the brotherhood of the ministry; it might even bring fresh division to the Church. And how much has either of our rival idealisms really mattered? That was in 1931, the year when Japan invaded Manchuria, and the series of betrayals began which were to show our collective system to be a hollow mockery. Other aggressions were to follow, ding-dong, east to west and back again, until now . . . down it has all come, like the fall of a city. Pacifists thought in those days that if war came, they would at least have the glory of some mild martyrdom. For the most part the tide of destruction rushes by, and leaves them with the less satisfying rôle of irrelevance.

Next time I came I was struck by the left-ward swing. Not so sure of their pacifism, the hearts of young idealists were in Spain. Some were even then ready to fight the Fascist. Communism was the fashion. I was almost shocked. It may have been conservative middle age creeping on. But China is a country where we had seen something more bloody than your theoretic redness. Christian communists! If you feel now that you have to swallow those words it must be hard to get them down after the sickening events of a year ago.

More of our ideals have turned out to be mere idealizations, and have withered among the ruins of East Poland and in the snows of the Mannerheim Line.

A better world, a juster society—what are we left with? Has our religion to crawl back into mere individualism, and take its place along with that other refuge, the Anderson shelter, in our own back garden?

There are those who say so, and bring an impressive theology to prove it. In one group at Tambaram we were discussing the function of the missionary. Some one suggested that we ought not to omit mention of his services as peace-maker, strengthening the foundations of international understanding. A Continental delegate protested: 'The foundations of peace cannot be laid. The life of the State cannot be made Christian. "The whole world lieth in the evil one." Everything must get worse and worse . . . until peace comes from above.'

Some one passed round that ribald parody,

Sit down, O men of God,
His kingdom He will bring
Whenever He desireth it—
You cannot do a thing.

Perhaps by this time we have no laughter left for any one's despair.

Are we to submit to this religious pessimism, which even before the Nazi invasion, had captured the Protestants of the Continent? Are we to regard Christianity as that which prepares our hearts to greet His coming on the clouds of heaven?

The Christian life lived in separation from the world, rather than in influence upon it, with a hope which is altogether other-worldly, and as complete a handing over of this world-order to the devil, these are not upstart ideas without a history. There is a sermon which some day I should like to preach on—'The Fall of a City.' Start from Rabshakeh in 2 K 18, the challenge of the pagan aggressor: 'Who are they among the gods . . . that have delivered their country out of my hand, that the Lord should deliver Jerusalem?' Then Ps 137:

How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not.

The worst has happened: the Lord has not delivered Jerusalem. Then that other Man, who weeps for the city: 'O Jerusalem, Jerusalem . . . Behold, your house is left unto you desolate' (Lk 13^{34f.}). And then when again the worst has happened, when the armies of Titus have breached the walls, desecrated and destroyed the temple, and left only a huddle of ruins: 'I saw the holy city, new Jerusalem, coming down out of heaven from God. . . . And the nations shall walk amidst the light thereof, and the kings of the earth do bring their glory into it' (Rev 21). There, for first-century Christians, when the light had been put out, shone a transcendent faith which enabled them to go on.

What did it mean? There were from the beginning those who said that it meant separatist other-worldliness. But that, as we are coming clearly to see, does not take the full measure of Christian Apocalypse. Certainly it does not represent the main stream of the Church's life. Other-worldly Christianity is not the mark of the Catholics, but of the sects—Montanists in the second century and Donatists in the fourth. It finds what is to remain

for a thousand years its most typical expression in the beginnings of monasticism. Every monastic revival is in some measure a renewed forsaking of the world. When we leave the Middle Ages, we find that this is the emphasis of Continental Protestantism. Our ancestors brought something of it home, first from Wittenberg, then from Zürich, Strasburg, Frankfort, and Geneva.

We whose spiritual ancestry has come by way of these movements have long ago departed from the tradition of our fathers. The Kingdom of God for which we have worked and prayed was one which was being worked out in the here and now. It ought to have meant our coming to a less one-sided apprehension, that is, a more *catholic* apprehension, of the Christian faith. Often it has meant that we have let go other-worldliness, and grasped nothing more substantial than . . . (shall we say?) a diffused 'social gospel' as that which was to be proclaimed, a vague Christian internationalism as Christianity's fulfilment in this world. No wonder our idealisms have come tumbling down.

I am always trying to persuade people, as a Church History teacher should, that you cannot appreciate Christianity, nor even understand our Lord, with the Bible alone. You need the Church. So now let us follow that theme, the fall of a city, into one period of Church History.

If you want an example of a naïve ending to a learned book read the *De Civitate Dei* of St. Augustine. It is rather a long way to read just for the ending; the English translation amounts to about half a million words. This is how it ends:

'Let those who think that I have said too little, and those who think that I have said too much, forgive me, and let those who think that I have said just enough, give thanks to God with me.—Amen.'

Well, Augustine, dear Father-in-God, I am one who thinks that you have said too much. Yet I not only forgive you, but give thanks. For of all the Fathers of the Church, none has more to offer to our present need.

The previous breakdown of Western civilization was at a time when the Church in the West was still young—the fall of Rome before Alaric the Visigoth in the year 410. The light of civilization was put out. The six hundred years which we call the Dark Ages began.

The news filled all men with foreboding and profound dismay. Jerome, the scholar-monk, heard it in his cell at Bethlehem. He was a monk and had

left the world, so might have been superior to the world's sorrows. But he was a scholar, and the triumph of barbarism was like a sword piercing his soul.

'My tongue,' he writes, 'cleaves to the roof of my mouth and my voice is choked with sobs, to think that that city is captive which led captive the whole world.'¹

It is heartening to see how differently Augustine faced it. When the hearts of most men were sick with fear, this elderly bishop—he was approaching sixty—began to write a book. The book took him almost all the rest of his life to finish.² And it was called, not as an old man's book at such a time might well have been, *Memoirs of the City of Rome*, but *Concerning the City of God*. Let him describe its origin himself:

'After the storming and the sack of Rome by the Goths . . . my zeal was kindled for the house of God, and I was induced to defend the City of God against the calumnies and misrepresentations of its foes.'³

So from one of the world's most grievous calamities was born the Church's grandest apology. In some ways it is the most imposing and epoch-making apology of all time.⁴

It is impossible adequately to summarize this immense work in the space at our disposal. I want to draw attention to its relevance in two respects: Augustine says we must not let go our other-worldliness, nor must we be content with vague Christian idealisms.

Augustine begins by answering that inevitable question of times of calamity, 'Where is thy God?'⁵ Some are saying that disaster has overtaken Rome because the Empire has forsaken its old gods for the God of the Christians. No, says Augustine. The fact is that the old gods could not have saved Rome. But Christianity, if it has not saved the city, has tempered the calamity in ways never seen before. The barbarians have respected the sanctuary of Christian Churches, and spared the lives of all, Christian and pagan, who fled for refuge there.⁶

Does not that remind you of those vast refugee

campes on mission compound and college campus during China's three years of war? The invader there has withheld slaughter and rape, not indeed out of respect for the Christians' God, but because of British and American nationals in the missionary body. To Chinese it has been an immense object lesson—'see how these Christians love.' Christianity has tempered the calamity as nothing else could.⁷

It is true of the whole calamity of this war-torn world. The progress of scientific civilization may be neutral: We invent the petrol engine and then use it alike for the bombing plane, and for the motor ambulance, which bears away the victims. It may be wholly evil: It gives us the bomb, poison gas, the tank, the Bren gun. But how dreadful if among it all had not stood Christian men claiming some of our advancing knowledge for works of mercy—the anæsthetic, the surgeon's skill, the nurse's menial service sanctified, Christian 'big business' which organizes relief, Christians blessed with this world's goods who support the same. Christianity does temper the calamity.

But the major part of these first five books is not given to this argument. Augustine goes on to acknowledge that 'Good and evil suffer alike in this world, But though the sufferings are the same, the sufferers are not. . . . The difference lies not in the suffering, but in the way in which it is borne.'⁸

That is the first point: *Augustine recalls us to a proper other-worldliness.*

'They lost all they had. . . . But did they lose their faith? Did they lose their godliness? Did they lose the treasures of the heart? This is the wealth of the Christian.'⁹ He chooses as an example one wealthy Christian who, in poverty after the barbarians had looted his home, was able to say:

'Lord, let me not be troubled for gold and silver, for where all my treasure is Thou knowest.'¹⁰

'It is not of importance whether life be long or short . . . but it is of importance how a man dies. . . . That death is not to be accounted a calamity which was preceded by a good life.'¹¹

'The whole family of God most high and true has a consolation of its own, one that does not fail. . . . In this mortal life a man is trained for life eternal.'¹² We will not follow the argument as it is developed and illustrated through the rest of this part of the

¹ *Ep. cxxvii*. In justice to Jerome, compare *Ep. lx*, 'The Roman world is falling, yet we hold up our heads instead of bowing them down.'

² It seems to have been written between the years 413 and 426.

³ *Retractions*, xliii.

⁴ See *Monument to St. Augustine*, especially in the contribution by Mr. Christopher Dawson, pp. 72-77.

⁵ Ps 42⁸⁻¹⁰, etc., quoted in Book I. 29.

⁶ Book I. 1, 2.

⁷ Well described, e.g. in *Christians in Action* (Longmans, 1938).

⁸ Book I. 8.

⁹ Book I. 10.

¹⁰ Book I. 10.

¹¹ Book I. 11.

¹² Book I. 29.

work. The importance for us here is that Augustine recalls us to a proper other-worldliness.

The second part, Books VI to X, is a defence against those who say that this other-worldly hope could be adequately provided by the old religions. It is splendid apologetic, presented with a wealth of inside knowledge. Augustine himself had come to the Christian faith by way of Neo-platonism, that fairest flowering of pre-Christian philosophy. It always strikes me with amazement that he did not feel that the urgency of the times meant concentration on merely practical Christianity to the neglect of dogmatic. Here you will go with Augustine deep down to the theological bases of the faith—while the Empire, while civilized life, is falling in ruins!

Then come twelve Books (XI–XXII) which really take up the main theme, the Two Cities. It is here that Augustine makes, from the point of view of our present need, his second great contribution. He does not leave us with mere other-worldliness. Let us begin with his own summary: 'The human race we have divided into two parts, those who live according to man, and those who live according to God, and these we mystically call the Two Cities.'¹ He traces this twofold division from the beginning of history: Adam has two sons. Cain 'builded a city and called the name of the city . . . Enoch.'² Abel is a shepherd with no fixed habitation, prototype of Christ the Shepherd of our souls.³ It was the builder of the earthly city who slew the shepherd. Then comes the building of the tower of Babel, which he identifies with the city of Babylon. 'And the Lord came down to see the city and the tower which the sons of men built,'⁴ and because they vied with heaven He brought their work to nought. Third, is Abraham,⁵ who left a city with Lot. But Lot chose the city of Sodom, while Abraham waited for the fulfilment of larger promises. And so to Moses⁶ and the separation of God's people from Egypt. In the period of the Kings there is the distinction between Saul and David; the kingdom and the priesthood; the division of the kingdom itself; all of them signs of that perpetual division of temporal and spiritual which is to be

made complete in Christ. In Book XVIII he turns back to point out the relation of all this to secular history: Assyria, Argos, Egypt, Athens, Troy, Latium, Rome, Persia, these with their mixtures of history and legend are the setting of the sacred story which gives them all significance.

Much of it may try your patience and seem altogether too fanciful to contain anything of permanent worth. But the point is that it is the first attempt at a Christian philosophy of history. Augustine is seeing all history with the purpose of God, *and the people of God*, central in it. And this while the world is going to pieces!

This is the implication of what he is saying: For three generations now people have been used to thinking of the Church as the State Church of the Roman Empire. But it is not. The Roman Empire is 'the earthly city which shall not be everlasting.' The Church is composed of 'sojourners in that earthly city whose citizenship is in the heavenly Jerusalem.' The Empire has existed in the purposes of God only for the sake of the Church. The Church has used the pax Romana, the Greek language, the Roman roads, the safety of the sea-routes. Now, if it has served its turn . . . Augustine is able to stand at the end of an age and look into the darkness. He is looking ahead to six hundred years of barbarism, to the slow emergence of a rough feudal society, as the new environment for the Church. For empires may rise and fall, world orders change, civilizations vanish, but 'the City of God remaineth.'

Can we face it? We look into the darkness of a new age. We believe that the tide of barbarism will be stemmed and swept back. But even so, it will leave a Europe in ruins, an Empire impoverished; the centre of commerce in London and of culture in Paris may never fully return from across the Atlantic. We do not know. But what we ought to know is that we belong first, not to Europe, not to the Empire, but to the City of God. We need to return from the diffused Christian idealisms, which before we sought first as His kingdom and His righteousness, to a higher Churchmanship. Christians must become again men who know what it is which claims and holds their ultimate loyalties, what it is for which they live, for sake of which they would be content to die, 'the Church which is his body, the fulness of him that filleth all in all.'⁷

¹ Book XV. 1.

² Gn 4¹⁷.

³ Augustine's fancy is really more involved: Abel = 'grief,' and Seth = 'resurrection.' Faith in these, the passion and resurrection of our Lord, is set over against reliance on this world, Book XV. 18.

⁴ Book XVI. 4.

⁵ Book XVI. 12 onwards.

⁶ Book XVI. 43.

⁷ Eph 1^{22f.}

Christ's Conception of Manhood.

'What is man, that thou art mindful of him?'—Ps viii. 4.

'Ye are of more value than many sparrows.'—Mt x. 31.

BY THE REVEREND F. R. TENNANT, B.Sc., D.D., CAMBRIDGE.

THE Old Testament contains the history of the development of a religion from a primitive stage of crudity to the pure and lofty monotheism of the greater prophets: a development unparalleled elsewhere. The uniqueness of Israel's religious progress, as contrasted with the stagnation and ultimate extinction of the religions of other peoples nearest in kinship, or in international relations, to the Hebrews, is due to the fact that from early times the Hebrews conceived of Jehovah in terms of moral ideas, and of His covenant-relation with them as morally conditioned; whereas in the case of other nations there was little or no connexion between religion and morals. With the Hebrew religion in its prophetic and final stage Christianity, or rather the teaching of Christ (concerning God and His relations with mankind) is continuous. Those of us who are least inclined to regard our religion as consisting wholly of morality *suffused* with religious reverence and dogmatic beliefs will not demur to the statement that Christianity, however much more it may be, is one instance of ethical theism, or dispute that its ethical element is one of its most important constituents—indeed its most essential factor.

Religious thought, however, seems not always to have found it easy to realize that, once the conception of God and His relations with mankind has been moralized, or regarded as primarily ethical, some of the elements that were naturally and profitably included in pre-moral or imperfectly moralized religion can no longer be retained, on account of their incompatibility with the new—the dominant and transforming—ethical factor. Religion, in its wholesome anxiety to be as comprehensive and as conserving as possible, has been apt to cling tenaciously to anachronisms, and to afford lodgment for survivals such as are inconsistent with ethical requirements. Reverence for antiquity and for continuity can blindfold the eyes of the devout, in any age, to the unassimilableness of some of the inherited notions or beliefs which they cherish and would perpetuate. Such reverence may prevent them from seeing that the moralization of religious belief is comparable to the hatching of a cuckoo in

the nest of a much smaller bird. And here, it may be observed by the way, is one of the differences between the habits of mind characteristic of science and religion respectively. Whenever science finds she has no further use for a hypothesis that formerly was of some service—such, *e.g.*, as that of phlogiston or that of the vortex-atom—she does not hesitate to abandon it once and for all, as outworn and untrue: consequently physical theory is, relatively speaking, uniformly progressive, and the household of science abides in peace. But religion has sometimes tacitly or explicitly retained the transcended and the outworn: as if the fact that such beliefs had, in earlier stages of religious development, met a natural human need or ministered to devotion, implied that they are for ever indispensable and entitled to a permanent place within a transformed system of ideas. Hence the progress of religious thought is liable to be interrupted. Stumbling-blocks are set up; and if reformation is not demanded by outraged consciences, the household of faith is sometimes disturbed by disputations between its more conservative and its more progressive members.

When Christianity is called an example of ethical theism it is implied that God is a moral being, that His revelation has a moral purpose, and that man's reception of that revelation is, in a large measure, morally conditioned; that religion is concerned with the worth and the moral freedom of persons, with the supremacy of moral values over all others, and with the realization of the moral purpose of God. These conditions must be satisfied if religion is to contain what is essential. Any doctrines or institutional practices, if there should be such, found to conflict with these ethical requirements, would call for remoulding or perhaps for purging as drastic as that which the Hebrew prophets administered to the popular religion of their times when it evinced hankerings after teraphim or high-places, entertained Baal-like or anthropomorphic ideas of God, or, content with externals and ritual, exhibited a deficient appreciation of moral service.

The ethical conditionings of the reception of reve-

lation or of divine influences, to which reference has been made, are established truths concerning the nature of morality itself; and they may here be succinctly stated, familiar though they may be. One of such truths is that beings endowed with the status of moral personality are not thing-like creatures but worlds apart from things. It is therefore difficult to believe that a personal God would deal with them as if they were mere things, automata, or impersonal beings. Any religious belief tainted with such an implication is thereby, and so far, rendered suspect. Another ethical truth is that moral character, strictly so called, cannot be other than self-made—*i.e.* formed by the agent's freedom or self-determination—however much its shaping may be assisted by example, suggestion, or instruction. Hence it follows that though we can conceive of divine influences of the impersonal kind, reaching our souls otherwise than through our personal—*i.e.* our rational and moral—apprehension, such as stirrings of the subconscious deeps of our minds, such bestowals of 'grace' cannot, of themselves, produce conversion or convey revelation: for revelation involves *our* apprehension, and conversion is *our* change of outlook. Such 'impersonal' soul-contacts as we can thus imagine cannot have any religious efficacy or value until, like a physical endowment, a social privilege, or a gift laid on our door-step, they have been freely or voluntarily appropriated and used. Again, freedom cannot be coerced—even by omnipotence—and yet remain freedom. Nor can it be evaded, like a sleeping sentinel. There can therefore be no soul-awakening or soul-saving that does not involve the co-operation of the human will. Not only our brother, but also our Father which is in heaven, must 'let that alone for ever.' Lastly, among the relevant pronouncements of ethical science, there is the assertion that the morally good will is a will which not only obeys the moral law but also reverences it. In other words, the good must be appreciated or *seen to be good* with the agent's own insight, and not merely be accepted on other men's recommendations.

If these several discernments are to receive the old name of 'private judgment,' then there can assuredly be no substitute for private judgment of this kind, and no dispensing with it. It is the distinctive privilege of man, *quâ* man or moral person. It is a trust committed to man by his Maker. It is man's crowning 'with glory and honour,' in virtue of which he is, in respect of endowment, 'but little lower than the angels,' and a being such that God can be 'mindful' of him,

punished as is his magnitude in comparison with that of the stars and other works of His hand.

These deliverances of the science of morals are implicit in the teaching, and especially in the mode of teaching which was characteristically our Lord's, as it is described in the Synoptic Gospels. In His method of imparting religious truth we easily discern observance of them. We are told that Christ spake with authority; and His authority was not derived from authorities. But it is more to the point that His authoritativeness was not such as to override, or to dispense with, or to offer a substitute for, His hearers' free insight. As we read the accounts of Christ's delivery of His message, to what we may call His general public, we never find His attitude to be such as might be exemplified or summed up in the charge 'hear and obey'; we rather find it such as might be expressed in the words, 'See with your own eyes, understand, and acquiesce.' He did not teach or reveal in the sense of enforcing, or even inviting, mere acceptance of His own word without concurrence with it, or of truth 'ready-made,' so to speak. He rather would have men place themselves at His point of view and see what He saw with their own eyes. He let His teaching sink gradually into His hearers' minds until it should receive sincere assent from mind and heart, intelligent and moral, or personal, acceptance. The taking or leaving of His teaching was committed to the individual listener with his inalienable moral responsibility for accepting or rejecting. The fact that He delivered beatitudes and critical comments rather than laws, and parables rather than dogmas, shows that His aim was to elicit freedom of action.

Further, whereas many of the Pharisees of His day would seem to have required no more than overt compliance with the letter of the law, our Lord rather insisted on the paramount importance of the motive; intention to do evil, though prevented from actual fulfilment, was guilty; almsgiving, if performed with a view to ostentation, was not meritorious—and so on. He swept away the Pharisaic legalism as artificial and ethically pernicious, thereby insisting on the inwardness of morality.

Thus we may gather that our Lord's purpose was not to open out God's nature or His dealings with men in such wise as might satisfy the quest of the philosopher, but rather to open men's hearts to God's influence. To come to the Father, through Him, and to take His yoke upon us, is to be reconciled as Christ Himself was, to the Father's righteous will, and to find, as He found, that way to be the way of blessedness and peace.

It is a commonplace that, besides manifesting in His life and words the nature and will of God, in so far as those matters concerned human conduct, our Lord revealed 'what is in man.' It is perhaps not so commonly recognized how fundamental in His doctrine concerning the things of God is Christ's implied conception of manhood. Some points have indeed been adequately grasped, such as that our Lord brought to fuller light the potentialities of human nature, that He declined to assume the impossibility of moral recovery even in persons who had fallen lowest, that He showed up, by His own life and His criticisms, the hidden and unsuspected faults, perversities, and insincerities which often prevent us from seeing God, or which make us disloyal to what we have seen or believe. It has also been fully recognized that Christ exhibited in His own bearing the unlimited possibilities of human endeavour and attainment in certain directions: indeed many outside the Christian Church regard Him as the most attractive, and at the same time the most awe-inspiring, figure in history; for His moral purity and dignity evoke a reverence which to many is the most potent of all suggestions that we men are members of a supersensible kingdom, and is 'the means whereby they get their glimpse of the nature of that kingdom and its king.' These things, however, are by no means all that we can learn from Christ as to the nature of what Scripture calls God's child and God's image.

It has been remarked by more than one sympathetic writer that nothing has been subjected to such multiform and grotesque perversions as Christianity; and one might add that perversion of its Founder's conception of man has proved especially fertile in grim mockeries of the mind of Christ, some of which have been countenanced within Christendom. Self-abasement on man's part before his Maker has its wholesome form; but some pronouncements of Christian doctors are calculated to foster a kind of self-abasement which is pernicious to man and dishonouring to his Maker. There is no recorded saying or act of Christ which implies that man is so radically evil as to be incapable of any good impulse or volition unless his soul be first mysteriously wrought upon by a divine transaction of the impersonal or non-moral kind. Indeed, man without the innate capacity to do good as well as evil would be either a non-moral being or else a devil. Evil as men may become, they yet know how to give good gifts unto their children, and are sons of children of God. They are that, so far as we can see, not by metaphysical

consubstantiality with the Father, or by any inscrutable mystical rapport, but in virtue of their reason and conscience—their moral personality. It is this dignity of manhood, the moral status, that Christ brought to light more clearly than any teacher before Him, both explicitly in His teaching and implicitly in His method of teaching. To human personality He assigned a value incommensurable with that of any other created thing. As He expressed it with some playfulness, men are 'of more value than many sparrows'; nay, the whole world weighs nought against a man's soul. Beings that are called sons of God in virtue of their innate capacity for free and filial, as contrasted with servile or mechanical, response cannot be dealt with by their Father as if they were stocks or stones. Reverence for man as man, moreover, is as essential an ingredient in the temper of a member of the kingdom of which Christ preached, as is reverence for God, though He alone is perfectly good. Indeed our Lord's teaching implies that the latter reverence is impossible without the former.

It may further be observed that His teaching concerning man and God's relations with him is capable of being appreciated without needing to be diluted or qualified, or to be supplemented by appeals to other sensibilities than those to which Christ actually addressed Himself. It has been well said that His teaching concerning God and man is the more sublime, profound, and universal, in that it strikes the elemental chords of common humanity and conscience, and these alone. And certainly if the common people heard Him gladly, and some at least of the sinners with whom He did not disdain to consort found Him attractive and inspiring, His sublimities could not have been above the heads or the hearts of the humbler among His teachable hearers. He addressed Himself to natural love or sympathy and moral sense; and by doing so He evoked a new response—the expulsive power of an affection which may be called respect for the 'man' in men and women.

A well-known writer has remarked that 'an eternal glory has been shed upon the human race by the love which Christ bore to it.' This writer avoided the liability of his word 'love' to be misunderstood when he went on to point out that Christ's love for mankind consisted pre-eminently of reverence for human nature, or moral responsibility, as such. We may recall, in this connexion, the question, 'Who is my mother, and my brethren?' and also the violently paradoxical or rhetorical saying about hating father or mother for His sake.

Whatever more our Lord's love for certain individuals—relatives and personal friends—included, in general it was, and could only be, esteem for them as sons of God: the sonship being constituted by their rationality and moral freedom. If the kingdom of heaven is, from one point of view, bestowed, from another point of view it has to be sought, with singleness of heart and concentrated effort. Entrance into that kingdom is by voluntary surrender to God's purpose and will. Adherence to Himself, without sincere acceptance of what He taught and stood for was accounted nothing by Christ. Lastly, reception of religious truth, He implied, consists in perceiving it to be truth: not in the seeing which is not one's own perceiving,

nor in the hearing which is unaccompanied by assimilative understanding.

There are some persons with a genuinely religious bent of mind who find their spring of inspiration solely in these truths which Christ taught and also lived. There are others whose religious inspiration is derived from other sources—from doctrine which they deem to be more essentially Christian; but these may be counselled not to overlook, but to give a due proportion of consideration to what our Lord taught concerning the Father of Spirits and His relations with His children who are in His likeness in virtue of their moral freedom. If that teaching, by itself, yields no creed, it perhaps emits 'a light which illumines all the creeds.'

Literature.

JEWES AND CHRISTIANS TO-DAY.

Jews and Christians To-day: A Study in Jewish and Christian Relationships, by the Rev. William W. Simpson, M.A. (Epworth Press; 3s. net), has not only a theoretical interest, but also a practical value, not to be measured by its size; for into its pages the writer has compressed the essential material for a competent judgment, and a constraining motive to the solution of one of the most crucial and urgent problems of the hour. The conspicuous service that he has rendered, and is still rendering, towards that solution gives the book an authority that one by a spectator, and not an actor in the drama, would not possess. On its own merits the contents and the method of the book deserve commendation, and command confidence.

The first chapter deals with the persecution of the Jews in the Ancient World and in Mediæval Times, and with the Present Situation, due to abnormalities in the Jewish community for which Mediæval Christendom is responsible, and abnormalities in Christendom, the result of this initial inherited prejudice against the Jews. There are many victims of Nazi persecution still in Germany itself and the lands it has subjugated, and to which it extends its Antisemitism policy; but his account in the second chapter of the *relief of the victims* is necessarily confined to the refugees in other lands. As the causes of Antisemitism are mainly to be found in the traditional teaching of the Church about the

Jew and his religion, it is the duty of the Church, the third chapter argues, to carry through an educational programme to remove the prejudice by refuting misrepresentations of the Jews, and by showing how much is common to Judaism and Christianity. The last chapter on *Jews and Christians To-day* seeks to show that they are exposed to a common danger and should draw together to offer a common resistance, that the weaknesses in the traditions of both can find correction the one in the other, and that, difficult as is the situation, there are movements on both sides towards conciliation and co-operation in common tasks.

Competent as is the treatment, there are a few points on which I venture to offer some corrective comments from a much longer and wider experience of the relation of Jews and Christians than the author can possess. While contacts between Jews and Christians should be encouraged (p. 60) the necessary exclusion of all proselytism does in some churches tend to weaken the missionary motive. On p. 68, in the author's own justification of Christian missions I cannot but detect a minimizing tendency. In my judgment the author does injustice (p. 72) to Calvinism in charging Calvinism with the dualism of Lutheranism, though in 'a lesser degree.' Much Protestant piety during last century was affected by an excessive individualism, but Calvin was a social as well as a religious reformer. The statement on p. 73 regarding Pastor Niemöller, a perfect example of this Lutheran dualism, is not accurate.

He was always careful to dissociate himself from any political opposition to the Nazi regime, and opposed it only for its invasion of the province of the Church, whose function is to proclaim the gospel in its purity. I cannot agree with the author's endorsement of John Macmurray's emphasis on 'the essential Jewish character of Christianity.' More is made than all the facts warrant of 'a new tolerance and breadth of outlook in the rise of the Reform and Liberal synagogues' (p. 81). Sharing the author's appreciation of what has been accomplished by the new Jewish community in Palestine, I should emphasize more strongly than he does the danger of political Zionism, both to the tranquillity of Palestine itself and to the anomalous position in which Jewish communities would be placed in countries where their members enjoy the privileges of citizenship. While I agree with him that 'the onus to take the initiative in seeking to put matters right' as between Christians and Jews 'rests on the Christian Church as an atonement for the wrongs Christendom has inflicted on the Jews,' I do not agree with him that it is not necessary to insist on a strict apportionment of blame 'to Jews as well as Christians,' as competent judgment must rest on adequate and accurate knowledge. If he had lived, as I have done, in a country in which the Jews exercised an oppressive economic domination, he would not so lightly have passed over the economic danger which offers a plausible excuse, but not a convincing reason, for Antisemitism. In his most admirable desire to show an abounding Christian charity and sympathy to the Jews, and to bring the Christian churches to repentance and amendment in their dealings with the Jewish community, he has failed to be strictly impartial—in the circumstances a venial offence to which I believe he would be ready to plead guilty. My main concern, however, is that the difference between Christianity and Judaism should not be minimized, and thus weaken the missionary motive to proclaim the name of Christ as above every name, because the name in which alone is the salvation which most fully meets man's needs and reveals God's nature as Father.

A. E. GARVIE.

FATHERS AND HERETICS.

In *Fathers and Heretics*, the Bampton Lectures for 1940 (S.P.C.K.; 12s. 6d. net), the author of 'God in Patristic Thought,' the Rev. G. L. Prestige, D.D., puts us further in his debt with a masterly study of patristic Christology. Such studies abound, and often their dullness goes far to justify the

prejudice with which the young student of theology approaches the history of doctrine. This acute and provocative evaluation of a classic period of Christian history is anything but dull however: more than the oft-told story of the logomachies of christological debate, it is a critical interpretation which has the merit of bringing out the abiding relevance of that debate to modern thought.

The book is as readable as it is learned. Opening with a prologue which affirms the dogmatic implications of Scripture as well as the Scriptural basis of theology, it goes on to discuss six dogmatic issues in terms of the great fathers and heretics with whom these issues will always be associated. Dr. Prestige's method is sufficiently indicated by his apt chapter headings. In 'Callistus: or, Faith in a Divine Saviour' he defends the evangelical practice of the Church against rigorist perfectionism. In 'Origen: or, The Claims of Religious Intelligence' he vindicates the emphasis placed by the greatest of the Alexandrians on human reason as a valid instrument of religious inquiry, and remarks that 'the flight from reason marks the first stage in the surrender of religion to intellectual nihilism and vulgar superstition' (p. 136). This is timely; but it must be read against the background of the fine passage in defence of Christianity as a revealed religion (p. 20 f.).

The four chapters respectively entitled 'Athanasius: or, The Unity of God'; 'Apollinaris: or, Divine Irruption'; 'Nestorius: or, Redeemed Humanity'; and 'Cyril: or, One Lord, One Faith, One Baptism'—are the heart of the book. Most students of patristic Christology will find here a valuable supplement to the standard text-books. For though this is the exact and comprehensive work of an historian, its main function is plainly that of interpretation and vigorous apologetic as it surveys the unending attempt of the post-Nicene age to correlate the human and the divine in the Incarnate Word.

Incidentally, many a forceful epigram illustrates Dr. Prestige's vigour. 'We moral cripples cannot be made whole through a cripple more absolute than ourselves.' This is the heart of his criticism of Apollinarian heresy, and a good paraphrase of τὸ γὰρ ἀπρόσληπτον ἀθεράπευτον. Again, 'Nestorius was repudiated and degraded not because he originated a heresy but because he popularized a paradoxical version of orthodoxy.' Again, commenting on the Antiochene tendency to confess a duality in Christ (δύας υἱῶν), he says, 'if we admit for a moment the separate existence of two Sons, the work of Jesus ceases to be the work of God, Nazareth and

Calvary possess no deeper sanctity for us than Oxford University and Tower Hill, and God the Son has performed no essentially greater work in Jesus than He did in Moses or Isaiah. Some people think that this is indeed the case. But if they are right, the Christian Gospel is a fraud.'

Dr. Prestige's own position is evidently more Cyrillist than Chalcedonian. Indeed, if his pages show any technical weakness calling for a mild protest in the name of his own orthodoxy, it is his marked tenderness towards Apollinaris and the implicit monophysitism of Alexandria. Speaking of the Incarnation he says, 'Apollinaris devoted his life and even sacrificed his orthodoxy to the effort of defending this central and vital truth of the Gospel' [my italics]. And he adds that Apollinaris 'conferred far greater advantages on theology by his splendid orthodoxy than he caused damage by his tragic heresy.' Impartial in his criticisms and vindications, Dr. Prestige is nevertheless inclined to excuse Alexandria just where he condemns Antioch; he is rather like the staunch defender of the British Constitution who condemns a General Strike, but condones gun-running in Ulster. He dismisses the Christology of Theodore and Nestorius as 'a failure,' because it contributes 'no real solution to the problem,' and passes the same criticism, rightly enough, on Chalcedon; 'the real intellectual problem, namely, how two distinct and complete natures are combined in one Christ, remained unsolved.' But he fails to pass precisely the same criticism on Cyril, who himself insists that the 'how' of this mystery is ἀφραστος, ἀπερινοήτος and ἀπορρήτος (Cyril ad Nest. II.). Moreover, the crucial point is that these adjectives did not prevent Cyril from sacrificing the full reality of Christ's humanity. This is clear from his notorious sentence about Christ's ignorance: 'for the profit of His hearers He pretends not to know, in so far as He is man' (σκήπτεται χρησίμως τὸ μὴ εἰδέναι καθ' ὃ ἄνθρωπος, Cyril Alex., Adv. Anthropomorph. 14).

The epilogue entitled 'Eros: or, Devotion to the Sacred Humanity' traces the witness of specifically Christian mysticism throughout the devotional literature of nineteen centuries. It is a moving study marred, however, by a peevish onslaught on Calvin (p. 404 f.) which is almost comic in its downright error. We read that 'Calvin demanded of his followers a clean breach with historic Christendom,' a breach which was complete in devotion as well as in doctrine. 'He treats of the tremendous themes of Christ's manhood and of man's redemption without a trace of unction; these subjects

seem to stir his feelings no more profoundly than the compilation of a series of trade returns might excite the bosom of a government clerk.' To any one familiar with the work of Seeberg or Karl Holl, not to mention that of Calvin, this is pathetic nonsense: but it is worth noticing that Calvin constantly appeals to *quod in veteri ecclesia observatum*; and that by *vetus ecclesia* he means not only the Church of the Apostolic Age, but the Church of the first five centuries *ante papatum*. It is noteworthy, too, that, speaking of the first four œcumenical councils he says *nihil enim continent quam puram et nativam scripturæ interpretationem*. And, in spite of calumnies which persist, the evidence in his *Adversus Calumnias P. Caroli* is equally conclusive. Again, his high sacramental teaching leans strongly on antiquity for its support. He appeals constantly to Augustine and Chrysostom; to Cyprian, Jerome, and Gregory. Indeed, next to Augustine his most frequent appeal in the *Institutio* is to Bernard of Clairvaux, and even so not to the *De Consideratione*, but to that faith, evangelical and catholic, which is expounded in Bernard's Sermons on the Canticles. Dr. Prestige says much about Bernard in this last chapter. Calvin's similar interest is a strange comment on his 'clean breach with historic Christendom.' A great Anglican scholar recently described Calvin in his Bampton Lectures as 'the last and greatest of the Schoolmen.' It is a pity that Anglican scholars of a certain school are still so lamentably ignorant of what thirty years of research have been teaching us about the classic period of Reformation thought and practice.

J. S. WHALE.

CHRISTIAN PACIFISM RE-EXAMINED.

Fortunately the question of Pacifism is treated with less heat to-day than in the last war. Accordingly *Christian Pacifism Re-examined*, by Professor C. J. Cadoux, D.D., D.Litt. (Blackwell; 12s. 6d. net), may expect to get in many quarters an unbiased perusal, and that is what it well deserves, for it is a very full and fair discussion of a complex and thorny subject. Of course its pages bristle with arguments and estimates of history against which readers may feel inclined to set marks of interrogation. But the writer has given prolonged and deep thought to every aspect of the subject, and he is at pains to do justice to his opponent's case. In this respect his book would make wholesome reading for Pacifists of the more extreme types. Throughout the whole of his lengthy exposition, however, Professor Cadoux never faces the ultimate question

of what would happen to a society in which the majority became Pacifist and left themselves at the mercy of a recalcitrant minority. He assumes throughout that such a contingency is not within the horizon of practical politics, but Kant has taught us that we must have regard to the universal application of our principles of conduct. His treatment might have been shortened, and perhaps improved, if he had not plunged into the whirlpool of contemporary politics but had kept to general principles in his argument. Some of his political judgments are highly questionable, and his comments on present-day events already out of date. But one would wish to pay the highest tribute to the writer's openness of mind and conciliatory spirit. 'The present situation,' as he truly says, 'is emphatically not one for mutual censure.' It is not a time for the Pacifist to withhold the fullest possible recognition of the rich element of good in the noble motives and unselfish strivings of those who disagree with him, or to hang back from the fullest possible co-operation with them in lending help and in bearing common burdens, so far as conscience allows. Nor is it a time for those who disagree to charge Pacifists with cowardice or neglect of duty or priggish assumption of superiority because they combine with their Pacifism such a relative justification of war as has been described in the preceding pages. On the contrary, the one line along which a closer rapprochement may be sought for with some hope of getting nearer to an ultimate synthesis of Christian judgment is the line of increasing mutual sympathy and understanding.

J. H. MORRISON.

✓ *Protestant Beliefs*, by Mr. Paul Simpson McElroy (Abingdon Press ; 50 cents), might give the impression by its title that it was mainly controversial, but that is far from being the case. It is simply a little primer of Christian teaching. It gives a brief outline of Bible history, of Church history, and of the main doctrines of the Christian faith. It is written with great clearness and simplicity and contains for its size a wonderful amount of material. As a text-book for a junior Bible class it would be admirable.

A great crisis, like war, does, it is well known, tend to stimulate the production of verse, if not of poetry. The present war has markedly inspired the issue of many books of prayer, both original and collected. *Vision, Work, Service*, by Mr.

Reginald W. Wilde, M.A., B.Sc. (Allen & Unwin ; 3s. 6d. net), has elements that are original and others that are not. It is described as 'a little book of meditation and prayer.' The meditations are on one page and the prayers face them on the other. The former consist of quotations from all sorts of authors, the latter are entirely the work of the writer himself. There is a very devout and sensible introduction consisting of counsel on the art of praying and the value of method. Then follow thirty-one divisions, one for each day of the month, each with its quota of collected quotations and suitable prayers. A book like this is bound to be helpful to any one who follows its advice and uses its pages as guides to his own devotions. There is nothing striking or original in the prayers. Perhaps that is a merit. But they are all deeply spiritual and may well aid the seeking soul in its aspirations heavenwards.

Sophia Sturge died on 17th January 1936 at the great age of eighty-seven. She came of fine old Quaker stock, her father being a notable philanthropist and friend of John Bright. Her whole long life was crowded with plans and activities for the promotion of human well-being. She organized local industries for basket-making in Connemara and toy-making in the Hebrides. She was naturally a Pacifist and champion of conscientious objectors. A memoir has been written—*Sophia Sturge*, by Mr. William R. Hughes (Allen & Unwin ; 5s. net)—which gives an interesting account of her noble character and long life of service.

A book of prayers which is highly commended by the Archbishop of York, the Rev. Leslie Weatherhead, and the Bishop of Chichester would seem to need no other commendation. This fortunate book is *Prayers of World Fellowship* (James Clarke ; 2s. 6d. net). It is anonymous, and consists of four orders of service, with additional prayers of various kinds, some responsive prayers and two meditations. We have read them with profit and pleasure. They will help to enrich both public and private worship. The prayers are (naturally) of various merit. Some are really beautiful, but not so beautiful as to distract attention from their purpose and proper use. Some are perhaps a little too 'modern' in their language, but these are few. One thing may be said of them. The book would be used by Germans as readily as by ourselves. There are no prayers for victory to our cause. When our leaders are remembered it is not for 'wisdom and high resolve,' but that they may remember their

responsibility to God. But 'world fellowship' may be said to cover and explain this.

Beyond the Facts, by the Rev. J. Richard Sneed (Cokesbury Press; \$1.00), is a little book of seven sermons by a young American preacher of promise. These sermons are full of wise Christian teaching, lit by apt illustrations. The style, if not elevated, is pleasant and the tone persuasive. The subjects treated have a singular appropriateness in these days of worry and national anxiety.

Any preacher on the outlook for material for a course of sermons will find something suggestive and helpful in *Facing Life and Getting the Best of It*, by the Rev. Clarence E. Macartney (Cokesbury; \$1.50). There are fourteen sermons in all and they deal with such topics as Getting the Best of Fear, of Temptation, of Loneliness, of Marriage, of Doubt, of Death, etc. To illustrate his points the writer makes an uncommonly full use of Bible incidents aptly chosen, but beyond that he draws illustrations from a very wide field. The sermons are fresh and up-to-date, while full of sound Christian teaching and pervaded by a fine glow of Christian feeling.

Dr. J. L. Neve, Hamma Divinity School, Springfield, Ohio, has published a solid and informative work entitled *Churches and Sects of Christendom* (Lutheran Literary Board, Burlington, Iowa; \$4.50). He endeavours to describe and characterize all Church groups of Christendom, not only those included in the official Religious Census of the United States, but those of other lands as well. He gives due and proportionate place to the great communions, nor do even the smallest communions pass through the mesh of his inquiry. His book is learned, theologically critical, and up to date (this last appears in an historical note and critical estimate of the Oxford Group Movement). If its appeal is primarily to readers in the United States, there must be many on this side of the Atlantic who would be glad to have it on their shelves as a work of reference.

The Strife Goes On, by the Rev. R. R. Williams, M.A. (Lutterworth Press; 3s. net), is a very useful and timely book. It is devoted to a study of spiritual conflict as depicted in the Bible and illustrated in human history. In the various chapters the writer passes in review the teaching of prophets and psalmists, of Jesus and His apostles, showing how all of them were profoundly conscious of an age-long

cosmic struggle between good and evil. This is followed by a study of some of the early Fathers, especially Augustine with his 'City of God.' Then we have a chapter on the poets in their treatment of the great conflict, and finally a chapter on the spiritual meaning of the present world war. The book is remarkably clear and orderly, sane and persuasive.

Christ Interpreted, by the Rev. C. H. Nash, M.A. (Marshall, Morgan & Scott; 3s. 6d. net), is a short commentary on the Epistle to the Romans, but a commentary of a somewhat unusual type. A fresh translation in modern English is given of each section, and is followed by explanatory notes. The translation without being brilliant is careful and lucid. The commentary, while both exegetically and doctrinally sound and helpful, does not attempt to maintain the judicial calm which usually characterizes the modern commentary. It is preaching of a very pointed and personal kind. The writer would no doubt argue with great show of reason that St. Paul's passionate argument calls for passionate exposition, and certainly this little book makes the Epistle a living and appealing thing.

The Rev. Donald Davidson, B.D., B.Litt., Ph.D., has published a score of short war-time addresses under the title *In Righteousness Make War* (Marshall, Morgan & Scott; 3s. 6d. net). These addresses were given at weekly services of intercession, and have a very direct bearing upon the world tragedy of the hour. They are decidedly outspoken, for Dr. Davidson is passionately convinced of the righteousness of our cause, of the devilish malignity of the forces opposed to us, and of the duty of resisting them to the uttermost. His condemnation of the Pacifists for weakening national effort is severe. But, most important of all, there runs through these addresses a powerful presentation of Christian truth, an earnest call to penitence and prayer, with an invincible faith in the triumph of the cause of God. For the preacher in search of timely themes they are full of suggestion.

Dr. G. G. Coulton, whose diligence and ability in historical research are beyond praise, has published an interesting and most useful work designed both for the student of mediæval Latin and for those of the general public who are interested in mediæval education and its relation at once to the Latin tongue and to the French or English vernacular. His book, *Europe's Apprenticeship* (Nelson; 8s. 6d. net), falls into three sections. The first deals with

the Latin Background and shows with ample learning how the Church came to realize that in imposing Latin upon Western Europe she had made for herself a difficult task ; so seldom was the mother-tongue really dethroned. Reference is made in particular to the growth and subsequent revolt and victory of vernaculars. The second section treats of mediæval Scholarship and is informative upon the educational system. The third section, which justifies the claim made for the volume of being a source book, contains many well-selected examples of mediæval Latin (with English translations alongside of them), ranging from the Vulgate Bible to the Franciscan, Michel Menot, one of the last mediæval mission-preachers. As to subjects, the author tells us that he had leaned towards those which throw direct light upon mediæval education, Church faith and discipline, or primitive manners and customs.

To most readers the Apocryphal Gospels are little more than a name. They are not readily accessible and only a few of the more extravagant stories are quoted in popular lives of Christ by way of illustrating their inferiority to the Canonical Gospels. A fair sample has now been published, *Readings from the Apocryphal Gospels*, edited by Mr. Hugh J. Schonfield (Nelson ; 5s. net). These readings are drawn from the Book of James, the Gospel of Pseudo-Matthew, the Gospel of Thomas, and the Gospel of Nicodemus. In a brief but admirable introduction the editor claims that the Apocryphal Gospels have a threefold value, first as throwing light on the spiritual outlook of the early Christians, second as revealing doctrinal developments and changes in policy, and third as preserving remnants of independent tradition about the life of Christ. The extracts, which deal mainly with the early life of Jesus and with His death and resurrection, are well selected and make interesting reading.

Dr. Graham Scroggie has published the second volume of his series *Know Your Bible : A Brief Introduction to the Scriptures* (Pickering & Inglis ; 8s. 6d. net). These two volumes are analytical, the former dealing with the Old Testament and the one now issued dealing with the New Testament. He hopes to follow them up with other two volumes, one treating the Bible synthetically as the drama of redemption, the other expounding some Biblical values. In the volume before us we have brief introductions to each of the books of the New Testament with an analysis of their contents. The writer steers a middle course between the excess of

the Fundamentalist on the one hand and the defect of the Modernist on the other. While conservative in tone the book is written with fairness and insight, and it ought to prove a useful guide to the average serious reader of the Bible.

Are the churches being deserted ? Is preaching better or worse than in former times ? What is the function of the Church in public life ? Have we many great churchmen to-day ? These and other interesting questions are answered in a remarkable book which kept one reader so fascinated that he could hardly lay the book down—*Inquiring Christian in England*, by Mr. Norman Hillson (Religious Book Club ; 2s. 6d. net to members). It is based on a series of articles which appeared in the *Monday Daily Mail* for about a year. They were signed simply 'Enquiring Christian.' Each one gave a vivid sketch of some religious service which the writer had attended the previous day. The book, however, presents a more systematic purpose. It begins just before the 'Munich Crisis' in August, 1938, and from that time we are carried through the anxious months till the outbreak of war, not with political discussion but with a picture of the nation at worship. Sunday by Sunday Mr. Hillson visited churches and listened to preachers of all creeds and, in some cases, of none. And there he found the spirit of the nation reflected. He says somewhere that if historians wish to know the thoughts of the British nation through these months of strain, they would do well to study the attitude of churchmen of all denominations as defined in their spoken word delivered from the pulpits of the land.

Not that he heard many political sermons. He listened to over a hundred discourses and heard the name of Hitler only once ! But he discovered the soul of Britain in the people's churches. And he discovered something that will surprise some readers, a very high average of preaching everywhere. He has criticisms to make, but they are insignificant beside his honest appreciation of the pulpit of the present day. For the rest, it should be said that no sect or body of Christians was neglected, from St. Paul's to a small Nonconformist chapel in Wales, from Westminster Abbey to the Christian Science and the Salvation Army. He worshipped in St. Giles, Edinburgh, in the King's Parish Church at Crathie, in the City Temple, in 'The Iron Duke,' and in scores of other places, and on each occasion we are given a pen-portrait of typical preachers and the kind of service they conducted. As has been already said, the book is one of engrossing interest, and the author is to be admired for the

catholicity of his spirit and his power of seeing the good and valuing it wherever he went.

Sunday Afternoon, by the Rev. Hugh Caiger, first published in 1938, has now been completed by a second part—Advent to Whitsuntide—and the whole may be had in one volume (S.P.C.K. ; 5s. net). It contains altogether fifty-two children's services, complete with address, prayers, lessons, and hymns, suitable for the fifty-two Sundays of the Christian year. Wall-pictures to illustrate the lessons are suggested and may be had at reduced rates. It is the writer's conviction that the usual religious instruction given in the Sunday School 'is obviously failing, in far too many cases, to train the young to become worshipping Church people.' As a substitute for the Sunday School an afternoon service is here suggested at which 'the clergyman, or a competent layman, will have all the children in Church—except perhaps the very youngest, together with as many adults as care to come.' Whether one agrees with this proposal or not, any teacher of the young will find here a series of carefully thought-out services with a wealth of practical suggestions.

Supreme Encounter, by the Rev. Basil Mathews (S.C.M. ; 6s. net) has for its sub-title 'The God of History in the World of To-day,' but it is far more Biblical than this description would suggest. This is said in no spirit of disparagement. Quite the contrary. It is simply intended to give prospective readers some idea of what they may expect when they open the book. The fourteen chapters might fitly be called sermons—sermons of a carefully exegetical and highly practical style. The purpose of the writer—or should we rather say the preacher?—is to trace the age-long conflict of good and evil as it is depicted in the Bible and illustrated in the crisis of to-day. Hence we have a detailed and vivid exposition of the teaching of the Old Testament prophets which is so singularly apt to the problems of our time. Then follow studies of the significance of the person and work of Jesus Christ, of the Pauline Gospel, and the apocalyptic visions of the final overthrow of evil and the triumph of the Kingdom of God. It is a strong and vigorous book. Any preacher who wishes, as every preacher should wish, to match Bible truth with the present world-crisis will find here abundant guidance and inspiration.

A very earnest and sincere book of devotional meditations has been written by the head of the Department of Philosophy in the University of Georgia, William Hazer Wrighton, with the title *The Glory of His Grace* (Zondervan Publishing House, Grand Rapids ; \$1.00). The title indicates clearly enough the nature of the discourses included in the book. The contents are in the Puritan tradition, and the dedication is appropriately made to Thomas Goodwin. We seldom hear such sermons on this side of the water, but it is good to hear the old theology preached not only with fervour but with sincerity and power.

The study of the technique of preaching ought to be the aim of every minister. Many an otherwise good sermon fails to make its appeal through lack of the artist's patient skill. *Expository Preaching*, by Professor Jeff D. Ray (Zondervan Publishing House, Grand Rapids ; \$1.00) is a work which brings this home to us. Its author does well to stress the saying of Wordsworth, 'That which comes from the heart goes to the heart,' and to stir the reader to what Sylvester Horne called 'the royalty of the pulpit.' He shows the steps to be taken in interpreting a text and the advantages of expository preaching. He stresses the claims of a literary instinct, and the added power given by a student's real knowledge of the value of words. He invites us to a truer historical and dramatic imagination in survey of the Bible. He believes that there never was a great preacher who was not a great expositor. The author argues for more independent digging, and that a sermon be preached before it has lost its spiritual glow. Great preachers, such as Alexander Whyte, would be inclined to differ from Dr. Ray when he urges us to *forecast* the contents of the discourse. For there are some who plead that it should be full of surprises like the unfolding of a flower, or the course of the flight of a bird. There are certain pardonable Americanisms in this valued volume. Yet a preacher cannot rise from perusal of these essays without a deeper devotion to his calling, and an added yearning to make the most of his explorations of truth. The book sends us back to the Greek Testament, and by the instances the writer affords of the deeper meaning of the text he helps to make preaching more vital and with a more marked alliance with daily life. This is one of the great truths which Principal Caird's marvellous contacts reveal to us. The author has much to teach us of the regal art.

Some Thoughts on the Atonement.

II.

BY THE REVEREND DAVID S. CAIRNS, D.D., EMERITUS PRINCIPAL OF CHRIST'S COLLEGE, ABERDEEN

II. *The Sacrificial System.* There is another great region of Jewish thought and life from which St. Paul draws figures and analogies to explain the Cross. That is the region of Temple cultus. Christ's death is a sacrifice, an offering for sin. The Apostolic use of this imagery dates back to our Lord Himself, for He used the figure of sacrifice at the first institution of the Supper, and the words must have been repeated at every primitive observance of the feast and so have been very familiar to all Christians. 'This cup is the new covenant in my blood which is shed for many for the remission of sins.'

Now what was sacrifice understood to be? It is obvious that this is of the utmost importance if we wish really to understand New Testament thought on the death of Christ. Supporters of the forensic theories have endeavoured to assimilate sacrifice to forensic procedure by maintaining that the blood sacrifices were sacrifices of substituted victims, the animal bearing the penalty rightly incurred by the human sinners. In this way the incongruity between the Temple cultus and a court of law was, it was supposed, taken away. But modern investigation does not bear out this view of sacrifice. Not to speak of the fact that the sacrifice to which our Lord at the Supper paralleled His own was not one of the sacrifices known as sin offerings, even the sin offering to which St. Paul compared the death of Christ was not a *penal* victim. It was an offering of an animal life to God, in virtue of which God 'covered' the sin. That is to say God appointed this as the way whereby repentant but guilty men could recover their standing in His covenant of Grace. It was fundamentally a grace ordinance, not a penal infliction on a substitute. It showed that the man's repentance was genuine, for he made a cost in order to perform it. By making this *amende* in the way appointed by God's grace, he received His grace anew. I do not think we can fairly read more into the frequent 'altar language' of the Pauline epistles, in their references to the Cross, than this.

The sacrifice of Christ is an offering by virtue of which God in His grace can 'cover' sin. No rationale is given, but the fact is stated.

Singly or in combination these two metaphors form the heart of the great majority of the passages in which St. Paul refers to the atoning death of our Lord.

We have a striking example of the combination of these two types of metaphor in a passage which has been traditionally regarded as one of the main strongholds of the penal substitution view. Ro 3²⁴⁻²⁶, 'Being justified freely by his grace through the redemption that is in Christ Jesus whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing I say, of his righteousness at this present season that he might himself be just, and the justifier of him that believeth in Jesus.' We have here on the one hand the imagery of a court of law and a last judgment, and on the other, the imagery of the Temple cultus and the sin offering.

What is the underlying thought of the passage? In advance of the Last Day of Judgment God has intervened—by the death of His Son as a sacrifice for sin. Plainly the thought is that He has so manifested Himself in that Death that it may stand in lieu of the Last Judgment, so that they who by faith grasp what He has done, are here and now acquitted or 'justified.' The Last Judgment in their case has been forestalled, side-tracked, and transcended, the fatal barrier against free communion with God has been removed by the Cross. They who believe have now only to do with the forgiving Father and not with the condemning Judge. The other barrier of which I spoke has gone too. How can the pure and perfect God commune with sinful man? In the same Cross God has taken the supreme initiative and maintained it by His Spirit. The barrier is removed, and God Himself has removed it. Communion with Him has been made possible because He commune with us. 'Wherefore,' as the Apostle elsewhere says, 'we rejoice in God through our Lord Jesus Christ, through whom we have the reconciliation.'

To St. Paul the purpose of the death of Christ was to show God's righteousness which had been obscured by His long silence. The world had been full of outrageous wickedness and misery, and yet

God had been silent and inactive. That passivity of God had really been due to His forbearance. But that forbearance had looked desperately like indifference or impotence. Now that misunderstanding had been completely taken away. He had sent His Son, His Son had died on the Cross and had risen again and sent forth His Spirit. There had been a veritable Apocalypse of God breaking through the mist and the silence. Heaven itself had opened and a flood of light had been poured out on the dark mystery of human life, the light that disclosed the purity and love of God, the true nature of the sins of man, the mystery of iniquity, and the whole mystery of man's sufferings and death as the result of his inward divorce from the life of God. Paul does not refer in this particular passage to the Resurrection, but that it was part of the revelation to him is certain from other passages. 'He died for our offences and was raised for our justification.' The result of that whole Apocalypse was the manifestation of the righteousness of God. It is on this passage above all, as I have said, that the substitutionary and penal view of the Atonement is based, because righteousness is thought of in a very narrow way as the infliction of penal suffering in satisfaction of the claims of rigorous justice. But full investigation of the meaning of the word 'righteousness' in the Old Testament writings does not bear out this view, any more than it bears out the penal theory of sacrifice which, as we have seen, is another of the foundation stones of the penal theory of the Atonement. Space forbids me to go fully into the most recent and thorough of the examinations of the word 'righteousness' in the Old Testament, but I may cite in support of this cardinal point of interpretation two sound Old and New Testament scholars. In an article in Hastings' *Bible Dictionary* on 'Righteousness in the Old Testament' Principal John Skinner, perhaps the foremost Old Testament scholar of his time in our country, writes as follows: 'It is evident that the Old Testament writers know nothing of the sharp contrast often drawn by theologians between the righteousness and the mercy of God. Righteousness and saving activity, so far from being opposed to each other, are harmonious principles of action in the Divine nature; Jahveh is a righteous God and a Saviour.'

Commenting on the passage from Ro 3 already quoted Professor Dodd says, after examination of the conception of 'righteousness' in the Old Testament: 'The meaning, therefore, of the phrase "God's righteousness is revealed"' might be given by some such paraphrase as this "God is now seen

to be vindicating the right, redeeming the wrong and delivering men from the power of evil".' He sums up the argument of the Apostle in the words: 'The life and death of Jesus Christ, His resurrection and the creation of the Church by His Spirit constitute a decisive act of God and objective revelation of His righteousness.'

The drift of the whole passage, as I understand it, is that the Apostle regards the Cross as a great historic and even cosmic event which once for all removes the mystery of God's apparent indifference and inaction and secures the 'justification' or acquittal of all who will accept it for what God means it to be. The use of the word 'acquittal' implies acquittal at the Last Judgment, and the inference is inevitable that in some way Paul believes that the Cross of Christ stands in lieu of the Great White Throne. Christ by His atoning death on the Cross has done something which makes that Judgment Day unnecessary for all who believe in Him. He has completely vindicated the moral character of God. We shall therefore, as I have said, be true to the heart of the Pauline thought if we can show that the Cross of Christ reveals with the same clearness as does the Last Judgment that God is not indifferent to good and evil, that He is 'righteous,' which, as we have seen, is the essential motive in the rise of the Hebrew and Jewish faith in judgment to come.

But surely we can say that it does this with far greater clearness.

Tremendous as is the imagery of the Last Judgment, how much it comes short of dealing with the whole tragedy of human sin! No figure of thought borrowed from courts of law can adequately express the full content of man's relation to God and God's heart and purpose towards men. The whole tragedy of man's apostasy from his Creator and Father, the love and sorrow, as well as the condemnation of God, cannot without violence be forced into these forensic moulds. We may feel that we cannot but use them, for they contain profound truth, but as we use them we feel their inadequacy. The realities cry out for some more perfect form of expression, and surely we get this in the Cross and Passion of our Lord. For here we have revealed, first of all, that which is fundamental, the Grace of God. To St. Paul, be it remembered, the Crucified was the eternal Son of God, who for us men and women and for our salvation, 'had laid His glory by, had made Himself of no reputation, had taken upon Him the form of a servant, and had become obedient to death, even the death of the Cross.' God Himself

had not merely come to man in his sin and misery in love and pity by the Incarnation, but had endured, suffering shame and death for his sake. The Cross is the sovereign revelation of the creative, forthcoming, initiative love of God Almighty—'the love that moves the sun and all the stars.' That assuredly comes out in the Cross of Christ, incomparably better than it does in the imagery of the Great White Throne.

But, in the second place, if the Cross is the sovereign manifestation of the love of God, it is also the supreme manifestation of the sin of man.

If it was the best thing, that so far as history goes, God ever did, the story of the Cross is a pitiful tale of human weakness, cruelty, self-seeking, and unbelief. We may surely say that it is the worst thing man ever did. Rome and Israel alike break down at the Cross. All that great Rome can do is to put Pilate, all that Israel can do is to put Caiaphas, in the places of power. Even the disciples fail their Master, and only He remains unbroken as He goes to His cross. That mankind should have so used its greatest and purest Figure is a supreme revelation of the moral evil of the human heart. That He who was the Son of Man was also Son of God makes it the supreme manifestation of sin. It is an Apocalypse at once of God's Love and man's sin. These are bound together inseparably in the Cross of Christ, and here is the marvellous thing, each reveals the other to its inmost heart. On the one hand, the sin of man reveals the Love of God. In spite of all the pitiful weakness and detestable iniquity of man revealed in the Crucifixion, God loves man. In His prayer for His murderers, Jesus reveals the grace of the eternal Father towards Pilate, Caiaphas, and Judas, and all the dim multitude of humanity who crucify Him afresh. The motive of creation, as well as redemption is revealed in that Cross and Passion. Paradoxical as it may seem, had it not been for the utter breakdown of mankind in that supreme hour of its testing, we should never have known the fullness of the grace of God. It is the supreme example of the weakness of evil and the power of God, that He can use even supreme evil for the supreme manifestation of His Grace.

Yet while the sin of man reveals the Grace of God, it is also true that the Grace reveals the sin. It is against such Love that man sins. He will not believe in such love, for he is incapable of it himself. He thinks it too good to be true. If it were true he knows that he would have to break out of his selfishness and pride, and he cannot face that utter break

with his own lower nature. He will rather slay His God than yield to Him.

It is against this splendour of Divine pity and grace that we see sin for what it actually is—unbelief in the sovereignty of the Highest and Greatest, with the resulting brood of evil passions, self-ambitions, pride, cruelty, and hatred, that brought Christ to His Cross and that crucify Him afresh to the world to-day, and that still have their hold even on us, who call ourselves His disciples and who write and read these words.

Both these realities, the sin of man and the Grace of God, are revealed to us by the Cross, and we cannot have the one revelation without the other, for, as I have said, each reveals the other.

In this way, have we not in the Cross something which brings home to those who can see it the true inwardness of the whole spiritual situation, between God and man, something much deeper and richer than even the tremendous imagery of the Great White Throne, and something therefore which warrants Paul in speaking of judgment as being transcended by the Christian, and in therefore describing the forgiveness of God as an acquittal, a 'justification' of the unrighteous?

But, in the third place, we have not exhausted the meaning of the Cross for him if we stop at this point. With nearly all the New Testament writers (the Epistle of James is, I think, the only exception) he lays great emphasis on the actual Death and Resurrection of Christ as part of His atoning work.

All through the Bible there runs the idea that there is an organic relation between the sin of man and the sufferings and tragedies of outward circumstance that befall him, or that befall others because of his sin. I cannot at the close of this article go into this subject, as for completeness I ought to do. As I have indicated by its title, it is only meant to be a very partial discussion of this subject. But I believe that to-day Christian thought on the subject needs to be greatly strengthened by a return to Scripture. I cannot look out upon the world to-day without feeling that its sufferings are to a very large extent the consequences of its sin, and that every sin works itself out in tragic consequences, not only for the sinner, but, by virtue of the great vicarious law, for others as well, and that this is true not only for the life to come, but for the life that now is. Certainly that is the Biblical view of the matter, not only of the Old Testament but also of the New. It is quite possible to hold this view of Sin and Death and yet to believe that in some instances the Biblical writers may have erred in their application of it. In this matter

especially in the Old Testament, we have the correction supplied in the Book of Job, with its magnificent protest against the misapplication of the principle by the three 'comforters.'

But that sin always works woe and death in God's world seems as true to-day as ever it was. There is a moral order in the world as certainly as there is a physical order, otherwise there could have been no moral education of the human race. In the death and resurrection of Christ, the apostolic writers find this moral order revealed. By virtue of the vicarious law, our Lord can enter into the sinful and dying world and bear thereby the consequences of the sins of all His brethren, and by His resurrection can give the supreme proof that He who has revealed Himself as Love has also the Power to make His Love prevail. And this last point, the revelation of His power guarantees the final overthrow of all evil.

Thus He dies for our sins, but as I understand the matter, He dies as a consequence of our sins, and not as a penal substitute for us. He died as a mother may die for her child, or a patriot for his country, by virtue of the vicarious law which knits the whole human race together in a living whole.

To sum up, then, what I have been trying to say, the atoning work of Christ is fundamentally *one of Revelation of the Grace of God, of the sins of man, and of the moral order of God's world, but supremely of the Grace of God.* It is in essence the Divine revelation of ultimate spiritual reality.

It is from beginning to end a work of God, 'reconciling the world to himself by His Son, not imputing to them their trespasses.' It is an Apocalypse of the Grace of God and the sin of man of so radical and far-reaching a character as to lay broad and firm the foundations of a new life for men. His Cross, moreover, reveals the hidden moral order. It discloses the moral purpose of God in the disciplinary place of suffering and death in His universe.

I remember twenty years ago spending a long afternoon and evening alone in the terrible Salient in Flanders. It was during the Armistice while the German prisoners were finding and burying our dead along the long bare ridge of Passchendaele, and the whole landscape was still desolate and riven with shell to the horizon. Two truths came home to me with irresistible power on that great Aeldama, the splendour of sacrifice, and yet along with it the inevitable conviction that something in human life had gone utterly wrong and that I was moving among signs of the judgments of God. A whole age had here been judged, an

age of civilization splendid in many ways and yet deeply stained with self-seeking, avarice, and pride. Sin had wrought Death, and the generation that had here given up its youth was a vicarious generation bearing the iniquities of many past generations and laying down its life for many yet to come under that twofold law by which sin always works death and men bear the sins of others even as they profit by their virtues. Of that moral order by which God fashions human souls the Cross is the supreme Revelation, and it is surely of deep meaning that to-day in all the vast cemeteries of our dead in Flanders there stands the great symbol of our redemption. Yet, while the Cross reveals the depth of human sin and the reality and austerity of the moral order, these do not prevail against the glory of the Divine Love and Compassion. Rather do we discern in the Crucified the final Conqueror over Sin and Death. For the very evil and tragedy of it all only bring out with increasing glory the Grace of Him against whom men sin. Sin itself becomes a means of the revelation of Divine Love. And the whole story moves on to the triumph of life over death in the Resurrection and the coming of the Spirit, the Lord and Giver of Life, with the assurance which these give that Power is behind Love and that Love will triumph at the last.

O love of God! O sin of man!

In this dread act your strength is tried,
And victory remains with love:

Jesus, our Lord, is crucified!

In a word, in the Cross of Christ and in His Resurrection we have God telling us His whole mind and heart about our condition and the human situation and His all-embracing and victorious grace. It is thus in itself an objective 'finished' Divine work of redemption wrought by God Himself. Its appropriation by faith brings us gradually into ever-deepening relations with Reality, that is to say, with God Himself and with His world and our fellow-men.

Had space allowed I would have endeavoured to show that in the Revelatory view that I have tried to develop, we have affinities with all the great historical theories of which I have spoken at the beginning, except perhaps the Satisfaction theory. The truth in the Ransom theory is that it exhibits God as the Saviour from Sin and Death. I have often thought that the original form of the Penal theory of a substitutionary victim, though as I think, quite untenable, if we are to take it in its rigid forensic form, punishment being transferred from the guilty to the innocent, may be transformed,

if we take *all punishment* whether inflicted by man or by God as revelatory, penalty being simply that which is appointed to bring home to society and to the guilty party, the real nature of his offence. This was in effect what Grotius did in the Governmental theory. But what the Moral theories have added to the Grotian view is their far deeper account of the love of God, and their far more spiritual

conception of the sin of man. The view which I have outlined is thus an endeavour after a synthesis of the enduring elements in the great theories of the past. It can also claim to be broadly grounded in the whole Bible. And, finally, it shines by its own light. But that it exhausts the great theme I should not think of 'asserting.' Into these things angels desire to look!

The Relevance of the Old Testament Prophets: Isaiah.

BY THE REVEREND E. C. BLACKMAN, M.A., CHESHUNT COLLEGE, CAMBRIDGE.

AN article in the July number of THE EXPOSITORY TIMES¹ has drawn attention to parallels between the situation in Palestine in the eighth and seventh centuries B.C. and the modern world situation. The writer's eyes had been opened to this parallelism by his experience as a missionary in China. He suggests that we have only to substitute Peking and Warsaw—and let us now add Paris—for Samaria and Jerusalem, Japan for Assyria, and Germany for Babylon, and the relevance of Old Testament prophecy for our crisis-ridden, war-stricken world at once becomes obvious.

A similar comparison is made by Procksch in the opening paragraph of his Commentary on Isaiah.² Here the Assyrian advance which terrified Isaiah's contemporaries is compared to the advances of Napoleon. Procksch was writing ten years ago, and since then history has produced a more compelling parallel in the conquering rushes of the army of Procksch's own nation. 'The boundaries between the small states had to fall in order to make room for the insatiable great power.' Thus Procksch describes the Assyrian advance; who to-day can fail to see the applicability of these words to events in Europe since September 1939?

Isaiah's mission was to a people mesmerized by great dangers among which they were set. Their leaders were moved to frantic action. Religion gave neither guidance nor steadying in the time of crisis. The prophet's task was to impart the serenity born of faith.

¹ 'The Prophetic Interpretation of History,' by the Rev. G. F. Allen.

² *Sellin's Kommentar zum Alten Testament*, ix. (1930).

In chapter 7 of the Book of Isaiah we have a noteworthy contrast between the vacillating king and the serene prophet. Ahaz is busy with preparations for the improved water supply of Jerusalem. Isaiah is commanded to meet him at a place described as 'the end of the conduit of the upper pool in the highway of the fuller's field' (v.³)—a description tedious enough in our ears, but highly significant then. For this means measures that were being taken not for the health of the city only, but for its very life, in the event of siege, which was a growing probability. An enlightening comparison for us would be the Air Raid Precautions of our cities. Into the midst of this preoccupation of the king comes the prophet with his word from God. According to his divinely illumined reading of the situation these measures are unnecessary. The attackers are not so powerful as they seem, and only a panic-stricken mind will credit them with strength. Panic which magnifies the power of the enemy arises from lack of faith. 'If ye will not believe, surely ye shall not be established' (v.⁹). Here is a statement of Isaiah's fundamental conviction, and a true appreciation of him depends on the ability to expound this verse. How much of it was political common sense and how much religious insight, we ask, making use of a conventional distinction. Before we attempt an explanation let us look at the sequel and Isaiah's reaction to it. Ahaz could not rise to Isaiah's serene trust in God. Fear had riveted him to his present policy, and he even refused a miraculous vindication of the prophet's word lest it should force him to abandon that policy. Isaiah, therefore,

pronounces woe on him and on Judah (*v.*¹⁷). We must take with this the further pronouncement of doom, *ch.* 8 *vv.*⁵⁻⁸. Here Isaiah compares his own advocacy of non-entanglement to a gently flowing stream; it is distasteful to the majority, however, who prefer a vigorous policy of support for the northern coalition of Israel and Syria against the common foe Assyria; very well, says Isaiah, the consequence of such a policy will be annihilation.

How, then, are we to understand and commend this attitude of Isaiah? His quarrel with these advocates of foreign adventure was that they did not allow their religious convictions to influence their policy; their action seemed to him to have no religious faith, no trust in God as its basis. No doubt they could have made a respectable argument for their position: the sort of argument we are familiar with for collective security and against a timid isolationism: neutrality is impossible in a world of imperialisms! And no doubt Isaiah might have argued on the same plane and maintained that there was a case for keeping out of the coalition: that it was sound political common sense for Judah to 'be quiet'; that geographically Judah was not, like Israel and Syria, within the sphere of interest of the great powers Assyria and Egypt; providentially Judah was a backwater and not the main stream, and recognizing this Judah should refuse to be enticed into the main stream, which would surely mean loss of independence. Isaiah might conceivably have supported his position by arguments such as these, political arguments that is; or he might even have admitted that on purely political grounds his opponents had some justification. But—and here is the vital consideration for an understanding of Isaiah—the strength of his case was that he was concerned not with politics but with religion. He was no advocate of political expediency; Machiavelli is his antithesis. His business was to challenge his people concerning the roots of their faith. Does their belief in God mean anything to them? Let them not work out their national destiny without considering that. 'The Lord of hosts, him shall ye sanctify.'

The abiding truth in Isaiah's assertion, however unpractical it may have sounded to the earnest nationalist of his day, is the insistence that consideration of the political advantages and disadvantages is not the whole of the matter. A nation which acknowledges God ought to realize this. A people which makes profession of religion ought not to be impatient when it is reminded that there is a will of God relative to every phase and every

crisis of its national existence. The prophetic summons to submission to that divine will is not to be taken as in opposition to the counsels of politicians and military leaders, but rather as their presupposition.

Isaiah was right when he said that Judah's deepest need was of faith in its God. The king and those who favoured the invoking of Assyrian aid may have had a truer perception of the national danger than Isaiah had. If there existed then anything corresponding to a modern diplomatic or secret service, the information it submitted would have been at their disposal, but hardly at that of the prophet. In the case of Ahaz himself we need not assume that he was a rank coward, moved only by the fear of being deposed (*v.*⁶). But the implicit logic of the arguments of these political leaders, as laid bare by Isaiah's serene insistence against them on the religious need, was that if only means could be found to avert the threat from Israel and Syria Judah's existence would be secure. Isaiah took the longer view. Gray's comment (*ICC, ad loc.*) is: 'Judah is not really threatened by the evil plans of its foes; it is not rendered safe because their plans are foiled.' Isaiah knew that the health of Judah depended on much more than that. It might be necessary to avert a danger by using political methods; but if Judah were to be 'established' something more creative than political machinations was needful. Ahaz's policy tended to rest satisfied as soon as the immediate external threat was removed; the prophet is commissioned to rouse the leaders from that inertia and to remind them of their deeper responsibilities.

Incidentally, Isaiah thought that the threat from Israel and Syria would soon pass anyhow, so that there was no need for Judah to take action. But this was not what Isaiah was mainly concerned to say. The chief burden of his message was not *vv.*⁷⁻⁸ of *ch.* 7 ('within three score and five years shall Ephraim be broken in pieces, that it be not a people') but *v.*^{9b} ('If ye will not believe, surely ye shall not be established'). The panicky action of Ahaz is condemned because it proceeds from lack of faith in God. The same tragic omission to turn to God is the occasion of the oracle preserved in *17*⁷⁻¹⁰: 'Thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength.'

In Isaiah's judgment the action of the king merely confined matters to the political plane, and his own counsel was based on the fact that the life of a nation does not consist solely of diplomatic relationships and politics in the narrow sense, but

of all the relationships of a man with his fellow-man and especially of men's relationship to God. England is not the House of Commons, still less the Foreign Office. The true England is the people rising up in the time of danger to defend the weak, to resist oppression, prepared to subordinate all private and selfish interests for the sake of righteousness; and doing this not in panic or for their own self-preservation, but in the consciousness that this is God's will and with a humble resignation of the issue to Him.

Let us consider a later crisis, toward the end of Isaiah's activity as a prophet. Provoked by the intrigues of Judah, Sennacherib eventually, in 701, sent his army to lay siege to Jerusalem. Here again is an event which invites comparison with recent events in Europe and which whets our interest in examining the prophet's attitude. We to-day can hardly read the list of Assyria's past successes, which the Rabshakeh boastfully proclaimed in order to intimidate Hezekiah, without thinking of the countries which Germany prostrated before she faced England across the Channel and prepared her invasion. Sennacherib's own account of his advance may be quoted: 'Hezekiah of Judah, who had not submitted to my yoke, 46 of his strong cities . . . hewing about and trampling down, I besieged, I took. 200,150 people small and great, male and female, horses, mules, asses, camels, oxen and sheep without number from the midst of them I brought out. . . . Himself as a bird in a cage in the midst of Jerusalem his royal city I shut up. . . .' (The Taylor Cylinder in the British Museum). The despair and panic of the population of Jerusalem, with the exception of Isaiah and his disciples, can be imagined. It was zero hour. There seemed no chance of averting utter calamity. Driver writes of this time: 'To the human eye the fate of the city must have appeared sealed. And it was a crisis upon which, as we who look back upon it in the light of history can see, something more turned than the future of a single nation. The issue was as momentous as any that have been determined by the "decisive battles of the world." It was a crisis as grave as when Persia threatened to intercept the rising civilization of Greece, or Vandal and Moor to destroy the Christianity of Europe'—to which we may add: or Nazism to supersede the Christian civilization of Europe.

But now, when the collapse of his country was inclining men to believe Isaiah's words and his warnings that had hitherto gone unheeded, Isaiah changes his tone. The end of the city has not come. Yahweh has, indeed, brought his people to despair,

but he has not cast them off utterly. He is still their God, and is about to perform on their behalf a mighty work of deliverance—not a marvellous work to shame them (29¹⁴), but a saving act done in 'zeal' (37³²), 'for mine own sake and for my servant David's sake' (37³⁵). The 'zeal' of which the prophet speaks means the passionate energy with which Yahweh champions the cause of his helpless people. This is characteristic of Yahweh, for his truest interpreters had always made him known as a 'jealous god.'

Isaiah's belief in the inviolability of Jerusalem with its Temple is hard to explain and commend to believing men to-day. In this matter it must be admitted that Isaiah was a man of his time. He inherited his people's veneration for the holy city, and their belief that it was pre-eminently the place of God's abode. This aspect of his attitude to Jerusalem clearly marks it as different in kind, not merely in degree, from, say, a modern Frenchman's attitude to Paris. There is no doubt a strong irrational element in the modern patriot's enthusiasm for the metropolis of his country, and this is sometimes referred to as a religious enthusiasm; but it cannot be compared for intensity of religious fervour with the enthusiasm of Isaiah and his contemporaries for Jerusalem.

In the case of Isaiah there was not only the hereditary veneration for the city, not only the fact that he was the 'child of his people's past.' There was also his transforming experience of God in the Temple which made traditional belief for him a personal possession and which determined all his subsequent thought and coloured his whole outlook (ch. 6). That experience, constantly reflected upon and probably renewed from time to time, must have been a fountain of assurance and genuine prophetic insight. Only on this assumption is it possible to criticise adequately the remarkable prophecies of the security of Jerusalem which Isaiah uttered toward the end of his life during the time when Assyrian armies were threatening.

Are we to be scornful and dismiss these oracles with a smile of incredulity? Do we agree with the more radical scholars and pronounce them 'prophecies after the event'? Was it simply a superb piece of bluff which, as it happened, and fortunately for Isaiah's reputation, was justified by the event? Shall we, with the more cautious commentator, withhold judgment and merely refer to a Greek historian's account of this disaster to the Assyrian army (Herodotus, ii. 141: mice gnawed the Assyrian bowstrings)? Or shall we affirm that

the explicitness of this prediction and the serenity of the prophet at the moment when the city was as it were under the executioner's axe cannot be regarded as fortuitous, but are only explicable as a genuinely supernatural broadening of vision? The critical attitude which places Isaiah in the category of the well-informed publicist of to-day will never do justice to Isaiah or any of the Hebrew prophets. There is no limit to the quickening of human mental powers which God may inspire in a man who is in communion with His mind and purpose.

Isaiah was a man sure of God; so firmly anchored upon God that he feared no storm in life. His mission was to a people tempted to venture out into the stormy seas of international politics, and his task was to bring them back to the harbour, and to be their lighthouse too. There seem to have been many in his day, as there have been many since, who thought that all of religion that mattered was what could be given expression in a political programme. Isaiah tried to make men see the fallacy of that. Political activity might be the

appointed function of some within the State, but it could not be so for all; it could not be a satisfying interest for their souls; it was not the true end of man. Thus Isaiah constantly called men away from their obsession with this or that problem to the fundamental truths of religion—the reality of God, His righteousness, His providence. Isaiah said in effect: Forget that disturbing piece of news which has just come in about the movement of the Assyrian armies! Stop listening to the wireless! Quiet your soul a moment and listen to God. Recall yourself to your resources in Him. 'In quietness and confidence shall be your strength.' Behind all the ugliness there is beauty for the eye of faith to discern; below all the worry and tumult is calm and peace. Isaiah was sure of these things. Apparently he was not able to communicate this confidence to the men of his generation. But his words are recorded for the benefit of a later day, and his message is destined for every time of crisis when the wisest human leadership becomes flustered and the bravery of the citizen turns to despair. To us he being dead yet speaketh.

In the Study.

Virginibus Puerisque.

Praise Perfected.

BY THE REVEREND STUART ROBERTSON, M.A.,
LISBON.

'She hath done what she could.'—Mk 14⁸.

HERE in Portugal there are many who live a long way from our Scottish Church. It is not as easy for them to get to church as it is for you at home in England or Scotland; and if you go when you should—do you?—they go when they can, and that is not so often.

Now, I have a little friend hardly five years old, who lives a great way off, and who had only so far been once to church and that was when her baby sister was christened. So when her father told her he would take her to church next Sunday, she said, 'I hope the baby will be good,' for she thought that going to church always meant a christening, and was rather disappointed when she heard there would be no baby!

But he told her he was going to find out what hymns were to be sung so that she might learn them and be able to join in the singing. 'Oh,' she said, 'I'll sing "I'll show you how the farmer sows his wheat,"' an action-song she had learned at school. 'But,' her father said, 'I don't know that they would like that in the Scottish Church.' 'Very well, then,' she replied, 'I'll sing, "I love a lassie!"'

So the little lass came to church and stood up and sang with the rest. I could see her, and I tried to read her lips and find out what she was singing. It certainly was not the words of the hymn, but I have never yet found out what she sang. Like the song the Sirens sang to Ulysses it remains an untold secret. I firmly believe it was 'I love a lassie,' which is not in any hymn-book, ancient or modern; and I am certain that that song never got among the hymns at Morning Service before or since.

But suppose she did sing 'I love a lassie,' what are you going to say about it? Was she wrong? Was it irreverent? If you or I had done it, it

would have been both wrong and irreverent, because you and I can read, and we know better. She couldn't and she didn't.

Let me tell you what I think. I think her song went up to the throne of God as fair and beautiful a thing as the grandest anthem ever sung in any great cathedral. And I have two reasons for so thinking.

One is what happened when Jesus came to Jerusalem. The children in the Temple shouted 'Hosanna to the Son of David!' That was no part of the Temple service, and the priests were 'sore displeased,' and said to Jesus, 'Do you hear what they say?' Jesus said, 'Yes I do; have you never read, "Thou hast brought praise to perfection from the mouths of babes and sucklings"?' That means that children's praises may be stammering and stumbling but because they are simple and sincere they are made perfect by God, and rank with the finest praises men can offer; and so even 'I love a lassie,' which on the lips of any one else is only a comic song, from the pure and innocent lips of my little friend came to God perfected—a perfect offering which He accepted and blessed.

My second reason is that once a poor woman poured her offering over Jesus' feet. Some on-lookers found fault with her. Jesus said, 'Let her alone; *she hath done what she could.*' That was enough. God doesn't ask us to do what we can't; but He does expect us to do what we can. He doesn't expect from a child what He expects from a grown-up person: that wouldn't be fair. A child's birthday gift to her mother may be badly shaped and clumsily sewn but the mother sees it through the eyes of love and sees it perfect. So, I am certain, does God.

Do you know the old legend of the juggler and acrobat who became a monk? He loved Jesus and was unhappy because he had no worthy gift to offer Him. The others could all do something worth while for Jesus' sake. One copied the Gospels beautifully; another illuminated manuscripts in lovely colours; another carved figures for the church. He could do none of these things and it made him sad. But after a while the sad look went off his face and the others wondered why. They noticed that every day he spent a long time in the church between the services, and, again, they wondered why. One day they hid and watched, and they were shocked and horrified to see him doing all his circus tricks before the figure of Jesus: juggling with knives, throwing somersaults, walking on his hands, till the sweat glistened

on his brow. The monks were about to rush on him to seize him and have him punished for what seemed to them wicked profanity, when the figure of Jesus stooped down and wiped the sweat from his brow with hands that blessed. That is only a legend but it tells the same truth: he had done what he could, and it had been accepted.

Now I don't ask you what sort of praises, what fashion of worship, what kind of service you offer; but I want you to ask yourself whether it is the best you can bring. Christ's praise halts, and Christ's kingdom is slow in coming because so many people think that, since they can't do some big thing they would like to do, it isn't worth while to do the little things they can do. Because they can't sing perfectly they don't sing at all. Because they can't give a lot they don't give their little.

You can always do what you can. Your best is enough, even if it be singing 'I love a lassie' to God's praise. It will find God's blessing.

No Neutrality.

By THE REVEREND CHARLES M. HEPBURN, B.D.,
CRIEFF.

'And Elijah came unto all the people, and said, How long halt ye between two opinions?'—I K 18²¹.

A short time ago three small maidens of my acquaintance were conversing. It appears that the subject of their conversation was the very important question of marriage. No. 1 and No. 2 were quite decided that when they grew up they would get married: but after a moment No. 3, the littlest one, who has a mind of her own, remarked, 'Oh well, you two may do what you like, but when I grow up I'm going to remain neutral.'

I'm not sure she altogether understood what neutral meant. A neuter noun, for instance, is a noun which is neither masculine nor feminine. A neutral person in the same way is a person who is neither on one side or the other. In the Bible itself we are told of some such who wouldn't make up their minds about being on one side or the other. Once, for example, the prophet Elijah said to the people, 'How long halt ye between two opinions?' that is, when are you going to make up your minds whether you will serve the Lord God or not? And, again, the Bible tells us of Christians who were neither cold nor hot, but lukewarm only, and it didn't like them any more than you would like a lukewarm hot-water bottle in your bed on a wintry night.

And in these times in the world's struggle there

are neutral nations of that sort, although some might have been happier now by taking sides. This was what a great American wrote :

Once to every man and nation comes the moment to decide,

In the strife of Truth with Falsehood, for the good or evil side.

And when such a moment does come there is only one side that any brave nation can be on. Any time when it is a matter of right versus wrong none of us must remain neutral, acting the part of the looker-on, trying to sit as long as possible 'on the fence' and wondering on which side we'll fall. I came across a couple of verses, I can't say who wrote them because they're by some one called 'Anonymous,' and they warn us against that attitude.

Honey, see dat jaybird dah
Sittin' on de fence ?
Firs' he look dis way, den dat,
Lak he ain't got sense.
Flap his wings an' crane his neck
Ain' no use to try
Figu'in' from the way he ac's
Where he's gwine to fly.

Sittin' on de fence, mah boy,
Wond'rin' what to do
Ain' gwine bring no bacon home,
No suh, not fo' you.
Know yo' min' an' go ahead ;
Do de bes' you can !
Dat's de way you proves yo'self,
An' shows yo'self a man.

And, of course, for you boys and girls, and for us grown-ups too, the biggest decision of all is just this, have you decided for Jesus Christ, are you on His side, and will you always honour Him ? In such a matter are any of us only neutral ? One of Captain Scott's men at the South Pole was a brave Scotsman called Birdie Bowers. One night when the outlook was very black he said that Christ seemed to come to him and showed him why we are here in this world, that it is to make a great decision, a decision between what is truly great and what is only small, between what is worldly and what is spiritual. After which Birdie Bowers wrote this, 'Who could refuse to stick up for such a Friend ?' Who could, indeed ! Not you, I am sure. No, you will stand up for Him, you will be firmly on His side, and you'll never be neutral as long as you live.

The Christian Year.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Habakkuk and To-day.

BY THE REVEREND J. IRELAND HASLER, B.A.,
ORPINGTON.

'I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me.'—Hab 2¹.

We know nothing about the personal history of this prophet, nor can we be certain as to the exact times in which he lived. This much, however, we know—that he was the pioneer of a new order of prophecy. His predecessors had been spokesmen to man for God : he was a spokesman to God for man. They had dealt chiefly with the sins of life, and he dealt rather with the problems of life. He has left on record his main problem, namely, 'Why doth the way of the wicked prosper ?' Current events have brought us face to face again with that problem, and it may therefore be helpful to note what Habakkuk did and also what he learned.

I. WHAT HABAKKUK DID.

(i) *He got up higher.*—He detached himself from the influence of his immediate environment. He sought a more extended range of vision that he might have a truer perspective. He aimed to view events not in the beclouded atmosphere of the present but from the standpoint of eternal truth. A traveller by air has recorded his experience : 'At the height of 10,000 feet much that oppresses the mind assumes its true proportion.' What that traveller experienced in the realm of the physical, Habakkuk sought to experience in the realm of Spirit.

How ? A psalmist has told us that when he was in like perplexity he went into the sanctuary of God, and in God's light he saw light. It was in the Temple, too, that Isaiah had his vision. Habakkuk sought to understand the happenings around him from the vantage ground of revealed truth. That was one way—and the primary way—but there was also another. The marginal reading of the latter clause in the text suggests it, namely : 'What he will say *in* me.' We can reach the heights through the depths—the depths of the soul. There was the way of inner illumination as well as that of external revelation—the way of the Spirit and the way of the Word. Habakkuk sought that God would so cleanse and enlighten his mind that he might see the hidden harmony that underlay the world's discords.

(ii) *He waited*.—He was like the operator in a wireless station on some lonely promontory who sends a message vibrating across the night and sea, and then waits for the distant response. So Habakkuk waited. All the faith he had amid the murky darkness was that there was light ahead, and he exercised patience until he could discern its first faint glimmer. So he represents the patience of faith waiting upon God amid universal confusion. If we are to see the happenings of to-day in their right perspective, we must imitate him. We must seek to view them in their relation to God and revealed truth. Standing on the watch tower of Biblical revelation there are certain facts we desecry which have their bearing on the present situation.

(a) God is the God of all—even of enemy nations. He may choose a nation, but if so, it is for service and not for enjoying a monopoly of privilege. He has the welfare of Germany to consider as well as that of Britain. In the light of this truth which would be better—a speedy ending of the conflict or a revival of religion in Europe after a protracted struggle?

(b) God's chief concern is with righteousness, not with material prosperity. The ancient prophets saw a connexion between God and those experiences of life which we regard as evils, for example, disaster, loss, suffering. Scripture gives us a twofold interpretation of such, namely, that they are a means of discipline or a means of service. Are not both interpretations applicable to what Britain is now undergoing? A sudden shock has at times brought benefit to a sufferer from some physical or mental affliction. The world at large needed a shock like the present upheaval, if man was not utterly to lose his soul. Further, no victory over evil is attained without suffering. Both individuals and communities have been called to suffer vicariously for the welfare of others or for the maintenance of right, and to such a service we are called to-day.

(c) The Bible speaks of great crises in history which it terms 'The day of the Lord,' or 'The day of the Son of man'—times when amid human activities God seems specially at work to smite, sift, and save, times of storm that sweep away that which is effete and obsolete. Surely the present time is such. Mr. J. B. Priestley sees in it the breaking down of an old system and the building up of a new and better one. Hence, besides awaiting terrible things from Hitler, 'we ought to be expecting great things from God.' Truths like these surely put us on the right lines for the discernment of the vision, but for its full comprehension we have yet to wait.

II. WHAT HABAKKUK LEARNED.

It is stated in v.⁴—'The soul of the wicked shall faint within him, but the good man lasts and lives as he is faithful' (Moffatt). That was not what he had *desired* to know: there is no answer there to his question. But that was what he *needed* to know for the endurance of his present trial. It was not the full vision, but it was light enough for the immediate need. Heaven, not earth, is the place of perfect vision. The two things which he learned were: that the *evil man has no staying power*. 'Pride and violence dig their own grave—

Power, Conquest, Terror, War—
These are not ultimate things,
And these decay;

and that *the staying power of the good man is dependent on faithfulness*. 'Faithfulness' is a truer rendering than 'Faith.' It is the result of faith rather than faith itself which the prophet has in mind. The word means primarily steadiness in a physical sense, like the stability of a house founded upon a rock. Then it comes to mean moral steadfastness, promise-keeping, trustworthiness, consistency of character. It may be defined as adherence to those principles and ways of life which possess permanence because they are in accord with the nature of the Eternal God. It is this inner strength that the wicked lack. They may be strong in munitions but they are weak in morale, and it is the latter which counts in the long run. The destiny of a man or nation is determined by character, and it is this, too, which gives staying power. It is such power that we as a nation are specially needing. In all probability our fidelity to the principles of freedom and right will be strained to the uttermost. The enemy will seek—as he has already sought—to induce us for our own comfort to compromise. But to abandon our goal because of what we have to endure would spell defeat and be a set-back to the welfare of the world.

In the closing words of this book the writer contemplates the possible disappearance of those things which are ordinarily regarded as essentials. He faces poverty and privation, barren fields and empty barns, but yet is able to rejoice in the God who saves him from going under. There you have the steadfastness of faithfulness at its highest. The good man has often had to die for his faithfulness, but such death is not defeat: it is the triumph of the spirit's life and it helps on the victory of goodness in this world. We are at our best when we find something for which we are willing to give up

life itself. Such was the spirit manifested by Jesus in Gethsemane. He was prepared to endure all that the contradiction of sinners against Him could inflict, even bodily death, because He saw that beyond it all lay the triumph of good and the victory of God. Such, too, was the patience of the saints recorded in the Apocalypse. Sustained by the conviction that at long last right would prevail and God assert His supremacy they persisted in their allegiance even unto death. They lost their lives but they won their souls, and they helped to keep the cause of truth and right alive in the world and to extend their Redeemer's Kingdom.

Take thou no thought for aught save truth and right,
Content, if such thy fate, to die obscure ;

Keep innocence : be all a true man ought,
Let neither pleasure tempt, nor pain appal ;
Who hath this, he hath all things, having
nought ;
Who hath it not hath nothing, having all.

SUNDAY NEXT BEFORE ADVENT.

The Lord our Righteousness.

'This is his name, whereby he shall be called, The Lord our Righteousness.'—Jer 23^o.

The history of man has been described in very different ways. To some it is a mere history of selfishness ; the aim of all men, so they tell us, is really to get what they can. Others have been able to see that life is not so ignoble a thing as this ; but all the same, so it appears to them, the bad succeeds in this world quite as often as the good, and life is nothing but blind groping after we know not what. Others, again, can see that, whilst selfishness and moral evil often 'pay' at the time, they never pay in the long-run, and so, they conclude, the history of man is the history of a gradual ascent by the elimination of the evil-doer and the survival of the fittest.

No doubt this last is much nearer the truth than the others, but does it really satisfy us ? Certainly it did not satisfy our Lord. He was not willing to rest content with the salvation of those who were conquerors in life's battle—with the healing of those who had nothing particular the matter with them. He came not to call the righteous but sinners to repentance : He came to seek and to save that which was lost. Let us at least be clear about this, then, that if we think only of those who have been successful, and are satisfied to look for progress

merely in the survival of the best elements of society, we are not His disciples : we shall have to find some other Master instead of our Lord, for we are false to the very first principles of His gospel.

But what I am going to set before you is another account of the history of man's life. It is the history of his search after holiness ; the record of his hungering and thirsting after righteousness. Does it seem that this is too lofty a claim to make on behalf of this life ? I know well that we are apt to concern ourselves a great deal more about some social success than we do about growth in grace, and that the details of getting on in the world occupy our minds a good deal more than the desire to be like God. But that does not alter the fact that God is at work, and He is stronger than we are. It is He who has put the desire for righteousness in our hearts and with all our carelessness we cannot drive it out. We cannot help reverencing all that is good when once we see it. Sorrow may leave its mark upon us, or disillusionment may sour us, but there will remain one thing of which we are perfectly sure : that, come what may, right is right and wrong is wrong, and nothing can turn the one into the other. We may be in just as much doubt as ever we were whether this or that is the right thing to do in this or that particular case, but we shall be quite sure that there is a right thing and a wrong thing, if only we had eyes to see.

And not only is it the case that men have always tried to follow after righteousness, but little by little God has been teaching them more about righteousness. To the savage, it meant something altogether different from that which it means to civilized men ; to the child, it means something quite different from what grown-up people mean by it ; to the saint, it means far more than it does to the ordinary Christian. Let us think of this for a little.

To the savage, righteousness was something purely external and ceremonial. In order to come near to their god they must be clean, but this cleanness consisted merely in an outward preparation of the body, in washing and anointing, in abstaining from food, or from certain outward acts. Anger or lust or cruelty did not incapacitate a man for worship ; for righteousness was only thought of as having to do with such outward things as these. That, then, was the earliest idea of righteousness ; and, after all, they who held it had some little gleam of truth in them. After all, outward cleansing is one of the elements of righteousness.

And so we come to the second stage in man's search after righteousness. Man has come to see that righteousness consists, not in that which is merely

formal, but in that which touches all his actions ; to be righteous, he must keep God's commandments. It is plain that this is a deeper conception altogether, and one which we can never outgrow. We may be as far advanced as we please, but the plain, far-reaching precepts of the Law still have their full meaning for us ; and as we grow so do they. For a boy, 'Thou shalt not steal' is a very simple matter ; but as we get older, and our concerns get to be involved with those of other people, and we learn more of the ways in which everything that we do either makes life harder or easier for them, we begin to find that it is not so simple a matter as we thought, and that the commandment is just as necessary for us as ever it was. We cannot outgrow the Commandments.

And yet, a very little thought will show us that the idea of righteousness is not fulfilled in the keeping of commandments. Directly you try to reduce duty to a code of rules you will find that you must leave something out. Above all, the more you set your mind upon the mere keeping of commandments, the more mechanical you become, and the more unreal your righteousness becomes. In St. Paul's words, ordinances, such as touch not, taste not, handle not, 'perish in the using.'

And thus God has led on His people to see, in the third place, that righteousness cannot mean anything, however good, that is wholly external to us ; it must be within us as well as without. In other words, men have come to see that righteousness must mean obedience, not to an external but to an internal law. Obedience to a commandment is of no force at all and no value at all unless my will takes part in it ; and in the last resort the commandment is binding on me because it commends itself to my own conscience. Here there is a great step forward. It is quite true that righteousness is a *personal* thing ; something that concerns me individually. It is quite true that we are bound to follow the dictates of our own conscience. It is our birthright as Christians to do so. And yet, can we find any final basis for righteousness here ? Can righteousness consist in doing what is right in our own eyes ? We feel at once that that will never do ; and all human experience shows that we are right. You must follow the guidance of your conscience, but your conscience will be but a false guide unless it has something better than itself to rest upon. St. Paul tells us that he was following his conscience when he persecuted the Church, and yet afterwards he came to see that he was not worthy to be called an apostle, because he persecuted the Church of Christ.

A righteousness which begins and ends with *me* and my efforts to make myself good, and to do so by living up to my own standard, can never really satisfy my best aspirations. The stream cannot rise above its own source ; with all my trying I cannot rise above my own standard for myself, and that standard is marred by my sins, is limited by the fact that after all it is only part of *me*. It is just that that I want to get away from. In my best moments (and they, after all, are the moments that we must try to live by)—in my best moments I long, not only to be free from the limitations of my own lower nature and the web of bad habits that I have woven about myself, but to be lifted to a higher level altogether. I hunger and thirst after a righteousness which shall *not* be my own : I long to be righteous 'even as He is righteous.'

This is the name whereby He shall be called : The Lord our Righteousness. Now we know what righteousness is. Not the cleansing of the outer man only, but the purifying of the inner man, the consecration of the whole being in the service of God, the preserving of the entire man, body and soul and spirit, at the coming of the Lord Jesus Christ.

Righteousness is being like Him, its inspiration is looking to Him, its motive power is prayer for His Spirit. Shall we not pray more frequently and more earnestly that we may be made like Him ? This gives the joy of comradeship to the stern and lonely path of duty. It gives to the life of righteousness that personal character which, as we know in our everyday experience, transfigures all life.¹

FIRST SUNDAY IN ADVENT.

Thy Searching Sight.

'And Jesus said, For judgment I am come into this world.'—Jn 9³⁹.

A popular book of last century had the title *Is it Possible to Make the Best of Both Worlds?* The book is perhaps forgotten, but the author, Thomas Binney, has an assured place in Christian literature if only for one of his hymns :

Eternal Light ! eternal Light !

How pure the soul must be,
When, placed within Thy searching sight,
It shrinks not, but, with calm delight,
Can live, and look on Thee !

¹ W. Collins, *Hours of Insight*, 141.

Among its lines are some of the most solemnizing in all our hymnaries—

O how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
The uncreated beam?

They speak of judgment to come.

A writer has told recently of a strange thing to be observed in the tropical jungle. The growth is so dense that, even at midday, everything is dark and no sunshine can penetrate. But from time to time it happens that one ray of sunlight pierces through the rank foliage and strikes the ground. Then, with the slow-moving sun, it travels along, a slender, vivid searchlight, creeping forward inevitably. It is like the concentrated ray of a burning-glass. Tiny insects can be seen hurrying away from its terrifying approach. Wherever it strikes, it scorches and burns. The author of the hymn might have had some such picture in his mind when he wrote of the uncreated beam of God's holiness.

'Judgment' is not a popular word in our day. We do not think of the spiritual world as being near. Many are so busy with the affairs of this world that they find no time to think of the other. Heaven and hell, it has been said, are passing to the memories of a far-off childhood—the one ceasing to attract, the other to alarm. The thought of eternal punishment has almost vanished from our minds.

For this last development there are certain reasons which are not unworthy. Our own human ideas on punishment have undergone a change for the better. Punishment is no longer regarded by civilized people as merely vindictive. The anger of a mob may break out in violence and lynch-law, but we regard this as the return to a brutal stage of life, not as an expression of justice. Punishment is not thought of as revenge. It is reformatory: it aims at restoring the criminal to his better self. And we feel that the justice of God cannot be inferior in this respect to the best that man has been enabled to evolve. It may be that a human soul, of its own stubborn choice, goes out in darkness, but if God is still punishing, it will be a sign that there is hope of redeeming.

We have also the conviction that the happiness of heaven can never be complete so long as any souls remain outside. No human being, himself redeemed, could be happy so long as one loved by him was still without. How much more must the

blessedness of God be disturbed so long as any of His children remains in the outer darkness.

And some have felt that the idea of heaven and hell takes away from the disinterestedness of living a good life. They do not wish to serve God for the sake of reward. That is the gibe which the adversary threw at Job—Doth Job fear God for nought? Take away his rewards and see how he will change! These are worthy reasons for reconsidering our forefathers' stern doctrines about the future.

But there are others not at all worthy. There is not enough *seriousness*. Because the other world seems far off we ignore it. When Napoleon was threatened with disaster, he used to reckon up his reserves and count among them regiments which he well knew were no longer in existence, except in cadre. When his staff remonstrated with him, he would turn sharply and exclaim, 'Would you rob me of my peace of mind?' We put off thinking of the realities which are beyond, because that would rob us of our false tranquillity. There is not enough *fear*. Because we are lenient with ourselves, we begin half to imagine that God will be lenient with us. He cannot be. Nothing that is evil can come into His presence. And there is not enough *love*. If we had more love we should see the seriousness of wrong-doing, for it once brought Jesus, and every day it brings Him afresh, to the Cross for us. If we had more love for God we should see the consequence of our sins in eternal separation from Him. And if once we apprehend that consequence, however dimly, we know that no additional punishment is required.

We can leave the question of punishment in His hands and give our attention to the thought of judgment. And of this two things must be said.

1. It is, quite clearly, a *present reality*. When a nation abandons itself to vice, we see its condemnation in its moral decline. The vices of a people are its own judgment. As a nation we are conscious of being deeply polluted by sins of the flesh, by intemperance and impurity. We are grimly aware of the canker of gambling eating out the soul of the nation. And hope lies alone in our finding the way back to God. Only as we do that can we regain our moral leadership in the world.

2. But judgment is also a *future certainty*. We cannot give a moment's serious thought to it without realizing that. Right is for ever right and wrong for ever wrong. Nothing can stay the final separation of the two. Though the hour is hidden, yet for the world and for every man the hour is fixed. This final judgment has been compared by

F. W. Robertson to the firing of a mine. The match has been applied to the fuse, and there is a moment of deep suspense. Men stand at a distance and hold their breath. Nothing is seen but a thin column of white smoke, which rises slowly upwards and then is puffed away by the wind. It disappears, and men breathe again. The inexperienced soldier would go forward, imagining that the thing has been a failure. Then, just when expectation has begun to ebb away, there comes a low, deep thunder, and a column of earth is thrown upwards and all that was on it comes crashing down again, shattered with the explosion. According to God's Word, the train is set. The first moment of suspense is past. The Christians of the Early Church looked for this event to take place within their own lifetime. Now men profess to think that the danger is over. There is a kind of false security which, for many people, is shattered only by the approach of death. It would be well if we could give more time to picturing the inevitable approach of that travelling ray of light, piercing the darkness, testing all that it touches, scorching and destroying all that is evil and unworthy.

How pure the soul must be,
When, placed within Thy searching sight,
It shrinks not, but, with calm delight,
Can live, and look on Thee !

How shall we escape ? Not by anything we have done. Many have tried that way and have come only to the state of Martin Luther in the monastery, with the exceeding bitter cry, ' My sin, my sin, my sin ! ' But only by the mercy of God, and this—all praise be to Him—He has shown beyond all possibility of doubt. It is Jesus who is to be our Judge. The throne of God is a throne which is shared. It is shared by the Sufferer—the throne of God *and of the Lamb*. The judgment of men is committed to One who lived among men and died for men's sins. God has revealed His holiness gradually, as man was enabled to bear it. Fear is taken away because simultaneously God reveals His love. God's holiness, revealed in Jesus, would be intolerable to men, and we should be left with only the disastrous feeling of not worth while, were it not for the love which went with it, even to the Cross. The glory of God's presence is not strange or altogether overwhelming to those who have known *Him*. The universe is homeward-bound. Man, with all his sorrows and his trivialities and his sins, is travelling home to the house of the Father and the glory of the Lord.

' For judgment I am come into this world.' If

Jesus had said these solemn words and then vanished from the earth, our position would have been without hope. But He stayed to take the terror from them. He was more than Judge.

It once happened that Crossley, the Lancashire manufacturer and philanthropist, was on the bench as a magistrate when a girl of the Salvation Army was being tried. (The sister was accused of obstructing the traffic. Rendel Harris remarks that it was a particular ' broad way ' that she was trying to obstruct, not within the jurisdiction of the court.) When it came to this case, Crossley left the Bench and took his stand in the dock beside the girl until her trial was finished. It was a sensational action. From the stolid, respectable Bench there stepped forward that noble and gracious figure and took his stand with her as alone she faced this public ignominy and humiliation. No doubt, she was worthy of it. And, though we are most unworthy, this is a picture of that which Jesus the Judge has promised to do. For judgment He is come into the world, and the world knows that it cannot bear that scrutiny. But our Judge becomes our Advocate.¹

SECOND SUNDAY IN ADVENT.

The Day of Everyman's Decision.

BY THE REVEREND E. MACMILLAN, D.D., PRETORIA,
SOUTH AFRICA.

' Multitudes in the valley of decision : for the day of the Lord is near in the valley of decision.'—Joel 3¹⁴.

There is a sense of judgment in this book. It is inspired by an actual calamity which befell the land and nation. A plague of locusts had laid waste the whole country. There had never been the like before. It was a stupendous calamity, and not only the prophet saw that it had some connexion with national sin. In this chapter we read of the terrible social and moral conditions, and the prophet rightly uses this time of calamity as an opportunity for the people to return to God. No use preaching judgment to people who have sinned. It only shuts them up to their sin and shuts them out from God and the hope of return. They already have a sense of judgment, and all they want to know at such a time is whether there is any hope of God being gracious, and whether there is hope of repentance and return. And, with all its terrible pictures of the Day of the Lord, this little book has one of the most wonderful pictures of God's forgiving grace and reviving mercy.

When the Bible uses that phrase ' day of the

¹ E. P. Dickie, in *The Professor as Preacher*, 67.

Lord' it is not necessarily a day of judgment that is meant. It just means a day when God will make Himself known in mercy or in judgment. We must not think of God's judgment as punishment. This is not the motive of it or even the essential element in it. It would be truer to say that the heart of His judgment is always mercy. It is in order to arrest men in their headlong flight from Him, and from truth, purity, and sanity, that He sends judgment to recall them to Him. 'When thy judgments are in the earth, then the inhabitants of the world shall learn righteousness.'

When we speak of the Day of the Lord we usually think of the Day of Judgment, when all the nations shall be gathered together and judged for their deeds, good or bad. But we must not limit judgment to the last day, or postpone indefinitely the time when God will take action; for He is always taking action and always with a view to mercy, judging people for their sins in order to save them from themselves and from the consequences of their own actions. Ruskin is close to New Testament teaching when he says: 'Every day is a day of judgment. Think you that judgment waits till the doors of the grave are opened. It waits at the corners of our streets. We are in the midst of judgment. The insects we crush are our judges; the moments we fret away are our judges. The elements that feed us judge us as they minister, and the pleasures that deceive us judge us as we indulge.' It is true. We need not wait for a day of judgment beyond the grave. That day of reckoning has come. The nations of the world are gathered before God's judgment seat. There is no neutrality possible in an issue that concerns humanity. If this time of world travail means anything for God or for men, it is that all the nations are being summoned to answer for their stewardship, whether good or bad, and to declare where they stand, whether *for God or against Him*.

Some nations may feel it to be in their interest to be on this side or on that. The time is past for considering questions of self-interest. It is now a question of considering the interests of the Truth and Justice that are at the heart of things, and committing ourselves to God who alone is Truth, and has Justice in His Hand. So it means first of all getting right with God. This is the only way of being sure that we are on God's side, on the side of Truth. God is calling nations and men to His side. He that is not with Him is against Him. So it is ultimately a question of 'Who is on the Lord's side?' and this is the first question we have to answer. This is a Day of the Lord because it

is the day of Everyman's decision. It is not a question of what we *think* about the war, it is a question of what we are prepared to do about it. It is a terrible responsibility. It is not a matter to which we or any living human being can be indifferent. It is no longer even a matter which concerns this or that group of nations. It affects and concerns every nation. God wants to know what every nation is going to do in an issue that concerns humanity. His interest is not in this or that particular nation, for there is no partiality with God. His interest is in humanity, and He wants it to be set free from the ills, injustices, and wrongs that are afflicting it.

It is for each of us to decide what we can do to stand for truth, sanity, mercy, and loving-kindness in a world that has gone mad. God is calling us, for these are the things that are dear to His heart. They are being challenged to-day. We must see to it that they do not perish from the earth. And first we must see that they are being kept alive in our own hearts. We must be morally re-armed, for this is no ordinary conflict. It is a fight for *moral* supremacy. There is something for each of us in this struggle above and beyond our natural or national tests—a loyalty to something higher than even love of country. This helps us to give ourselves for its saving in a deeper way than ever we have done. It is a committal of ourselves to God, a loyalty to Jesus Christ, which inspires us with a passion and devotion to His cause that stops at nothing in the way of suffering or sacrifice to see Him and His cause victorious. This is the passion of love and loyalty that we need in these days, for it will serve us for any kind of trial or suffering we may be called upon to endure. And we do not know what there is of that in store for us. We are asked to be ready for anything, and whatever happens to be found on God's side.

This is the message we would get across to the youth of our land—that they be girded for the fight; for it is a fight not only with physical forces of flesh and blood, but with spiritual principalities and powers of darkness. And they need more than physical training and material armour. Christ has the first claim on our loyalty and love, and when we have met His claim, all other claims will be honourably met, and we will go into the fight with a sensation of safety in our spirit, and the assurance that we are invincible. Some day the youth of the world will take the question of world peace into their own hands. But in the meantime there is a decision which is still left to them and which they alone can make, and it has to do with their whole

attitude towards life, towards God. A man has only one life to give, and God wants the first claim on it before it is wholly mortgaged by the world, the flesh, and the devil, or even by so high a claim as that of one's country.

This is a day of judgment, for nations and for men. How God is judging our own nation, leaders and people! How they and we are being measured, tested, weighed in the balances, with His own weights of truth and equity, and how often the balance goes up with a run! Some one once said to Pitt: 'Ah! what you fear for Britain is a day of judgment.' 'No,' he answered. 'What I fear for Britain is *no* day of judgment.'

Yes, that is what we fear for our Empire. What was happening these past years? Moral rearmament? No, she was slipping back in moral quality and discipline. And what has been happening to South Africa? She has been suffering at the hands of disintegrating forces, moral rot, and race division; and to-day finds her unready and divided in her day of judgment, living and behaving as if there were no cause for discipline, spending

wastefully on pleasure what she ought to be saving.

This Day of the Lord may be the saving of Britain, of South Africa, and of many another country, yet so as by fire. For it is only through God's fiery judgment that any of us is saved.

It was with such a situation that the prophet was faced, a condition of utter waste and destruction. There was nothing left that could be reclaimed, nothing except the land itself; but that is surely something. We know that land has marvellous powers of recuperation when allowed and helped to recover. Man can work a miracle with land, even when it is a wilderness; and God can work a miracle with a life that has been wasted and destroyed. He can say of the wasted land, 'Fear not, O land, rejoice and be glad, for the Lord will do great things.' He can say of the wasted life, 'Turn unto the Lord your God, for the Lord is gracious and merciful, slow to anger and of great kindness. Seek ye the Lord, while he may be found, call ye upon him while he is near.' 'The Lord is near in the valley of decision.'

Contributions and Comments.

Note on the Word *ὡσαννά*.

THE occurrences of the word in the New Testament are as follows: Mk 11^{9, 10}=Mt 21⁹. (The parallel passage in Lk 19³⁸ omits *ὡσαννά*, as the significance of the word would be missed by Gentile readers.) The word also occurs in Mt 21¹⁵ and in the similar passage in Jn 12¹³.

Much has been written on this word. That it is borrowed from Ps 118^{25, 26} (הוֹשִׁיעָה לִּי, LXX σῶσον δέ) is indubitable. But whether enough has been said as to the meaning of the cry as recorded in the Gospels is open to doubt. Is it enough to say, as does A. Plummer (*An Exegetical Commentary on the Gospel according to St. Matthew*, 286):

'It would seem as if what had originally been a prayer had come, through its frequent use in shouts at the Feast of Tabernacles, to be regarded as an exclamation of greeting or congratulation, similar to "Hail!" The original meaning could be made to hold in such an expression as "Hosanna to the Son of David"; but it is difficult to make that meaning good in "Hosanna in the Highest." The probability is that the original meaning is lost in both phrases, and that we are to understand some such thought as "Glory to the Son

of David," "Glory in the highest," the latter expression meaning that those who are in heaven join in this cry?'

W. C. Allen (*St. Matthew, International Critical Commentary*, 221), J. H. Thayer (*Hastings' Dictionary of the Bible*, ii. 418 to 419), A. H. McNeile (*The Gospel according to St. Matthew*, 296), and others support this 'ejaculatory' interpretation of 'Hosanna.'¹

The purpose of this note is to ask this question—'Why was this word used if the only meaning attached to it was that of "Hail" or "Welcome"?' and to suggest that there is to be found in the use of this word, at this particular moment in the Ministry of Jesus, a deeper significance than is usually given it.

That significance is, I would suggest, to be found in the use of the root יָשַׁע (Hiphil הוֹשִׁיעַ 'to save') and its connection with the name Jesus (הוֹשִׁיעַ יֵשׁוּעַ). This was a cry on the part of the people, led doubtless by some enthusiast and rapidly taken up by the crowd, to this effect: 'Here is the golden

¹ That it was later used liturgically is clear from Did. X, where, in the post-Communion thanksgiving, it occurs in the form *ὡσαννά τῷ θεῷ Δαυεὶδ*.

opportunity of the years during which you have exercised your ministry among us. Do now that which your name implies—that for which we have been so long waiting, namely, be a modern Joshua and bring about a national deliverance and *save* us from our enemies.’

We have here in fact another instance of the misunderstanding of the Messianic rule—instances of which so frequently occur in the Gospels. Resolutely Jesus had Himself refused the current conception of Messiahship (as shown, for example, in the *Magnificat*), at the Temptation (Mt 4¹⁻¹¹, Lk 4¹⁻¹³) and at other times, and had pressed down on the minds and consciences of His hearers that conception of the Suffering Servant, the combination of which with current ideas was His greatest contribution to the doctrine of the Messiah. This it was which had ‘scandalized’ the Baptist (with Lk 3^{16, 17} cf. 7¹⁸⁻²³),¹ and which probably so disappointed Judas as to lead to his final betrayal of his Master.

Now, in the passages under discussion, the ministry is well advanced. Still Jesus delays to effect this national deliverance from Roman supremacy for which the people long. Here is the fulfilment of the prophetic word—‘Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.’ ‘Save, we pray

¹ On this see further R. Newton Flew, *Jesus and His Church*, 91 ff.

thee’ goes up the cry. ‘Jesus, live up to the honoured name “Joshua” and be at once deliverer and King.’ But now, as always, the emphasis of Jesus is not on the part of the quotation which refers to kingship, but on that which refers to humility—‘meek.’

If the above interpretation is a true one, we can understand the quick psychological change in the minds of the people. Disappointment, disillusionment, a sense of being let down ensued; and shortly afterwards the cry went up ‘Crucify him.’

One further difficulty remains. The addition in Mt 21⁹ of the words τῷ υἱῷ Δαυὶδ has occasioned difficulty to commentators. H. B. Swete, for example, suggests (*The Gospel according to St. Mark*, 251) that ‘it may have been introduced’ as a liturgical formula ‘into the evangelical tradition; it is worthy of note that Mark and John agree to omit τῷ υἱῷ Δαυὶδ here.’ This may be correct. The passage is easier without the words. If, however, they represent the original cry of the crowd, might they not be taken as an exclamation—a summons of allegiance to Him who was to be their deliverer? Thus: ‘Save (us), we pray! (Hither) to the Son of David!’ As to the phrase ἐν τοῖς ὑψίστοις it may be taken as meaning ‘let the prayer for deliverance which we are now addressing to Jesus be ratified in high heaven.’

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Entre Nous.

Grenfell of Labrador—1865-1940.

‘Know ye not that there is a prince and a great man fallen this day in Israel?’ No, not fallen! Rather we shall say that a bold adventurer has set out on his last and greatest voyage, and we would wave him a grateful and honourable farewell.

Life was to him from first to last an adventure. The call of the unknown thrilled through his blood and the lure of the hazardous was irresistible. He was of an absolutely fearless and buoyant spirit, as full of fun as of courage and endurance. Reckless of danger he would navigate some crazy craft through the fogs and reefs and icebergs of Labrador; he took long and perilous journeys across trackless snowy plains; he leaped overboard into the chilly North Atlantic to retrieve a lost cricket ball. As long as British boys love true tales of travel and adventure, valour and virtue, his story will be read, and as long as the Christian Church honours the names of her great pioneers—David Livingstone,

John Williams, James Chalmers, and the like—the name of Wilfred Grenfell will be held in honourable remembrance.

The master motive of his life was religious. In this connexion he owed a debt to D. L. Moody. One of the triumphs of that great evangelist was that he captured some of the finest student minds in England. At his first meeting for students in Oxford, as the writer has been told by one who was present, there was a series of ribbald interruptions during the opening hymn and prayer. These continued at the reading of Scripture. Moody stopped, and said, ‘You jeered at the hymn and at the prayer, and I said nothing, for these were the words of men. But now you jeer at the Word of God—I’d sooner play with FORKED LIGHTNING!’ And at the words he suddenly flung both hands above his head with a dramatic quiver of all the fingers. Thereafter there was dead silence. Grenfell was impressed by Moody’s brusque and businesslike

way when he heard him cut short a long-winded prayer with the words, 'Let us sing a hymn while our brother finishes his prayer.' Long afterwards Grenfell said, 'What I now believe that D. L. Moody did for me was just to show that under all the shams and externals of religion was a vital call in the world for things that I could do. . . . He helped me to see myself as God sees the "unprofitable servant," and to be ashamed. He started me working for all I was worth, and made religion real fun—a new field brimming with opportunities.'

From this beginning there was never to be any turning back. It was John McKenzie, the famous African missionary, who said he had derived 'much strength and encouragement from the thought that the Lord will help the *resolved* man.' Grenfell was a 'resolved man,' if ever there was one, and he was abundantly helped. Before he took up his life's work in Labrador he had served a useful apprenticeship in Christian service at home. He had tried his hand at taming the rough boys in a London slum, striving to instil into them by word and example the first principles of Christian manhood. Later, at the suggestion of Sir Frederick Treves, he had gone as doctor on a mission ship to work among the deep-sea fishermen in the North Sea. From this to the greater work in Labrador was a natural transition.

So at least it seemed to Grenfell. No idea of the sacrifice of a home career crossed his mind. No thought of the hardships to be endured and the rough life to be lived proved any deterrent, but rather the contrary. 'Some of my older friends,' he wrote, 'have thought that my decision to go was made under strong religious excitement, and in response to some deep-seated conviction that material sacrifices or physical discomforts commended one to God. I must, however, disclaim all such lofty motives. I have always believed that the Good Samaritan went across the road to the wounded man just because he wanted to. I do not believe that he felt any sacrifice or fear in the matter. If he did, I know very well that I did not. On the contrary, there is everything about such a venture to attract my type of mind, and making preparations for the long voyage was an unmitigated delight.'

The record of his voyages, toils, and adventures in wild and freezing Labrador makes an epic worthy to be set beside Livingstone's tremendous journeys in Africa. Not even the barest sketch of them can be given here, but the story is sufficiently well known. Especially, one may say, 'every schoolboy knows' the story of that well-nigh fatal drift on the ice-floe with his sleigh and faithful team of dogs when he had to kill three of them to wrap himself in their

skins against the freezing gale and make a flagstaff of their leg bones on which to hoist his shirt. This was but one episode in his life of adventure. Under such fearful conditions he brought healing and help to many sufferers by sea and land, fought consumption and malnutrition, performed desperate operations in strange places and in rough and ready ways. Always with indomitable spirit and gallant gaiety. 'One day a father of eight children sent in from a neighbouring island for immediate help. His gun had gone off while his hand was on the muzzle, and practically blown it to pieces. . . . To stop the bleeding he had plunged his hand into a flour barrel and then tied it up in a bag. As a result the wounded arm was poisoned way up above the elbow. . . . We took chances on bone-grafting to form a hand, and he was left with a flipper like a seal's, able, however, to oppose one long index finger and "nip a line" when he fished. But there was no skin on it. So Dr. Beattie and I shared the honours of supplying some. Pat—for that was his name—has been a veritable apostle of the hospital ever since, and has undoubtedly been the means of enabling others to risk the danger of our suspected proselytizing. For though he had English Episcopal skin on the palm of his hand and Scotch Presbyterian skin on the back, the rest of him still remained a devout Roman Catholic.'

Grenfell gave a wide interpretation to his commission. He fought the liquor trade which was making havoc in trading stations up and down the coast, and as he said, 'I thanked God who had made "my hands to war, and my fingers to fight," when that is the only way to resist the Devil successfully and to hasten the kingdom of peace.' He fought the low traders who were defrauding the trappers and entangling them in debt. Any scheme which could in any wise help in the physical, moral, or spiritual uplift of the people had his energetic support. He was a great organizer and had many irons in the fire. He set up hospitals, schools, and an orphanage; he initiated a co-operative movement; he started a mill and a fox farm; he introduced reindeer to the country. And with it all, the magnetism of his character and of his appeals drew other workers to the field and brought funds from America and Britain to support the work. In consequence, when the time came for him to lay down his task, he left behind him a well-organized mission which is likely to be of enduring value to the toilers of Labrador. Now that he rests from his labours his works do follow him. His life was a great venture of faith which found itself confirmed in experience. As he wrote in his book, *What Christ Means to Me*, 'It is not extraordinary that

we must begin with faith. . . . It cannot be foregone. We cannot live without it. We cannot make any progress without it. No faith, no business ; no faith, no fun ; no faith, no victory. But we can make Christ's faith knowledge in the same way that we can make it in any other realm, that is by testing it in the laboratory. . . . The will to believe is essential. Experience alone will make it knowledge, or as Christ put it, "Follow Me and you shall have the light of life" . . . I am not sure that I am sitting here, but I am so convinced that treading in the footsteps of Christ explains the meaning of life, that even when I fail, not a shadow of doubt about it softens my sense of regret and self-condemnation.'

Bewildering Cares.

These bewildering cares

Which weigh us down who live and earn
our bread,

wrote William Morris. *Bewildering Cares* is a good title for Winifred Peck's account of 'A Week in the Life of a Clergyman's Wife' (Faber & Faber ; 7s. 6d. net). She has created a delightful heroine in Camilla Lacely, the wife of the Vicar of Saint Simon's, Stampfield, North Midlandshire (Stampfield, pop. 60,000 : Market-day Thursday). A comparison with E. M. Delafield's 'The Diary of a Provincial Lady' is inevitable. It is enough to say that this makes an excellent companion volume, full of kindly, pungent humour.

Camilla Lacely is no more the typical wife of the vicar of fiction than her husband is the typical vicar of fiction. 'I must insist at once that Arthur, though a Vicar, is tall, dark, as scrupulously clean-shaven as our defective hot-water system allows him to be, and has a delightful way of looking over his spectacles at any acquaintance as if he or she were the one person in the world worth talking to. . . . On the one side, he is invariably incapable of regarding theological or party problems with anything but detached tolerance, and cannot begin to understand the pettiness or narrowness of the provincial middle-class mind. And on the other, he finds his work among the factory-hands and the out-of-works in the parish so enthralling that I have frequently to remind him that even women have souls to be saved, and that even elderly Church workers need a little attention.'

From all the characters which Miss Peck has drawn so successfully Mrs. Pratt, the wife of the Archdeacon, and Mrs. Eardley-Gage, the wife of the Rector of the Parish Church, stand out. Mrs. Pratt is inclined to think that Mrs. Lacely should take a

more positive stand in a difficulty which has arisen over a strong pacifist sermon preached by the curate. To Mrs. Lacely's suggestion, 'I think I must leave the whole question to my husband,' Mrs. Pratt replies, "I don't agree in the least. It is our duty to stand as rocks behind our husbands" (I hoped this simile was not suggested by one of Kate's stony buns) "and to present a united front. . . . Adela and I sometimes fear you are a little wanting in *method*, you know. I don't think you would look so tired and thin if you planned your days better. I have every hour accounted for in my book from ten in the morning to seven in the evening, so I have no rush or confusion."

'I didn't like to make her feel uncomfortable by suggesting that my day usually starts at seven o'clock, but I did protest that engagements don't always last as short a time as one hopes. Punctuality, said Mrs. Pratt, is the politeness of princes, and left me, after prolonged good-byes, on the doorstep, with just five minutes to race to our parish hall for the Quarterly Meeting of the Mothers' Union.'

Mrs. Eardley-Gage is a charming, willowy, ethereal-looking woman. It is at her home—the Old Rectory—that a retreat is held for the wives of the clergy. To her dismay Mrs. Lacely finds how difficult it is to concentrate. 'Father Merion, who was in charge of our retreat, urged us at this point, in the quiet hushed whisper which suited his ascetic face and figure so well, to remember that it is a danger in meditation to become too wholly detached from the conscious, thinking self. Great care, he emphasized, must be taken in emptying the intellect, to listen only to the Interior Voice until we are sure of our spiritual armour. With this warning to my conscious mind I was indeed horrified to discover that I had spent the first few minutes in trying to discover the Rector as a chubby schoolboy in a Radley group, in remembering with horror that I hadn't ordered enough fish to do for kedgerree on Sunday morning as well as supper to-night. . . . It is very strange and shame-making to possess, in my profession, a mind that will not turn to order to holy things. When I am out for a walk, or visiting some of the poor people I love, or alone in my bedroom, I do sometimes feel conscious of all that spiritual world in the fourth dimension just beyond our vision or conscious apprehension. And I don't think I ever see a sudden view of hills beyond our street, or a tree in blossom, or tulips in massed colours on a barrow without remembering Francis Thompson's words : "Sworn to poverty he forswore not beauty, but worshipped through the lamp beauty, the Light, God." And in my visits to the Hospital and my friends in my district, how often I

recall words of a war poet, which, said Arthur, came to him like a vision on the way to Damascus :

We that have seen man broken
We know man is divine.'

Father Merrion speaks on, should we pray for victory. Mrs. Laceley asks, "But shouldn't we feel our own children very affected and insincere if they came to us and asked for everything except the thing they really wished?" As usual my voice rose and my eyes grew moist, but Mrs. Gage cast me a glance of approval. Nothing, as we all know, is so daunting as the moment when an audience is pressed to ask questions and sits dumb in embarrassed silence.

"But is victory what we all want *most*?" asked Father Merrion kindly but disapprovingly.

"Surely," said Mrs. Pratt briskly and rather officially. "What we desire most is the coming of God's Kingdom upon earth."

"Well, as far as we can see, that's what we are fighting for—freedom of speech and freedom to worship God," put in Mrs. Stead, who has, I remembered, a son in the Air Force.

"I pray for victory, and peace on that condition," announced old Mrs. Cummings, majestically.

"I pray so much for our enemies," said Mrs. Gage, leaning forward more intently than ever, and crossing her thin beautiful ankles. "I pray daily for Thy child Hitler, Thy son von Ribbentrop and Thy child Stalin. You don't know how it *helps*."

'It is a beautiful thought but the condescension of it rather took away my breath.'

Japanese Good Samaritan!

The United Society for Christian Literature helps to maintain in Japan a Christian News Agency with a daily Christian news-service to the secular press. Here is a story told by the Agency: 'Some time ago in China a village pastor answered a knock on his door and found a Japanese soldier with a Chinese woman outside. He had seen much of Japanese methods and was, therefore, amazed when this enemy soldier said to him, "This woman is in great danger so I bring her to you for safety. I, too, am a Christian."'

Tolerance.

In a recent article Miss Dorothy Thompson wrote: 'To care about anything is to be quaintly ridiculous. Tolerance has been the watchword—that tolerance which comes of believing in nothing, loving nothing, hating nothing, the incapacity for indignation or enthusiasm, the paralysis of action—the tolerance which means that faith has gone out of the human heart and conviction out of the mind.'

Lord Halifax and Bikaner.

In a short article, with the title 'A New Start in Bikaner' in the October number of *Life and Work*, the editor, the Rev. George Carstairs writes: 'Of the twenty-odd States of which Rajputana is composed, the second largest—two-thirds the size of Scotland—is the State of Bikaner. . . . In course of time the American Methodist Episcopal Mission opened up work in Bikaner, though without locating a missionary in the State. There were a few converts but only scanty means of training or educating them. Nine or ten years ago that Mission was compelled, by financial stringency, to withdraw its workers; and four years ago there was talk of our mission being asked to take over responsibility for the work there.'

'In January 1937 the Rev. J. W. Drummond of Ajmer paid a fortnight's visit to Bikaner in order to survey the ground and report. He found that of the former converts some had lapsed through lack of shepherding, some showed touching loyalty in difficult circumstances, and all were in great need of Christian training and education. But to his amazement what he found in Bikaner, was a fine church; and he tells the story of its building as it was told to him. "When the late Viceroy, Lord Irwin (now Lord Halifax), was on a visit to Bikaner, a 'shoot' was arranged for his entertainment on Sunday. But he said he did not shoot on Sunday, he went to church. So a service was arranged in a bungalow or guest-house. After his departure the Maharajah, feeling that his inability to provide a place of worship had been a failure in hospitality to his guest, built a church for the use of all Christians."'

'The Expository Times.'

A reader, giving up his house, generously offers a number of unbound recent volumes of the magazine. These will be sent to the first person applying, postage to be paid.

Errata.

In the August number p. 510, column 2, 'John Caird' is inadvertently described as 'Master of Balliol.' It was, of course, his brother, Edward, who held that position.

In the October number, p. 11, column 1, line 45, for 'ending up' please read 'girding up.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE hard old dogmatic materialism, once so confidently pugnacious, has in recent times received many a shrewd knock. So much is this the case that it has now begun to be affirmed in religious circles that materialism as a tenable philosophy is dead. That, of course, remains to be seen.

The attack on materialism which has gained currency in our day comes, curiously enough, from the physicists. Their investigations into the constitution of matter have led them far past the solid indestructible atom, once the foundation stone of materialism, into dim and mysterious regions where matter appears to lose its solidity and reveal itself as essentially energy. This seems to cut away the ground from beneath the old materialism. As Eddington has said, 'What is the use of talking about materialism when we don't know what material is?'

The difficulty here is, that while it undoubtedly gives the quietus to the hard old materialism, it may lead to a materialism of a more refined and subtle type. Matter, it may be argued, is so mysterious, so full of energy, so capable of transforming itself into radiation, that it may well be counted capable of everything. It is Eddington who says, 'There is nothing to prevent the assemblage of atoms forming the brain from being itself a thinking machine in virtue of that nature which physics leaves undetermined and undeterminable.' The term 'materialism,' we may be sure, will not readily be given up, for it is the watchword of all who would exclude the spiritual from the realm of reality. In some form or other it will doubtless survive, as it does in the

Marxian 'dialectic materialism,' though it involves a manifest logical contradiction.

A very interesting and informative book on this subject has been published under the title of *Science versus Materialism*, by Professor Reginald O. KAPP (Methuen; 10s. 6d. net). The title of the book is itself a challenge and indicates that the writer does not think materialism is scientifically sound. He has read widely and thought deeply and he applies a keenly logical mind to the problem. His book is more critical than constructive, but many of his points are well taken and he writes in a straightforward way that makes a strong appeal to one's common sense.

Professor KAPP is Professor of Electrical Engineering in the University of London and he writes throughout as an engineer. The dominance of this engineering mentality powerfully influences his thought. To him matter is an inert thing, just the raw material which the engineer has to mould and shape out of its natural chaos into forms of usefulness. Accordingly he holds the distinction between the animate and the inanimate to be perfectly rigid and absolute. He would have no sympathy with the doctrine, supported by weighty names, that there must be even in things inanimate a certain sensibility or power of selection in accordance with which they manifest various attractions and repulsions towards one another. Lord Bacon speaks of this as a 'perception far more subtle than sense,' and Spinoza held that all bodies, even the inanimate, were *animata* in varying degrees. To express this blind form of apprehension Whitehead coined the word 'prehend.'

The gist of Professor KAPP's argument is that there are manifestly non-material forces at work in the animate world, that there is no potency in matter itself to impose order upon itself, or to combine into forms of higher complexity, or especially to produce the phenomena of life and mind. He regards the doctrine of 'emergent' evolution, at present looked upon with favour, as a clouding of the issue by the use of a question-begging word. Matter has no power inherent in itself to cause a higher than itself to emerge. Many doubtless implicitly take that doctrine as meaning that a non-material power causes the new and higher forms to emerge, but that, of course, is to give up materialism.

Materialists have laid great stress upon the influence of environment on the living organism, and in this connexion they scientifically prove what everybody knew and learnedly affirm what nobody ever denied. Some have been mightily impressed by what modern physicists have revealed of the influence of certain chemical substances in glands upon health, character, and life itself. This has seemed to imply that life is nothing but a by-product of chemical substances. But substantially all this was well known from earliest times. The rudest savage knows that a crack on the skull with a club produces unconsciousness and even death. He knows that a deficiency of blood or of air or of food reduces vitality and may be fatal. 'It has become the fashion among biologists to tell us that various recondite discoveries made by specialists reveal some new truth full of philosophical implications. And when we examine this revelation we find that it is something which was never doubted. Every one knew it already from everyday experience. Here even so eminent a scientist as the late J. S. Haldane succumbed to the prevailing fashion. He told us, in effect, that 'science is discovering "with ever-increasing clearness" that we suffocate if we lack air.' Of course we do. Of course we depend on our environment. But that does not prove that the living organism is solely the product of its environment.

The materialist is fond of arguing that if every-

thing is not wholly determined then the alternative is chaos, a world in which anything may happen. But this does not by any means follow. Actions might be determined by higher laws than the laws of mechanics. They need not be chaotic. We must not begin by begging the question through the assumption that there are no other laws than the laws of physics and chemistry. Professor KAPP prefers to speak of living things as being 'doubly determinate,' that is, fully subject to the laws of physics and chemistry while at the same time responsive to the higher laws of life.

The principle of complete physical determinateness may itself be called in question. Science has never proved it and never can. 'Most physicists tend to believe in a principle of complete determinism, but they would be the first to admit that their belief is based on faith and not on fact. . . . There is no authority whatever for the assumption of such a principle. There is no experiment or observation, or piece of deductive reasoning to prove it. All that can be said is that its assumption has become so engrained in our habits of thought that few persons are prepared to give it up readily.' The principle has never been proved, and, now that physicists are able to scrutinize the fine structure of matter in the atom, Heisenberg has shown that there is an absolute limit to the accuracy of observation. In face of this it is sheer assertion to maintain that all action is rigidly determined by physical law.

The thoroughgoing materialist is fond of asserting that the living organism is simply a machine, and the answer of the theologian commonly is that the lowest of living creatures is more than a machine. That may be very true but the materialist may be more simply answered out of his own mouth. His analogy is a most unhappy one from his own point of view. For what is a machine? It is the product of human ingenuity. Thought, purpose, energy from a source outside itself have gone to its construction. It did not create itself out of a heap of scrap iron. Its existence postulates the skill and planning of the engineer. 'We should expect the mechanist to support his theory by pointing an analogy to rocks or stars or clouds, or perhaps to

crystals, or rivers, or atoms, to something belonging without a doubt to the rough, untouched world of lifeless things. If he did this we could follow his reasoning, even if we thought the resemblance only slight. But the mechanist does not do this. He says that living organisms are a part of the rough, untouched world of lifeless things because they are even less like this world than machines are. He says that living organisms are due to nothing but the unco-ordinated forces of Nature, because they resemble objects which are due to the carefully co-ordinated powers of man. . . . Surely this is the kind of logic which was taught in the Colleges of Unreason in the country of Erewhon described by Samuel Butler.'

Psychology, Psychotherapy and Evangelicalism (Allen & Unwin ; 10s. 6d. net), by J. G. MCKENZIE, D.D., Jesse Boot Professor in Social Science in Paton College, Nottingham, is meant to be a contribution to the better understanding of Evangelical experience and doctrine. Those who are acquainted with this author's work and writings know that he is more interested in a theology based on psychology than in the theology based on logic. In the attractive volume before us, in which he applies psychological and psychotherapeutic principles to a particular type of religious experience, he trusts to have given the theologian something to work upon.

The book falls into three parts. Part I. would justify the application of psychology and psychotherapy to Evangelical experience and doctrine, and outline the essence of Evangelicalism. Part II. begins the contribution proper, treating of salvation and its various problems. Part III. seeks to carry the discussion into the doctrinal as distinguished from the experiential sphere and also to show how psychology may be applied in Church work. It is the discussion in Part I. of the essence of Evangelicalism to which we would here invite our readers' attention.

It is first observed that, from the psychological point of view, there is nothing that binds Evangelicalism to any particular regulative creed.

Freedom is the keynote of Evangelicalism. If Evangelical doctrine tends to be a hard conservatism, it is a tendency which besets doctrine in general. 'Bishop Barnes is proud to belong to the Evangelical tradition, and although it is difficult to imagine him delivering one of his trenchant addresses on the Keswick platform, he would not fail to make contact if he were speaking at a convention on personal religion.'

It is by his experience, and not by any intellectual emphasis, that the Evangelical is distinguished from other types. What unites all Evangelicals, and indeed enables them to be placed in one class, is an experience which they believe to be of God's grace as mediated through Christ. It is an experience, to cite terms used in psychotherapy, which is not merely 'recognition' but 'realization'; or which the philosopher calls not simply 'knowledge by description' but 'knowledge by acquaintance.' It is this realization, this knowledge by acquaintance, which is an experience of an immediate kind, not reached by methods of ratiocination, that the great leaders of the Evangelical Movement attempted to evoke, and which the Evangelical preacher also attempts to evoke to-day. And here is the source of Evangelical fervour.

To note the theological emphasis of the Evangelical will help us to gain a clearer idea of Evangelical experience. The Person of Christ and His Work and the Authority of the Bible are the axes round which the theology revolves. However great the differences among Evangelicals on these subjects, their centrality is acknowledged by all.

As for the Person of Christ, the Evangelical sees Christ not, as in humanistic views, as a point which humanity may one day reach, but as the creator of the new humanity; He is not the projection of man's highest hopes, but the objective power of God seeking the fulfilment of His eternal purposes. He is the window, as Brunner, for example, expresses it, through which we can see God; this is His significance, and His alone. Whereas for Troeltsch, and the humanistic interpreters generally, Christian experience is a fellowship of ideals or hopes, moral

and spiritual; for the Evangelicals, on the other hand, it is a fellowship with 'the living Christ,' the Word of God incarnate.

As for the Work of Christ, it is the Evangelical alone who makes the Cross crucial for the conviction of man's sin and need, and the all-sufficiency of God's sacrifice to meet that need. Theologically the question is, How can the sinner be justified before God? Psychologically it runs, How can the sinner enter into filial relations with God? The various theories of the Atonement show how the Cross answers this theological and psychological question. As far as Evangelicals are concerned the fundamental question has remained the same, whatever be the interpretation of the Cross. All feel that on the Cross something was done; the Cross exhibits something objective, something that happens in God as well as in man.

As for the authority of the Bible, there is much divergency among Evangelicals, ranging from the 'verbal inspiration' of the Fundamentalists to Burkitt's position that 'there is in the Gospel history . . . an element which Christians cannot discount if they are to remain Christians.' But practically all the Evangelical churches feel the need for a restatement of the doctrine of Biblical authority. Principal D. S. Cairns puts the modern Evangelical approach to Scripture in a way that leaves to it its unique authority, and yet encourages a reverent scholarship: 'The Bible is not the Revelation, but the record of the Revelation; it is not an inspired record of history, but the record of an inspired history.'

The latest 'Burge Memorial Lecture' was delivered at Oxford recently by Mr. Arnold J. TOYNBEE, and has been published under the title *Christianity and Civilization* (S.C.M.; 1s. net). It contains a striking and original historical review, which seems at first far removed from our present situation, but as a matter of fact bears closely on it. Mr. TOYNBEE begins with Gibbon's view of the subject, that Christianity was the destroyer of the civilization within whose framework it grew up. It was the

age of the Antonines, and Gibbon's conviction was that that age was the flower and peak of the Græco-Roman culture, and that it began to decline from that point, and that it was Christianity as well as barbarism that overthrew it.

Of course Gibbon admired the pagan ideals of that civilization, and to him Christianity stood for its antithesis. Christianity meant religious self-seeking, saving one's own soul, whereas in the pagan civilization the State was supreme and the individual existed, and regarded himself as existing, solely for the State. Græco-Roman society was built on the conception that the safety of the community was the supreme aim of conduct, above the safety of the individual. The citizens, therefore, trained in this unselfish ideal, were ready to lay down their lives for the common good. This idea was shattered by the insistence of Christianity on the salvation of the soul as the only object worth living for. And the glorious era of the Antonines was eclipsed by the 'spiritual' aims of a selfish religion.

Another view, which does not seem incompatible with Gibbon's, and which must be very welcome to the Totalitarian powers, which, indeed, is very much that of Herr Rosenberg, is that religion is a kind of interlude between much greater and worthier systems. The Græco-Roman system was followed by the Christian, and what we see to-day is the revival of the older civilization which has sprung up out of the ruins of the once powerful Christian religion. Christianity is fading away. Its day is almost done. And in its place a new system in which again the State is supreme has appeared, not so much new as renewed, the classical conception, in which the Commonwealth is everything and the individual, in and for himself, nothing.

This view Mr. TOYNBEE regards as false reading of history. He contends, with many illustrative examples, that the rises and falls of civilizations are subsidiary to the growth of religion. Time after time we see a religion rising from the ruins of a secular civilization. These secular systems come and go, but religion pursues its upward way. 'If

religion is a chariot, it looks as if the wheels on which it mounts towards Heaven may be the periodic downfalls of civilizations on earth.' The movement of civilization is cyclic and recurrent, while the movement of religion is on a single upward continuous line.

This opens up a startling view of history. Civilizations are the handmaids of religion, and bring it to birth before they go to pieces. And the recurrence of civilizations of the same type are 'vain repetitions of the Gentiles.' It is the function of civilizations to serve, by their downfalls, as stepping-stones to a progressive process of the revelation of always deeper religious insight. If this be true (and Mr. TOYNBEE adduces convincing historical evidence of it), then the great event of these days is not our modern secular civilization. It is still the Crucifixion and its spiritual consequences. And, because the line of religion is continuous and upward and the line of secular systems is cyclic and recurrent, we may expect that Christianity will grow in wisdom and stature as the result of a fresh experience of secular catastrophe.

And Mr. TOYNBEE goes on to an interesting speculation, that Christianity will gather into itself all that is best in the other religions. He sees in the 'mythical passions' of Tammuz and Adonis and Attis and Osiris a foreshadowing of the Passion of Christ. And he looks for a time when 'in some city of the Far East' there will take place an infusion of Chinese philosophy into Christianity. It is possible that Christianity drew out of, and inherited from, the other Oriental religions the heart of what was best in them. And, if so, the present religions of India may contribute new elements to be grafted on to Christianity in days to come.

And then one may look forward to what may happen when Cæsar's empire decays—and it always does decay after a run of a few hundred years. What may happen is that Christianity may be left as the spiritual heir of all the other higher religions, from the post-Sumerian rudiment of one in the worship of Tammuz and Ishtar down to those that in A.D. 1940 are still living separate lives side by side with Christianity, and of all the philosophies from

Ikhnaton's to Hegel's, while the Christian Church as an institution may be left as the social heir of all the other churches and all the civilizations.

This Patmos vision rather takes our breath away. But it is soberly, gravely and persuasively argued. And it raises the question: Supposing this were to happen, would it mean that the Kingdom of Heaven would then have been established on the earth? Is this the form the millennium will take? Christ, in a sense, all in all? Mr. TOYNBEE does not think so. And chiefly for two reasons. One is that, so far as we can see, man will always bear in himself the taint of original sin. The replacement of a multiplicity of civilizations by a universal church would not have purged human nature of this taint. And so long as original sin remains in human nature Cæsar will always have work to do.

The other reason is that the institutional element in the Church will always be a drag, its hierarchy and its organizations and its forms. Even if these be an indispensable means of survival, they are a mundane element that makes the Church militant's life different from the Kingdom of Heaven. Thus, even if the Church had won a fully wide-world allegiance and had entered into the inheritance of the last of the civilizations and of all the other higher religions, the Church on earth would not be a perfect embodiment here on earth of the Kingdom of Heaven. She would still have sin to contend with, and also a panoply of institutions to give her the massive social solidity that she needs in the mundane struggle for survival, but this at the inevitable price of spiritually weighing her down.

And, a last word, that answers Gibbon about the selfishness of the Christian aim—In what sense and in what way can we think of progress in regard to this growingly victorious Christianity? The answer is that progress here means a growing likeness to God, a growing salvation for the soul therefore. But because it is an approach to God it means love, and love of our fellows as well as of God. The salvation of the soul is not self-regarding. It is social because it is Godlike. God is spirit, and spirit is fellowship, and to know God and be like Him is to love others as we love Him.

Spiritual Problems and the War.

I. Introductory Article.

BY PRINCIPAL W. FULTON, D.D., TRINITY COLLEGE, GLASGOW.

SPIRITUAL problems are always with us, but in a time of war they are apt to press upon us with new insistence and in new forms. The foundations seem to be shaken, perhaps as never before, and hearts are full of perplexity. It is a time in which Christian thinkers might well examine and reaffirm the principles of the Christian faith.

Accordingly, the editors of this magazine are arranging for a series of topical articles to be published in succeeding issues. They have given me an indication of the subjects they have in view, with an invitation to write a short Introductory Article.

I take it that 'spiritual' in the title of the series is not to be equated with 'religious,' but is to include at least 'moral.' Thus the 'problems' to be considered will fall roughly into the two groups of religious and moral, or, to put it otherwise, theological and ethical. They will be problems relating on the one hand to belief and on the other to practice. Yet it will not be forgotten that from the Christian standpoint there is no hard-and-fast division between these two groups or categories.

The great spiritual problem of evil, in which war is so large a factor, does not arise in the lower levels of culture. There a theological explanation is ready to hand. Under polydæmonism, with its animistic view of Nature, the world is conceived as subject to a multitude of spirits both good and evil, who limit each other, and indeed are themselves limited by the natural environment; and under polytheism, with its larger horizons, the world is conceived as subject to a multitude or rather hierarchy of gods (as distinguished from spirits or godlings), who again limit each other, and who are themselves subject to fate or necessity, or govern a world already given and never properly under their control. So that on the lower levels of culture the good and evil in human experience are explained by reference to the divine background.

In a dualistic system of belief, such as we may find in the historical religion of Persia, there is also a theological explanation ready to hand. But there is now a truer sense of the world-order, the world being represented as the scene of a grand conflict between the two divine principles of good and evil.

It is only at the stage of monotheistic religion

that the problem of evil arises in real and acute form. In the developed religion of the Old Testament we find the author of Job wrestling with it, and wrestling in vain. Nor even in New Testament religion is any solution offered; there we are apparently told that evil is to be subdued rather than explained: 'Be of good cheer,' says Jesus, 'I have overcome the world.' And through the redemption wrought by Christ His followers also gain the victory over evil.

When, after New Testament times, the Christian religion was expounded theistically with the aid of Greek philosophy, the pressure of the problem of evil was felt even more acutely. Witness the old dilemma: 'If God is good, then is He not omnipotent; if God is omnipotent, then is He not good; if God is both good and omnipotent, whence then comes evil?'

The difficulty was eased but not removed by the ecclesiastical doctrine of the Fall and Original Sin, as classically expounded by St. Augustine. Put forward in the first instance in explanation of the universality of sin, this doctrine would at the same time offer an account of the origin both of sin and of suffering, both of moral and of physical or natural evil. Though it involves a theory (metaphysical freedom) which may throw some light on the origin of sin, it requires revision in several points, and the problem of suffering remains.

Undoubtedly this latter problem has been accentuated in the present war, with its large-scale brutalities and horrors. It obviously falls to be considered in any such series of articles as is here projected. As obviously, it is not an isolated problem. It enters, we might say, organically into the structure of theological doctrine. In particular, the theologian must reckon with the practical difficulties in the way of belief in Providence which result from the indiscriminating and inexorable incidence of disaster, disease, and death. Nor should he be unmindful of the theoretical difficulties too, though these do not so frequently beset the mind. For example, are we to say on a basis of faith in Providence that the disasters and calamities of war are directly willed or merely permitted by God?

But in considering the conception of Providence we are sooner or later faced with the question of

destiny, whether of the race or of the individual. On the one hand, believing that the world is in the eternal grasp of a holy, wise, and loving God, are we to cherish the hope of the City or Kingdom of God on earth? Or does the renewed outbreak of world war make us cease to think hopefully of the world and the progress of human society? Is the earth destined to be a constant battleground between good and evil? On the other hand, believing that the world is in the eternal grasp of a holy, wise, and loving God, must we not set that belief in the light of the Christian hope for the individual? How else can we say with St. Paul that to them that love God 'all things'—including as they must the hardships and miseries of war—'work together for good'? If our life in the present is not subject to blind mechanism or impersonal fate but is ruled and governed from beyond this world according to eternal purpose, is it not destined to issue in a truer and fuller life beyond, where God is?

It has been observed that prayer and providence are 'closely intertwined.' If we believe in the divine governance of life we naturally place our desires before the divine governor. And in time of war the impulse to pray is found in many hearts where it had been dormant or dead. But the subject of prayers in war-time is one on which good Christian guidance is needed, so full is it of special difficulty; and it will be therefore desirable that in addition to articles on Suffering, Providence, Progress, and Immortality, there should also be one on Prayer.

So much for religious or theological problems. But war is a large factor in the general problem of evil not only by reason of the physical evils it brings in its train but also by reason of the moral evil of which it is so signal an instance.

As already hinted, the traditional dogmatics has something more relevant to say in our modern world on the problem of the origin of moral evil or sin than it has on the problem of the origin of natural evil. But I do not think the writers in this series will spend much time on ultimate origins. It is on questions of immediate concern that they will concentrate.

Coming then to moral or ethical problems and difficulties, we are at once faced with issues on which Christian thinkers differ from each other as well as issues on which they unite. Take a subject like the Use of Force. Is the use of force, especially of force that leads to bloodshed, ever morally justified? Never, says the 'pacifist' (or 'pacifist'—a convenient phrase for the slovenly, but re-

pellent to the purist!). But 'pacifism' has not at any time attained a firm and secure foothold in Christian doctrine. There is, however, general agreement that the aggressive use of force is contrary to Christian principle.

Or take a subject like Church and Nation, which is another suitable topic for this series. A time of war may put a strain on the national loyalty of Christian Churchmen, even when they are not radically opposed to war; they may want to be convinced of the righteousness of the national cause. But apart from that, there is room for difference of opinion on the place the Church should play in relation to that cause.

Other subjects of ethical bearing and import, arising out of the general subject of Church and Nation, may well fall to be considered in a topical light in this series; for example, Christian Loyalties and Christian Responsibilities.

There is one point, as it seems to me, on which Christian Churchmen in this land should be quite clear. It is that the cause of the nation is also that of the Church. In withstanding oppression and aggression in the name of justice, honour, and freedom, our nation is virtually withstanding an ethic which is consciously opposed to the Christian. I remember when I was in Marburg early in the century every second German student seemed to be avidly imbibing the works of that wayward genius Friedrich Nietzsche. It is difficult to estimate, but one may readily underestimate, the extent of his influence in precipitating the crisis of the Great War, with his doctrine which became so widely canvassed of the rightful dominance of the strong. That anti-Christian doctrine has been perpetuated in Germany, and in other parts of the European Continent, and has even been assuming aggravated forms. At the present juncture it inspires the policy of the rulers of Germany and Italy.

Which reminds me that the subject of Nationalism is on the programme of this series of articles, and fittingly so. Some would attribute the evils of our time to the national spirit, which they regard as the spirit of international anarchy. Certainly National Socialism and Fascism illustrate the moral blindness, to put it charitably, which the apotheosis of the national spirit may engender. Yet there is much that may be good and valuable in the national spirit.

But what the world most needs to-day is a revival of that universal principle of righteousness on which Amos and the Old Testament prophets insisted and which is endorsed in the teaching of Jesus. It is more than a merely human and social

principle. It is a divine principle, dynamic and inspiring. The cause of righteousness is the cause of the living God. He is not on the side of the big battalions, nor is He on the side of the small battalions; He is on the side of all those, wherever they are found, who are seeking to vindicate justice, honour, and freedom on the earth.

If we are to maintain a hopeful outlook upon human life, it would appear that we must view it as capable of transformation by righteousness from on high. It was of the genius of the 'First Humanism,' as the humanism of the Renaissance may be called, to part company with the transcendent and to lay all stress on the ideal of individual self-culture. In face, however, of the grave complexities of our modern world we are asked to subscribe to a more effective creed, the 'Second Humanism,' that socialistic or scientific philosophy which has social justice for its watchword. But from the prophetic standpoint of the Old and New Testaments the

weakness of humanistic philosophies of life is that they dispense with the transcendent. They have no eyes for that Kingdom of God which Jesus preached, that City of God which John the Seer beheld, which cometh down from above. The result is we cannot discern in them any sure guarantee of hope for our troubled world. If there is to be any true hope of human progress on earth we must apparently make room in our thought for the idea of the God of righteousness as a dynamic, inspiring, and constructive factor in human effort and endeavour. We need prophets in our modern age to catch up the prophetic voices of the Bible and to bid us advance to a 'Third Humanism,' what M. Maritain calls an 'integral humanism,' in which the divine factor receives its due place; to a complete view of life, as we might put it, in which God and self and neighbour all have their parts. Then only shall justice run down as waters and righteousness as a mighty stream.

The Historic Church and Present Need.

II. The City of God Remaineth.

BY PROFESSOR JOHN FOSTER, M.A., SELLY OAK COLLEGES, BIRMINGHAM.

THE connexion between Augustine, Bishop of Hippo, and Augustine, Archbishop of Canterbury, may seem to be only casual. It is really causal. If, with the world falling in ruins about him, the first had not written his *De Civitate Dei* I doubt if our heathen ancestors would ever have seen the second. The Anglo-Saxons were among the most savage of those barbarians who fifteen hundred years ago invaded the Roman Empire and put out the light of Western civilization. A century and a half later (597) missionaries of the Roman Church were invading Kent, and rekindling the light of the Christian gospel. The second Augustine came because the first had believed, taught, and stamped it upon the minds of his successors that the kingdoms of this world may change but the City of God goes on a-building.

His faith was justified—or rather it so happened because he passed on such faith. The Church had at first been disliked and despised by the Empire, 'a class hated for their abominations, called Christians by the vulgar.'¹ Later it had been

adopted and used by the Empire, 'to set in order the body of the world, labouring under grievous sickness.'² Now it had outlasted the Empire. Soon it was to reclaim lands lost to the Empire—lands towards which there was no more in the West any imperial power to stretch out its hands. The Church was to become more central in the life of the new Europe than it could ever have been in that of the old Empire.

This last stage, subject of Augustine's prophetic vision, is often described with a different emphasis. The prophet who writes before the event understands better than the historian who comes after:

'In the rise of the Papacy on the spot left desolate by the Empire the mysterious power of the old city claimed the future as her own by breathing her stern spirit of aggression into the power of love and brotherhood which had begun to bind the world into a vaster system than even the Roman Empire had created.'³

² One of the descriptions by Constantine of the use he hoped to make of the Church.

³ Creighton, *History of the Papacy*, 6.

¹ Tacitus, *Annales*, xv. 44.

This is a noble sentence, rightly acknowledging the magnitude of the Church's missionary achievement, begun under such Bishops of Rome as Gregory the Great. It is spoiled by that reference to the old city. 'The mysterious power' was the power of the City of God. Before the fall of Rome in 410, there had already been evident a transference of loyalty from the city as the capital of an earthly empire, to the city as the focal point on earth of the eternal Kingdom:

'It is for this that I admire the city (of Rome), not for its much gold, for its columns, nor for any other phantasy, but because of these two Pillars of the Church (Sts. Peter and Paul). Who will grant me to embrace the body of Paul, to cling to his sepulchre, to see the dust of that body which "filled up that which was lacking" in Christ, which bore His stigmata, and sowed His teaching everywhere.'¹

After 410 what mysterious power remained about the city of Rome but that of Holy Church? It was the sense of that power, and of its continuing though the world lay in ruins, which Augustine handed on.

The quotation from Chrysostom conveniently raises a question which in any case could not long be kept back. At the end of the previous article I too quoted a passage about filling up what was lacking, that daring description of the Church in Eph 1^{22f.}. Our accustomed English is a mis-translation dating back to Tyndale. It should read:

'The Church which is His body, the fulfilment of Him who is being out-and-out fulfilled.'²

I quote this passage to express the superlative worth of that which, beyond nation and culture and empire, and beyond all lesser idealisms, still claims our ultimate allegiance. It will inevitably be asked, Is not that to over-emphasize the Church as a visible institution?

Our Protestant way has been to accept such lofty expositions as applying to the Church triumphant. Our forefathers were compelled to challenge the authority of the ecclesiastical hierarchy, and their sons have never recovered from it. Some have even grown accustomed to speaking lightly of the Church militant, as 'organized religion.' Surely the whole meaning of the Church as His body is

that it is in some sense His second incarnation. He has no hands to do His will, no feet to walk His way, no voice to call men, apart from the *ecclesia*. The Church, doing these services for Him, does them imperfectly: anon there is a Judas who betrays, a Peter who denies, others who forsake Him and flee. Such is still the price of His humiliation. The Church is becoming, not has become. But its completion as the instrument of His purposes, or rather His fulfilment in the Church, is not left in doubt. Christ is being 'out-and-out fulfilled.' For the sake of Him whose body it shall perfectly become, we serve that which is becoming.

To those who believe distantly in the Church as the totality of the elect, and meanwhile consider their more immediate duty the spread of His Kingdom in the world—the leaven of Christian ideals, a more Christian social order, peace, and a Christian atmosphere for international relations—I would say two things: First, a transcendent Church ideal has no meaning unless it is related to that which persists among us. Second, we mistake our heritage—a disembodied Christianity never would have persisted. These causes which we serve and call His Kingdom would not be there at all but for the central fact of the Church, even the Church on earth with all its shortcomings. At this time when so many of our more diffused idealisms have come to disillusion, we are recalled to the central fact. We need to know that it is the Church for which we must live; that the Church has that whereby the world itself must live; and that in a ruined world the City of God remaineth.

Such is the faith of Augustine:

'This heavenly City then, while it sojourns on earth, calls citizens out of all nations, and gathers together a society of pilgrims of all languages, not scrupling about diversities in their manners, laws, institutions. . . . It even preserves and adopts these diversities so long as no hindrance to the worship of the one supreme God is thereby introduced. This alone can be truly called . . . peace . . . the perfectly ordered and harmonious enjoyment of God, and enjoyment of one another in God. In its pilgrim state the heavenly City possesses this peace by faith; and by this faith it lives righteously . . . for the life of the City is a social life.'³

There is a surprisingly Augustinian strain in the call which was sounded from Madras.⁴ I will quote one paragraph where you will find in other

¹ Chrysostom, *Homilies on the Epistles to the Romans*, xxxii. St. John Chrysostom died three years before the fall of Rome.

² Cf. J. Armitage Robinson, *St. Paul's Epistle to the Ephesians*, 42-45, 152.

³ *De Civitate Dei*, bk. xix. 17.

⁴ The meeting of the International Missionary Council at Tambaram, Madras, Dec. 12-29, 1938.

words the same three points made by Augustine above: (1) The Church is a world-wide Church; (2) the Church has the secret of true peace; (3) the life of the Church is the actualization of the Christian's faith for society:

'In all humility and penitence we are constrained to declare to a baffled and needy world that the Christian Church, under God, is its greatest hope. The decade since last we met has witnessed the progressive rending of the fabric of humanity; it has witnessed an increasing unification of the body of Christ. As we meet here from over sixty nations out of every continent we have discovered afresh that that unity is not merely an aspiration but a fact. . . . Our nations are at war with one another; but we know ourselves brethren in the community of Christ's Church. Our peoples increase in suspicion and fear of one another; but we are learning to trust each other more deeply through common devotion to the one Lord of us all. Our governments build instruments of mutual destruction; we join in united action for the reconciliation of humanity. Thus in broken and imperfect fashion the Church is even now fulfilling its calling to be within itself a foretaste of the redeemed family of God which He has purposed humanity to be. . . . By faith, but in deep assurance, we declare that this body which God has fashioned through Christ cannot be destroyed.'¹

The City of God remaineth! Is it true? We saw that Augustine's faith was rewarded. What right have we to expect that ours will be? Let us look at it point by point.

(1) *The Church is a world-wide Church.* Just before going to that World Conference at Madras, I met an ex-India missionary in a London street. He knew me as ex-China, and said, 'We'll show you something of real missionary work now! We've got the biggest thing in the world, the outcaste movement.' In no business is it wise to let a competitor crack up his wares and get away with it. So I said, 'The biggest thing in the world? Perhaps you mean the most spectacular.' He leaned nearer to me and said, 'It is the answer to much that is happening on this side of the world.'

¹ *The World Mission of the Church*, 19; *The Authority of the Faith*, Tamaram Madras Series, vol. i. 192 f. It needs no expert literary critic to recognize the composite nature of this document. Another strain keeps recurring which seems suspicious of this emphasis on the Church, and seeks to modify it with that which I have called diffused idealism concerning the Kingdom.

And he was gone. For a moment I forgot the London street; I forgot the city of London; and I remembered the City of God. Now that I have seen with my own eyes, I shall never forget.

Something is happening on a scale which it is hard to parallel. 'A great door and effectual is opened.'² No, that is no longer the picture. The Church has had to put a foot against the door lest it should be stamped. Even so, outcastes are coming in at the rate of three thousand a week, and there are seventy millions of them:

'If it has mattered to the whole world that seventy million people in Russia twenty years ago set their faces towards Marxism, how much will it matter if about the same number in India now ask us to show them the Christian way of life?'³

What one received on going to Madras was not only, nor mainly, some knowledge of Indian situations, but glimpses of the world Church over against world need. I have been trying to frame statements about other parts of the world which might stand with that just quoted. Here are two of my attempts, which I submit are just as startling, and just as true:

If it matters to the world that some two hundred and fifty millions in Europe live under the domination of the Nazi clique, who persecute the Church and encourage paganism to rear again its ugly head, how much will it matter that four hundred and fifty millions in China should be finding unity to meet their crisis in the leadership of a Christian and should remain loyal to his government though temporarily invaded?⁴

If we almost lose hope when we see the dark ages outclassed in the widespread savagery of anti-Jewish pogroms, what hope do we take when we remember that of the only race which has been still more vilely wronged, the Negro, seven per cent. have now been claimed as brothers in Christ?⁵

So one might go on. Link your lonely disillusioned individual strivings to the great task of the world Church, and you will see already in fact what Augustine could see only with the eye of faith, the Church as the centre of a new Christendom which is being built up to help to redress the balance of the old. The City of God remaineth.

² 1 Co 16⁹.

³ G. E. Phillips, *The Untouchables' Quest*, 9.

⁴ Figures from *Statistical Year Book of the League of Nations*, 1938-39, tables on pages 16 and 18.

⁵ *Interpretative Statistical Survey of the World Mission*. 240.

(2) *The Church has the secret of true peace.* The above section may seem to advocate a mere geographic transfer of attention, from lands of despair to areas of hope. What we need is more than that; it is (to borrow a phrase used as a title for the popular account of the Madras Conference) 'Through Tragedy to Triumph,'¹ a faith which, like Augustine's, not only sees over the ruins but rises in their very midst. We need seek no further than our own Foreign Minister:

'To ignore the obligations of fellowship with those younger churches . . . would be at once failure and betrayal. For it would mean loss of hope and inspiration won through a common life in which peoples of all races may be united. We should surely be playing truant from a school where we can best learn many of the secrets essential to the building of the better world of our desires.'²

Reading those words one hears the voice, not of the statesman of a nation engaged in total war, but of a son of the Church and a servant of the City of God.

'Peoples of all races may be united . . .' I was privileged to see the following letter from a missionary in North China, where the tide of war has swept over, and (so it seemed at first), almost engulfed the Church:

'I cannot close this letter without a tribute to the attitude of Chinese Christians towards the people of Japan, especially towards Christians there. They pray for them as they do for the Church in China, and really feel that their union in Christ is stronger than all that separates. This is especially noticeable when a Japanese Christian soldier comes to church. We are living in the midst of an armed camp and from time to time do have such a visitor. The expression of strain and apprehension on seeing him vanishes as he says, "I also am a Christian." Last Sunday one came, in his own country a teacher of a Sunday-school class, now conscripted as a private in the transportation corps. One of our young teachers when she heard who and what he was, said "What a pity! What a waste!" The Japanese soldier had a talk with the Chinese minister. On leaving, since he was about to go to the front, he asked for a verse from the Chinese Bible, with the minister's signature, to carry in his cap. The verse the Chinese minister gave him was, "Where there cannot be Greek and

Jew, . . . barbarian, Scythian, bondman, free-man: but Christ is all, and in all.'"³

As I folded the letter, I said, 'The City of God remaineth.'

' . . . The building of the better world of our desires.' One Englishman, with no previous experience of Chinese people, on returning from the Madras Conference said that the most impressive of all the national delegations was the forty or so members from China. 'Here in the West,' he explained, 'people are saying that the next war, if it comes, will be the end. In China it has come. But these Chinese Christian leaders do not speak of it as the end. They regard the ruin of their national life as their opportunity to rebuild it more nearly according to the mind of Christ.' That is not typical Chinese courage. There is no such thing. Courage has never been much of a virtue—in China no one is ashamed of saying that he is afraid. It is Christian courage, and it is true to type: 'This is the victory that overcometh the world even our faith.'⁴

(3) *The life of the Church is the actualization of the Christian faith for society.* By round-about ways the first news, since the Nazi invasion of the Low Countries, has just been received of a distinguished European delegate to Madras. In the letter comes this cryptic sentence which no Nazi censor would understand: 'How splendid that God gave us December 1938⁵ before May 1940.'

There is a widespread tendency to indulge in self-pity. Twice in one lifetime we have seen the breakdown of Western civilization in ghastly war. Was ever a generation like ours? This attitude is, again, the result of fixing our attention on 'civilization,' on Christendom, on the vaguer idealisms which gather round the Church, and the diffused influences which radiate from it, instead of knowing that that which matters supremely is the central fact, the life of the Church itself. We see May 1940; many of us have never heard of December 1938.

As we gathered at Madras, representatives of Christ's Church from almost every land under the sun,⁶ some of us thought we heard our Lord saying, 'Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not.'⁷ Yes, indeed, was ever a genera-

³ Col 3¹⁷.

⁴ 1 Jn 5⁴.

⁵ The date of the Madras meeting.

⁶ For list of members, see *Addresses and Other Records*, Tambaram Madras Series, vol. vii. 181-202.

⁷ Lk 10^{23f}.

¹ By Basil Mathews.

² Lord Halifax, letter to *The Times*, Nov. 26, 1939.

tion like ours? The universal nature of the Church, true as an ideal from the time of our Lord and His Apostles, we saw as no Christians in nineteen centuries have seen, worthily represented in the actual and the concrete. This also has happened in our lifetime. God is not mocked. The world is not left at the mercy of a madman. Present in

God's world, and never so widely established, is God's Church, the central point of His working, the instrument for the fulfilment of His purposes, already in itself 'a foretaste of the redeemed family of God which He has purposed humanity to be.' The City of God remaineth. Lift up your hearts!

Literature.

RELIGIOUS EDUCATION.

Handbook to the Cambridgeshire Syllabus of Religious Teaching—Senior Section 11+ to 15+, by Mr. Basil A. Yeaxlee, Ph.D. (S.C.M.; 4s. 6d. net).

Principles of Teaching for Christian Teachers, by Mr. C. B. Eavey, Ph.D. (Zondervan Publishing House; \$2.75).

Nurseries of Christians: A Call for Christian Schools, by Mr. John W. Skinner, M.A., Ph.D. (Epworth Press; 1s. net).

DR. YEAXLEE's book is something of an event. It will be an immense boon not only to those who teach according to the Cambridgeshire Syllabus, but to teachers everywhere. No one better fitted for the task could be selected. Dr. Yeaxlee is a scholar in every way equipped to direct and instruct those charged with the high trust of religious education. His mastery of the literature that throws light on the Bible is everywhere apparent in this book. It is so sure, so easy, so helpful that it will make those who gladly accept his guidance feel very humble indeed!

This is a background book. It is neither a commentary nor a series of notes on method. It provides under each section of the Bible to be studied information which the teacher should possess even if he does not use it all. The principle is in the main a sound one, for a teacher's background is the most important thing in his equipment. That is true in the broad sense of his culture. It is true also for the teaching of any particular lesson. But Dr. Yeaxlee is, I think, somewhat optimistic in suggesting that with the background furnished here a teacher will be able to apply the general knowledge of method he has been given to Bible teaching. Experienced teachers have been known (not seldom) to defend themselves for neglect of

the Bible lesson on the ground that they were not taught how to do it. However, it was impossible to give both the background material *and* lessons on method of teaching Scripture in this volume, and what we get here is very enriching and better in itself than any mere lesson instruction.

Another conspicuous merit of this book is its insistence on the principle that the teaching of the Bible in school is not the teaching of 'Bible facts' only, by which is meant the historical facts, but the truth in the facts. Bible facts are the events plus their meaning. Religious instruction in schools is the teaching of religion, not of history or geography. The Bible historian did not set out to write the history of Israel. His purpose was to write the story of God's revelation of Himself through this history. And the teacher's business is to convey the meaning and purpose of the Bible writer to his pupils.

These are Dr. Yeaxlee's guiding principles. It would be difficult to exaggerate the competence with which they are carried out. The book covers practically the whole of Scripture, and the material is meant to meet the needs of senior classes. And at every point and on every subject it gives adequate assistance to the teacher. Here and there I find myself in mild disagreement with the author's judgments. But not on any main matter. I commend Dr. Yeaxlee's book to all teachers who would fit themselves for the great task and opportunity of religious education.

Dr. Eavey is head of the Department of Education and Psychology in Wheaton College, Illinois, and has produced his book under the auspices of the Evangelical Teacher Training Association of America. His aim has been to present a view of teaching that is in harmony with the Evangelical point of view, and at the same time to express 'in terms of spiritual and Biblical emphasis' the best

that modern psychology and education have to offer on the subject of teaching and learning. More than half the book before me is taken up with discourses on what teaching is and what a Christian teacher is and what learning implies. Much of this is sensible, a good deal long-winded; and I am afraid that the (presumably) docile reader will get a little wearied of generalities before he reaches the chapters on how to teach. These are quite good, by far the best in the book, and would be valuable as a small handbook if published separately. One could wish that American books on religious education were a little less eloquent, but on the whole the Evangelical Teacher Training Association has been well served by Dr. Eavey's contribution.

I wish Dr. John Skinner's little book could be circulated in every school and every home in the country. It is the ninth of the 'Pilot Book' series, to which we have already had two excellent contributions by Dr. Humphrey and Mr. Conrad Skinner. I read them both with satisfaction, but Dr. John Skinner's with even more wholehearted agreement and pleasure. It is a plea, first of all, for really Christian schools and for making the religious element primary in the school life. And, secondly, it is an appeal to the Church to put the religious training of its young people in the very foreground of its aims and activities. What Dr. Skinner says about sinking differences on things that are after all not essential and setting about the thing that is urgent is admirable and clamantly needed. I am glad to see that a paper-bound edition of this book is available at 4d. net.

F. J. RAE.

ILICO ON EVERYTHING.

No More Apologies, by Ilico (Hodder & Stoughton; 7s. 6d. net). The identity of Ilico is a dark secret shared by about a hundred thousand people (I hope I am not too optimistic about the number). But *what* Ilico may be is, I am sure, a much more intimate matter. I admit I cannot penetrate its mystery. Whatever the answer, whether the word is Latin or Greek or Italian, or merely an inversion of letters which a crossword expert would detect in a trice, we are very grateful for his book. I confess I turned at once to page 117 which begins the third section, 'A Miscellany but still mainly about Religion.' My choice was justified. Ilico has rediscovered the essay. It is not too high praise to say that these papers carry the mind back to Addison's 'Spectator,' Lamb, and Hazlitt. We all remember the delight with which we steeped

ourselves in these delicious trifles. Well, I have found much the same pleasure in Ilico's reflections on Feeding the Chickens, on Furnishing a Study (the item of greatest importance is the waste-paper basket), on a Policeman's Lot, on Reading the Newspaper (in which he flies to heights where few could follow him), on Praise of Sherlock Holmes, and other matters. It is difficult to describe the essay, its inconsequence, its easy, supple prose, its glancing humour, its whimsicality. It is how one would like to talk, with a certain seriousness not far off, 'still mainly about religion.' This is the part of the book I liked best.

But there are other parts. The one that contains the main burden of the book is headed 'Mainly about the Christian Faith.' And the main burden is frank, definite, Catholic orthodoxy. Ilico has a certain amount to say about the sermons he sometimes hears. He is distressed by their indefiniteness about the fundamental Christian facts. About the Resurrection of our Lord, for example. He finds it represented in some such fashion as this. The Apostles' faith had been shattered; and then 'something happened'; they became 'somehow convinced' that their Master was not dead but was still with them, and in this confidence went forward to conquer the world. Ilico's comment is: 'Could anything be more improbable and unconvincing? . . . Are we presented with a psychological change in the minds of the disciples or with a mighty act of God? That is the issue.' Similarly, 'without miracle there is no religion, or, at least there is no Christianity.' Miracle is 'the whole question of the relation of God to the universe of which He is Creator.' The Incarnation, the Holy Trinity, the Atonement—the 'whole Gospel,' is presented to us as the hand of God stretched out to us in grace. And not so much as a theology. The power of this book is that the grace of God is exalted by a witness who openly rejoices in it and in its manifestations in Christ. 'No more apologies,' he says; no more whittling down the Faith, none of your feeble rationalizings that give up the very thing the gospel stands for. The positive, assured faith of this writer, stated so warmly, so convincingly, so experimentally, will bring light and comfort to many.

The power of the book lies, I repeat, in its witness and its challenge. I am not so sure of Ilico when he *defends* a doctrine. His discussion of Providence and Prayer on pp. 89–93 is not so convincing. And his defence of Justification by Faith on pp. 249–254 is perplexing, since he seems to be willing to substitute 'love' for faith, as though we are justified

by something in ourselves and not solely by the grace of God. However, it should be remembered that these are brief 'papers,' liable to be misunderstood if taken as systematic discussions. Illico will both charm and reassure many by this acceptable book, which, whatever the theme, is 'mainly about religion.'

F. J. RAE.

JOHN FOXE.

John Foxe and His Book, by the Rev. J. F. Mozley, M.A. (S.P.C.K.; 12s. 6d. net). Mr. Mozley is an enthusiastic defender of John Foxe, so enthusiastic indeed that he might be accused of partisanship were it not that he supports his case for the most part by incontrovertible evidence. We wish that his style were less pompous and that he had a greater sense of humour; also that he had arranged his material differently and achieved a closer unity of design. He divides his book into two almost exactly equal sections. In the first he deals with the life of John Foxe, and gives a clear picture of the man in the vicissitudes of his career and his tenacity of purpose. Foxe was without personal ambition, willing to sacrifice in more fortunate days his hopes of preferment in order to secure his own freedom in minor matters, almost the despair of his friends in his disregard of anything which might contribute to his outward prosperity — always impecunious and always generous. He had an intensely spiritual nature — 'what is bodily death if the soul be alive' indicates a courageous attitude suited to the troublous times in which he lived. But along with this resoluteness went a hatred of cruelty; he was, for example, in advance of his times in his constant protests against capital punishment. He had a genius for friendship, and showed tenderness and insight in his treatment of the morbid fears of those who consulted him. He seemed to be able to inspire confidence to such an extent that, without greatly desiring this, he acquired a considerable reputation for faith-healing! The second part of the book deals with the martyrology itself, including an account of the various editions, both in Latin and in English, which preceded the colossal work associated with Foxe's name. In several lengthy chapters Mr. Mozley deals with the attacks frequently made on Foxe's good faith and historical accuracy, and, on the whole, is successful in vindicating him against charges of credulity and unfairness. If occasional violence of expression is noticeable in him, it must be remembered that the Protestants of Foxe's day had but recently emerged

from a period of intense persecution, and the stability of the new regime was by no means assured, depending as it did on the slender thread of the Queen's life. Mr. Mozley's considered judgment is that 'despite hurry and inaccuracies, Foxe gives us a solid mass of historical facts.' It is noteworthy that Mr. H. A. L. Fisher comes to an almost exactly similar conclusion.

W. S. URQUHART.

ARCHBISHOP PARKER.

Under Four Tudors, by Mrs. Edith Weir Perry (Allen & Unwin; 12s. 6d. net), is claimed in the sub-title to be 'the true story of Matthew Parker and Margaret.' To many the sometime Archbishop of Canterbury, who lived through the four reigns of Henry, Edward, Mary, and Elizabeth, and was the first Anglican occupant of the See of Canterbury, is almost unknown; but for those who have inherited the tradition of the Church of England he is a vital link in the development of that Church, and this book, well written and carefully documented, will enable them to appreciate still more fully their heritage. The style is occasionally somewhat pedantic, but we get a clear picture of the safeguarding Archbishop of a transition period, and the work has obviously been a labour of love. The writing of the book was suggested by the present Archbishop of Canterbury, and he contributes a Foreword, in which he speaks of Parker having played a most important part in the long history of the English Church, and expresses surprise at the comparative neglect into which he has fallen. Parker was not a genius or even a man of exceptional ability, and was more suited temperamentally for an academic life than for the conduct of public affairs. But, when, very reluctantly, he accepted appointment as Elizabeth's first Archbishop, he did his duty nobly according to his lights. He 'held the pass,' and defended the Church of England against the ultra-Protestants, who would have despoiled her of dignity, and against the entrenched might of the Roman Church which would have brought her again, abjectly, under Papal despotism. Parker thus incurred the hatred of two opposing factions, and this partly explains the almost insuperable difficulties with which he struggled. His reputation, also, was overshadowed, according to Mrs. Perry, by two predecessors — the spectacular Wolsey and the literary Cranmer, 'whose genius burns with steady flame through the pages of the Book of Common Prayer' — as well as by Cecil's dominance in Elizabethan policy.

The title of the book hints at the sea-saw vicissitudes of Parker's life—his moderate academic prosperity under Henry VIII., his greater liberty under Edward, his sufferings and dangers under Mary, and his prominent but difficult position under Elizabeth. Incidentally Mrs. Perry gives an altogether excellent account of the relation of Henry to the incipient Church of England.

The words 'and Margaret' in the sub-title are significant. Mrs. Perry has been greatly attracted by the personality and gifts of the first lady of Lambeth Palace. It was not easy for a married archbishop to establish the position of his wife, and the pioneer had much to endure—after the beginning of their romance seven years of patient waiting until the death of Henry made their marriage possible, an interval of quiet happiness in academic circles under Edward, then again poverty and persecution under Mary, and a grudging recognition from Elizabeth, who disapproved of the marriage of the clergy and detested that of an archbishop, but had to submit to a *fait accompli* and preferred Parker with a wife to no Parker at all. In revenge the Queen made Mrs. Parker's life a hard one, and the way in which the latter triumphantly vindicated her position, and steadfastly supported her husband in both his public and his private life, explains and justifies Mrs. Perry's unstinted and enthusiastic admiration.

W. S. URQUHART.

RELIGIOUS TOLERATION IN ENGLAND.

The fourth and final volume of Dr. W. K. Jordan's monumental and scholarly work on *The Development of Religious Toleration in England* is now before the public (Allen & Unwin; 21s. net). It is complementary to the third volume, dealing with the same period (1640–1660). While the third volume examined toleration as a political issue this deals mainly with the development of lay thought and the gradual transformation wrought by adversity upon religious Communions. We have illuminating treatment of the part played by Latitudinarians and Moderates, the Cambridge Platonists, the Rationalists, the Erastians, and the rank and file; then the movement towards toleration in the Anglican and the Roman Churches. The problem was to make a religious principle of toleration and it came only gradually to find a value in bodies who had conceived toleration to be a sin. Dr. Jordan has performed his task with marked success and great ability and those volumes

of his are a considerable enrichment of English theological literature.

W. D. NIVEN.

The Case against Pacifism, by Dr. John Lewis (Allen & Unwin; 2s. net), is a vigorous piece of writing. It contains quite an armoury of weapons for use in this hot controversy. The one obvious defect in the book, though the writer will be far from thinking so, is that he has mixed up so much party politics with the discussion of this difficult moral problem. He is an out-and-out supporter of Russia even in her actions towards Finland and Poland; he believes the governments of Baldwin and Chamberlain to have been pro-Fascist; and he accuses the Church of being 'militant in an imperialist war and pacifist in a war for true liberty.' In spite of these partisan judgments and unworthy suspicions the writer in dealing with his main subject argues with clearness, shows himself well informed, and treats his opponent's case in a thorough and comprehensive way.

We have already noticed and welcomed the appearance of the first two volumes of the work entitled *The Church and the World* (Allen & Unwin), which consists of materials for the historical study of Christian Sociology. The authors are Canon Cyril E. Hudson, M.A., and Mr. Maurice B. Reckitt, M.A., and the latter has written the third and concluding volume which has recently appeared. The scope of the volume appears in the sub-title, *Church and Society in England from 1800*. The cost is 7s. 6d. net.

In reaching the nineteenth century a narrowing of scope was inevitable if the work were to be completed in a third volume. Only the situation as it developed in this country is here considered (and the *terminus ad quem* must be taken to be the outbreak of war in September 1939). Even so, there are many varied movements to be noted and commented upon in this companion to studies, and many authors of varying views to be named and quoted. The result is a useful guide to the contemporary situation.

Among the contemporary movements in the study of which guidance is also offered is the transition from Liberal Humanism to a theocentric position, as also from Christian Ethics to Christian Sociology; while emphatic testimony is given to the need for a Christian resistance to the Totalitarian State. There are also useful Appendices on Christian Missions and Christian Education.

Born of Welsh parents in Scotland and receiving his early education in England, Edwin Ewart Aubrey has been for some time Professor of Christian Theology and Ethics in the University of Chicago. He has written a good deal, and his qualities are attested by the fact that one of his books, 'Religion and the Next Generation,' was adopted by the Religious Book Club. We now have from his pen *Man's Search for Himself* (Cokesbury Press: \$1.75). To what extent under present conditions it is available in this country, we do not know. It is a stimulating study of the problems of human personality—man an individual in the necessary framework of society, freedom and its limitations. Only as a member of the Kingdom of God will man find the solution. The Church must show the way towards the overcoming of many problems. If within its own borders, for example, it cannot surmount class-distinctions, if it exhibits the hard dominance of privilege and prejudice, how can it speak to the world with any authority? Yes, it is a searching book at more than one point and suggestive at all.

The Rev. R. Scott Frayn, B.A., B.D., Ph.D., has expanded and published the thesis for his doctorate—*Revelation and the Unconscious* (Epworth Press; 10s. 6d. net). The work covers a wide as well as an important field in Dr. Frayn's treatment of it. He is obviously familiar with the literature of any topic he has occasion to handle and he has made a real contribution to the main subject. He is convinced, and will convince the reader, that the relations of psychology to theology are very intimate, and many who are perplexed what value to assign to writers like Jung and Freud will find real help. Revelation in the last resort is the impact of God upon individual personalities. Those leaders were not gifted with a 'sixth sense'; Dr. Frayn finds no need to postulate a 'supra-conscious.' They were individuals whose whole consciousness was 'integrated,' and the perfect revealer was Jesus Christ who was perfectly 'integrated.' Very interesting are the analyses of the rise and significance of prophets of old and modern forceful personalities.

The Best Word Ever, by the Rev. J. Sidlow Baxter (Marshall, Morgan & Scott; 2s. 6d. net) contains a series of ten sermons based on Jn 3¹⁶. The preacher has a fertile mind and a warm heart. Apart from some ill-considered jibes at evolution and the higher criticism there is nothing in the book to take exception to. It is good old-fashioned gospel preaching delivered with passionate fervour and earnestness. Not every reader will care for the style but there are

many, as the writer's successful ministry in Edinburgh witnesses, who will receive it with gladness and profit by it.

Many years ago Professor W. G. Blaikie wrote *A Manual of Bible History* which was popular and useful in his time. This has now been revised and brought up-to-date by the Rev. Charles D. Matthews, Ph.D., the American Orientalist. One feature of the new edition is the incorporation of the latest contributions of historical and archæological research. As will be guessed from its origin, the standpoint of the book is conservative. But it is a most useful type of book. It tells the Bible story, period by period, supplying such information as is necessary to make the narrative intelligible. It is the kind of thing done so well by Professor Foakes-Jackson in his 'Biblical History of the Hebrews.' Dr. Matthews' book is perhaps not on the same level as Dr. Foakes-Jackson's, but it is a thoroughly sound piece of work, and will be useful not only to general readers but especially to teachers. It is published by Messrs. Nelson & Sons and the price is 10s. 6d. net.

In 1933 Mr. Lars P. Qualben published his one-volume *History of the Christian Church*. A revised edition appeared in 1936 and a reprint of this has now come to our hands (Nelson; 12s. 6d. net). It is in three parts, dealing respectively with the Ancient Period, the Mediæval World, and the Modern Period. The last is sub-divided into sections dealing with the 'Old World' and the 'New World.' Of one-volume Church histories it is one of the best, and is specially interesting and illuminating by reason of the numerous maps and diagrams supplied. Very useful, too, are the 'questions' set down for discussion at the end of each chapter.

Once more we bring to your notice Messrs. Pickering & Inglis' Golden Grain calendars. The *Daily Meditation* calendar (2s. net) reproduces a garden with a wealth of flowers in full bloom. The *Golden Text* calendar (1s. 6d. net) pictures 'The Path through the Bluebells.' *Daily Manna* and *Daily Grace* (1s. 3d. net each) have both pretty pictures, and the *Young Folks'* calendar, also 1s. 3d., has a charming study of 'The Little Nurse.' All the calendars have a tear-off block and text for each day of the year. The prices of the calendars are subject to the purchase tax.

The Rev. Clement F. Rogers, M.A., favourably known for his 'Lectures in Hyde Park,' has written a book, *A Church Genuinely Catholic* (S.P.C.K.;

6s. net), which may surprise some of those who knew him as the Hyde Park lecturer. There is a historical section in which various forms of Catholicism are examined. This is followed by a section on 'The Nature of Catholicism,' which is based on the famous threefold test: *quod ubique, quod semper*, and *quod ab omnibus*. Mr. Rogers is a convinced 'Catholic,' and an emphatically attached Anglican, so that his claim for the Church of England may be easily surmised. Of the 'Continuous Church' which Christ founded he believes that the Anglican communion is the historical representative here in England. One is not prepared, however, at this time of day, for a summary dismissal of the right of any other body to the name 'Church.' 'If we are right in believing that Christ founded the Church, there are in this sense no such things as "the churches."' If by courtesy we use the expression of other bodies, as we often do in ordinary conversation, we are using the word in what to us is a non-natural sense.' That is definite and final, and the courage that impels any one to say it openly is admirable. But in face of the great issues of to-day and the clamant call for the closing of our ranks and the sinking of non-essentials, is it not a melancholy phenomenon?

A brilliantly written book on the Christian Ethic comes from the Professor of Philosophy and Psychology in the University College of Hull, T. E. Jessop—*Law and Love* (S.C.M.; 6s. net). The book is extraordinarily interesting, not only because of its contents but because of its arresting style. Professor Jessop is a master of phrases that jolt the mind and make one pause and savour their originality. The argument is radical. The author challenges

not so much our Christian practice as our ordinary Christian ideals. These are, in the main, two: first, the moral life is set forth as unfaltering devotion to duty, the subjugation of desire to will; and second, the moral life is equated with the requisites of the social order. In other words our two ideals are Duty and Respectability. And neither is Christian. Of the latter this may be said to be obvious. But it is as true of the former. The ideal of duty is wrong because it is legalistic and egoistic. The ethic of duty leaves too much of actual, desirable, and inevitable living outside it. It takes a heavy toll of energy and happiness, neglects intelligence and leaves out charity.

Jesus did not criticise badness. He criticised goodness. His message was a declaration that the common moral distinction of goodness and badness is not *supremely* important, and that not until it has been transcended has the distinctively Christian level been reached. And this, of course, is love. To the exposition of this three chapters are devoted—on the generosity, the positivity (this horrid word is a lapse from the general fineness of the style), and the childlikeness of love. Naturally the author comes up against Pacifism, but this he rejects decisively, for reasons which seem sufficient to him.

Professor Jessop has written his book because it seems to him that we have got into a rut ethically. We have settled down with a traditional interpretation of the Christian Ethic. We are content with our ideals. These he challenges, and wishes us out of our rut. His book ought to be read, partly for its sheer interest and the pleasure this supple mind will give, and partly because it deals worthily with a great theme.

The Pre-Exilic Prophets and Pacifism.

BY THE VERY REVEREND J. S. MACARTHUR, B.D., M.A., THE COLLEGE, MILLPORT.

IN the pages of the Old Testament the chosen people of God are often represented as waging war with the approval and indeed sometimes at the bidding of Jehovah himself. In the earlier stages of their development Jehovah was thought of as the war-god of his people leading them to victory, so that the prosecution of war was regarded as a holy undertaking. When, however, Jehovah came to

be regarded no longer as the war-god of a single people, with correspondingly limited power and jurisdiction, but as the creator and ruler of the universe, how did this approach to a fuller monotheism affect the attitude of his people to war?

It was largely through the teaching of the prophets that the early conception of Jehovah as a tribal god was transcended, and it is therefore

natural to look to their teaching for a corresponding change of ideas regarding war. Such a change must not be looked for too soon, for the prophetic movement at its early stages was militarist. Deborah was a prophetess, and she was certainly no pacifist. Neither were the bands of prophets who came into prominence about the time of the institution of the monarchy.

What of Samuel himself? In what is generally regarded as the earliest and most reliable account of him he is represented as acclaiming Saul who is to be the military saviour of the people of Jehovah from their foes. Saul is bidden to join himself to the prophetic bands and receives the whole-hearted support of Samuel in his exploit against the Ammonites at Jabesh-gilead.¹

But there is another and probably later account of Samuel in which his attitude towards the monarchy is very different. There (1 S 8^{10ff.}) he warns the people of what they must expect if they insist on having a king to rule over them, and among the burdens that they will have to bear is that of military service. There is here a distinct suggestion that war is the game of kings, and although such views cannot reasonably be attributed to Samuel himself, they probably represent the beliefs of a school of prophetic thought in the Northern Kingdom about the eighth century B.C. In the same stratum of the tradition there is a hint that Jehovah cannot be coerced into giving his people the victory in battle. Yet even the Samuel of the later narratives can hardly be regarded as a pacifist in view of his very bloodthirsty exhortation to Saul that he should utterly destroy Amalek and all that they had (1 S 15^{1ff.}).

David was a warrior-king, and his warlike exploits are glorified throughout the descriptions of his campaigns. But it may be noted that David was a priests' man rather than a prophets' man. By his military prowess he captured Jerusalem and signalized his victory by bringing the ark of the covenant there and making it his capital, but the task of building a temple to house the ark was left to his son. According to a late tradition (1 Ch 22⁸) it was because he was a man of war that he was not allowed to build a house of God, but in the earlier account (2 S 7) the prophet Nathan's opposition to the king's project of temple-

building is based on the characteristic prophetic distrust of elaboration of worship rather than on the idea that David had incurred blood-guiltiness.

It is in the period of the divided monarchy that we can see certain of the prophets more or less explicitly disapproving of military aggrandizement. That is not to say that the prophetic movement, previously nationalist and militarist, now becomes pacifist. Militarist and nationalist prophetism continued to exist, but we can trace the emergence of notable figures sufficiently conformed to the prophetic type to be known as prophets, but speaking and acting with great independence of, and sometimes even in opposition to, the mass of those who claimed prophetic inspiration.

Shortly after the secession of the Northern Kingdom Rehoboam assembled an army at Jerusalem in order to recover the North for the house of David, but was dissuaded by the prophet Shemaiah who did not utter a general denunciation of war but condemned this particular military enterprise which he regarded as civil war. 'Ye shall not go up, nor fight against your brethren,' was his message (1 K 12²⁴).

Elijah, the greatest of the predecessors of the writing prophets, lived during the reign of Ahab. Ahab was a great soldier, but in the record of Elijah's ministry his military campaigns are passed over in silence. From this silence it would be rash to deduce the prophet's attitude to war, but he preserved a notable detachment in his relations with the prophetic party of his time (1 K 18^{7ff.}).

Ahab's treatment of the prophets of Jehovah was not calculated to win him their support in time of war, but we find him receiving prophetic assistance in one of his campaigns against Syria (1 K 20²⁸). In the same campaign another anonymous prophet rebuked him for insufficient ruthlessness in warfare. On the other hand, immediately before the battle in which Ahab met his death, we find a sharp opposition between the militarist prophets who encouraged Ahab and his ally the king of Judah to recover Ramoth-gilead from Syrian hands and the solitary figure of Micaiah ben Imlah who, after some hesitation, tried to dissuade the allies from an enterprise which he foresaw would be disastrous. Here again there is no outright condemnation of war, but one more instance of prophetic discouragement of military aggrandizement.

Elisha asked that a double portion of the spirit of Elijah might be upon him, but he came far short of the spiritual stature of his master. His connexion with the professional prophets was much closer, and he was much more politically-minded. One

¹ Cf. 1 S 9¹¹ and note especially the LXX addition to 1 S 10¹: '*anointed thee to be prince over his people Israel? And thou shalt have authority over the people of the Lord and shalt save them out of the hands of their enemies, and this shall be to thee the sign that the Lord hath anointed thee to be prince over his inheritance.*'

consequence of this was that he did not preserve the same detachment from his military undertakings of his country as his great predecessor had done. After a half-hearted attempt to leave such matters alone (2 K 3¹³) he gave his support to the joint campaign of Israel and Judah against Moab, and in the subsequent war against Syria he took an even more prominent part, and his leadership in the particularly savage revolution which established the Jehu dynasty shows us a prophet who was no more of a pacifist than Deborah herself.

Amos, the first of the great writing prophets, ministered soon after Jeroboam II. had extended the boundaries of the Northern Kingdom. In this enterprise the king had received prophetic support from Jonah, the son of Amittai (2 K 14²⁵), but Amos was not impressed by this military success, and did not see in it a token of the favour of Jehovah. For him Jehovah was no longer the war-god of Israel, but the ruler of the nations. He rebuked the folly of those who longed for the day of Jehovah, thinking of it as the day on which the war-god would lead his people to victory. It would be a day of darkness and not light. In the arraignment of the nations which stands at the beginning of his prophecy (Am 1-2) frightfulness in warfare is prominent among the transgressions for which the wrath of Jehovah is impending, and it is denounced, not from the point of view of Israelite interests, but from that of universal morality. The prophet does not explicitly condemn war, but he divests it of its glamour, and he is careful to dissociate himself from the professional prophets who might have been suspected of engineering a revolution (Am 7^{14ff.}).

Hosea has little to say about war. He does not in so many words draw the obvious conclusion from the central theme of his message, that war is an offence against the lovingkindness which Jehovah shows to and demands of his people. Of the civil war which established the house of Judah he has no good to say (Hos 1⁴), and he is no less opposed to military alliances with foreign nations.

The same discouragement of foreign alliances is seen in the prophecies of Isaiah. He encouraged Ahaz to abstain from the Syro-Ephraimitic alliance against Assyria and discouraged him from seeking a counter-alliance with Assyria, but once that alliance had been made there should be no attempts to repudiate it by seeking the support of other powers. Similarly, Hezekiah's reception of the envoys of Merodach-baladan, the rebel prince of Babylon, and his display of all his resources to them is condemned (Is 39). The invasion of Sennacherib should

probably be placed after this episode rather than before it, and justified the prophet's rebuke to the king. Whether the nation could have preserved its independence by renouncing all military ambition and keeping clear of alliances with the great powers that were then disputing the domination of the world is doubtful, but it seems certain that the disasters which overtook the kingdom of Judah were at least hastened and aggravated by the ill-advised attempts of her leaders to fish in the troubled waters of foreign politics.

Without raising the question of the Isaianic authorship of such Messianic passages as Is 2²⁻⁴ 9¹⁻⁶ 11¹⁻⁹, it may be noted that there is little glorification of war in any of them, and that peace is regarded as one of the greatest blessings of the Messianic age, a peace grounded in mutual understanding rather than in the military supremacy of the Messiah. The first of the above-mentioned passages with its parallel in Mic 4¹⁻³ is only Messianic in a secondary sense, as looking forward to a golden age while making no mention of a Messianic ruler, but the renunciation of war is definite. God Himself is to judge between the nations, and the instrument of His judgment is unspecified. If that instrument is war then the prophet thinks it unnecessary to invest it with any glamour. But once the judgment is accomplished 'they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'¹

The militaristic tone of Mic 4⁶⁻⁵ 9 is not in itself an argument against the authenticity of the passage, but the idea of world empire (Mic 5⁴) marks it as late. The short oracle (Mic 5¹⁰⁻¹⁵) which concludes the chapter is more likely to be the work of the prophet himself, and if it is not a direct condemnation of war it at least expresses disapproval of the foreign methods of warfare, horses, and chariots, which were regarded as a mark of imperialist ambition.

The writings of Jeremiah are important as indicating the prophetic attitude towards war in face of the final military disaster which overthrew the kingdom of Judah. The prophet saw that military resistance would not avail to avert the doom that was impending, and in consequence gained a reputation for defeatism that nearly cost him his life.² Jeremiah's position was made the more difficult by the fact that the Scythian invasion which he had previously foretold had not taken place, but he could have pointed out with reason that the escape of Judah was not due to her military

¹ Is 2⁴, Mic 4³.

² Jer 26^{10ff.}

prowess. Nevertheless the people were so much impressed by his greatness that they shielded him from the anger of the priests and false prophets. At a later stage (Jer 38) he counselled surrender and once more nearly lost his life.

In this brief survey it has not been possible even to glance at more than a very small fraction of the prophetic literature relevant to the ethics of war, but if we have been successful in our attempt to consider the most significant passages, the following conclusions may be drawn. The prophets who can be recognized as the spiritual leaders of their people were not preoccupied with personal ambition. This gave them a clarity of vision denied to their neighbours. It enabled them to see that with the disruption of the Hebrew kingdom any possibility of a Hebrew world empire had passed. Such territorial expansions as took place during the reign

of Jeroboam II. were due to dissensions among their more powerful neighbours and could only be temporary. It was not by waging war that God's chosen people were to achieve greatness, and hence we find that the prophets without condemning war outright nevertheless discouraged military aggrandizement, and that their disapproval was based not so much on humanitarian motives as on the belief that the ambitions and the fears which drive nations to war are alike indicative of insufficient trust in God. Few of the prophets, one imagines, would have supported the Peace Pledge Union with its unconditional renunciation of war, but most of them would have approved of the Kellogg Pact with its renunciation of war as an instrument of national policy, though their realism might have distrusted the unbacked promises of so many of its signatories.

A Comment on the Nativity and 'The Winter's Tale.'

BY THE REVEREND P. LAURENCE K. MUDIE.

ONLY when the New Testament is allied to bookland does it fully reveal its wealth. Tales such as the one before us belong to the noblest drama. They are best seen in their beauty when they are linked to the greatest pageants which art and letters can enshrine. Our purpose is to create the background of another great pastoral. *The Winter's Tale* opens to every lover of truth an inimitable story of the Child. It tells too of 'shepherds abiding in the field.' If we gain a glimpse of its tender loveliness we will enter with more intensity into the meaning of the companion picture of St. Luke.

In idyllic tales the discovery of the Child is a favourite theme. Both these stories—the Eastern and the Western—are woven round this immortal act. In his *Everyman's Life of Jesus*, Professor Moffatt quotes the lines—

They were all looking for a king,
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

The creation of the Child by the artist or the writer is the recurrent note in both tales. Leontes, King of Sicily, has condemned his innocent queen, through an unworthy suspicion. Both stories have their tyrant monarch—Herod and Leontes. For

here, as in the Evangel, sinister purposes of conduct stand as the vivid contrast to the promise of the coming of the Babe to earth. Her little offspring is sent over distant seas. By his master's sword Antigonus swears that he will leave her on foreign shores exposed—

Take up the child
... that there thou leave it,
Without more mercy, to its own protection,
And favour of the climate . . .
That thou commend it strangely to some place,
Where chance may nurse, or end it.

ACT II., iii. 175.

There is a storm; and in peril does the nurse reach Bohemia. Amid the tempest the babe is cast upon the bleak and cruel shore. A shepherd in the darkness has been looking for his stray sheep. Amidst the tempest, he almost stumbles upon the babe at his feet. 'Mercy on us,' he exclaims, 'a bairn, a very pretty bairn. I'll take it up for pity.' How near it brings us to the fields of Bethlehem! At the moment, little does this kindly man dream that he is touching one of regal birth. He makes it his office to shelter her. As a shepherdess she grows, unconscious of her lineage. Fittingly enough, the name that graces her loveliness is Perdita. Lin-

guistically, it stands for a maiden who has been lost. The Prince of Bohemia at the time is Florizel. When Perdita reaches gladsome girlhood he begins to love her. He, too, treats her as a country lass. Fearsome looks are cast on him by kinsfolk. The misgiving of the girl is that the king of the land should find his son in such company. Yet the Prince decides to make her his bride. This is to all appearance the fatal step. It is likely to alienate him from the favour of Polixenes, his father. It will bar him from the castle where he has been reared. Perdita has nothing to recommend her to the court. She has no royal seal to present. In that scene how readily to the ear come the melodious words of our old Scottish Paraphrase—

In human likeness dwelt on earth,
his majesty concealed.

Great is the rapture when it becomes known that the girl is no poor shepherdess. She is of royal blood. The Prince takes her across the seas to Sicily. There she is received with favour. The Sicilian king is reconciled. Forgiveness, peace, overflowing happiness are brought to earth. 'Such a deal of wonder is broken out within this hour that ballad-makers cannot express it.' Let us lay the records of the Nativity beside that fragrant *Winter's Tale* and we will be surprised to discover traits that shall wed them forever in our thought.

A suggestive parallel in the Play and the Nativity Tale is that in each the prelude to the dénouement is a period of evil and disorder. Leontes in a most unaccountable way makes havoc of the life of his dearest. Yet the coming of a new world is not made impossible by his sin. Reconciliation is the sequence to tumult in his own soul in the life of others, and in the storm and loss at sea. Jesus comes not to a world that welcomes Him and is ready for the reign of righteousness but to an earth in which error has run riot. The darkness precedes the dawn. Professor Herford has aptly pointed out 'that the Fifth Act of *Winter's Tale* is in Sicily and that everything in it is subordinated to the great recognition scene at the close.' Masfield writes with a similar insight—'It ends with an easing of the strain, and the making of peace.'

Daffodils come before the swallow dares, and touch the winds of March with beauty. We think of Perdita amongst her flowers and Jesus amongst the lilies. When we dwell on the *Kénosis*, there is a fineness in the threading of the narrative which yields a peculiar aptness to any allusion that Scripture makes to our Christian inheritance. Perdita's recovery was demanded ere the heir to

the throne should take his place. Is it straining our New Testament records overmuch to stress how inseparable is the bestowal of the Christ-child to the world in order that man might reach his heritage? Is not this the inwardness of the Pauline phrase—*Κληρονόμοι μὲν Θεοῦ συνκληρονόμοι δὲ Χριστοῦ*.

In both themes, too, regal worth is revealed in the Child as an answer to toil. The shepherd on the Bohemian coast (as on the fields of Bethlehem) does the thing that is nearest to him. He tends his flock. He looks for those that go astray. It is thus that the vision comes. It is then that the Palace Beautiful opens its gates. In these days especially of national peril many people complain that God is undiscovered. They can gauge no regal movement in the world around them that draws Him to their side. Certain truths are forgotten—God is found by the discerning eye, and by the serviceable life. The kindly figure on the Bohemian coast opens his arms to the friendless babe. Unknown to him a princess is his prize! The herdsmen in Eastern lands obey the immediate impulse in their hearts. They go to find the infant in the manger. The discovery of Him is in one sense a gift unspeakable. In another, it is the response to their eagerness and love.

Feeding their sheep, they found the Shepherd Good,
Who gave His life a ransom for the sheep;
The Shepherd who in love His scattered flock
Came down from Heaven to gather and to keep.

Godhead is not easily recognized. 'Verily thou art a God that hidest thyself.' He may be before us every day and lie disguised, as was the royalty of Perdita from the rough shepherd. When we do something to bring Him to us—when we put out a hand of chivalry, or of ministering succour, we see into the heart of things. The divine gleams upon the way of life. Virgil records how the eyes of Æneas were holden on the way. He failed to realize the presence of the goddess although he passed her in the wood. He mistook her for a country woman with no qualities celestial. In her walk something more than human reveals itself. The disdain of Æneas is changed to reverence. The little child on Bohemian shores, as she grows, prattles and dances, lives an ordinary life of gladness. She is accepted for her own goodness as a friend. She is housed and made welcome. She begins to walk the roads amidst the flowers with some reminder of the stock from which she has sprung. Inevitably, she witnesses her contact with the throne. It shines through her radiant eyes and in her winning ways. Not in some stately temple do the shepherds find the pearl of

great price—the surpassing beauty of the child Jesus. Through His babyhood, and youth, His Deity is undiscerned. Worship becomes the only fitting way to approach Him. To use a beauteous phrase of Sir John Beaumont, ‘His cradle becomes His altar.’ In wonder, love, and praise men fall before Him and call Him Lord.

Again, we find a golden link between the Nativity and *Winter’s Tale*. It is this, that in both the seeming lack of lustre becomes a means of grace. *Μυστήριον* becomes *ἀποκάλυψις*. ‘The news that is called true is so like an old tale that the verity of it is in strong suspicion.’ Some one once defined Revelation as the self-unveiling of God in history. If this be so then we must be here on the right pathway to that marvellous miracle. It is the mystery of Godliness—God manifest in the flesh. The lowliness of the appearance, the likeness of the common life deceive us. There is an inimitable note in one edition of the Play. It tells that in Elizabethan days a tale was in vogue that gave the dramatist his setting. On the title-page stand these words—and they seem to light up with equal beauty the pages of the Evangel—‘By means of sinister fortune, Truth *may* be concealed. Yet by time in spite of fortune, it is most manifestly revealed.’ He came unto His own and His own received Him not. Is it not thus we often miss the glory of Christ? It was Jeremy Taylor who linked so supremely the lovely Babe to the Celestial Lord. ‘Jesus’ he said, ‘had a star to illustrate His birth, but a stable for His bed-chamber, and a manger for His cradle.’ We are often too tardy to discover in that paradox the claims to His Kingship. This at all events is the view of careful scholars who in their scrutiny of the

sources bring Jesus from the clouds to earth. They begin not with the glorified Lord, but with the Babe of Bethlehem. Max Müller exclaims: ‘I feel sure that just now nothing is more wanted than to be impressed with the human character of Jesus. It has almost vanished under the extravagant phraseology of hymns and creeds. Yet how much greater is the story of His unselfish life than all the superlatives of later Theology!’

Feeding their sheep they find the fold of heaven,

Which whoso enters shall go out no more:

The living water there, the pastures green,

The soft fresh air of the celestial shore.

That is why at Christmas-tide we love to turn to *Perdita*. Her kinship with her neighbours, her laughter, and her fellowship are the only true setting for her royalty. She mingles her thoughts with the villagers. Like Jesus she raises her gladsome voice with men’s on the rough road of their rustic life. If it is thus that they grow to admire her, is not this a more winning path by which to learn that she is a queen?

We have set God aloft in the Heavens. If we leave Him there we do dishonour to the immanence of Christ. If we but hold the Beauteous Babe nearer to us, bone of our bone, flesh of our flesh, we will see the Deity in the depth of His humility. In the quiet pastoral land of memory, He is found. In the helpless cry of infancy, we may hear His whisper. In the delights of this fair world, in the echo of the heavenly voices which break in upon us with His coming, we shall listen to the angels’ song. Abiding in these fields of reverie, we can no longer leave Him uncrowned. By His lowly walk and unrewarded labour, He has established His right to reign.

In the Study.

Virginibus Puerisque.

Christmas.

BY THE REVEREND R. W. STEWART, B.D., B.Sc.,
KILLERMONT.

‘There are diversities of gifts.’—I Co 12⁴.

‘DIVERSITIES of gifts’ means all kinds of gifts. Let us think of three kinds, though they are not exactly those Paul had in mind.

First, *the gifts we get*. At Christmas-time we

often wonder what presents we will receive. Remember that the great Christmas present that began the whole idea of Christmas is what Paul calls God’s ‘unspeakable’ gift, Jesus Christ. Even to our friends or uncles or aunts it is often difficult to write a letter saying how much we have liked their present. When Paul says ‘unspeakable’ he means that no words of ours are ever enough to say how great was God’s kindness and how thankful we are for Jesus. And He has given us the Bible, too, in which we can read for ourselves how Jesus

lived and died and what He taught; and the church where we are called to worship Him. How different it would be to live in a country where there were no churches, no Bibles, no day for worship, and the name of Jesus was not known. Christmas is happy because of the presents we receive, but do not forget those things which are God's gifts to us.

When you get a present people often say, 'Now don't waste it or break it.' What a pity if it were lost or broken the very first day. I have heard of boys who have had a fine new knife of which they were very proud. And they tried to use it as a screwdriver. They thought if they were very careful it would work. But suddenly, instead of turning the screw, the blade snapped off. Oh, we often waste the gifts we get!

Don't let God's gifts be wasted. Since He has sent the Lord Jesus into our world let it make a difference in our hearts. If we have His Word in our Bibles let us read it. If we have a church let us come to it for worship.

Second, *the gifts we give*. Because God has been so kind to us all, it has become the custom in Christian countries on Christmas Day to imitate Him and give presents to one another. On that day men are ashamed not to be generous. Are there any rules about the gifts we give?

Don't you always put 'To So-and-so, with love'? When Jacob in the Old Testament story sent his sons to Egypt to buy corn for the famine and bade them take a present with them for its Ruler, not knowing that it was their own brother Joseph, among the other things he said, 'Take a little honey.' When you give a present give a little honey with it, a kind smile, a happy word. Some people give a pinch of ginger or pepper with their gifts, say something nippy or hard that spoils the whole effect. A boy I knew saved up a good many pennies to buy a knife for his little brother, and that was very kind of him. But as he handed it to him, he said, 'Here's a knife. It's not very sharp, but it will do well enough for you.'

Here is another rule. Think of those who have most need of gifts. Jesus advised people giving a feast to invite the poor and the lame. Don't give presents just to those who will give presents to you. At Christmas-time let us think of the poor and sick and hungry, who need cheer when others are merry. It is a time to be kind to those who have few friends or many troubles.

Last, *the gifts we are*. Some names mean this. The Greeks sometimes called a boy 'Theodore,' which means 'gift of God'; and that name is still

used occasionally by parents who are grateful for the gift of a son. If it was a girl the Greeks could call her Theodora, and if that sounds too grand for a little girl it can easily be turned round without changing the sense; 'Dorothy' means 'God's gift.' Children are God's gifts to their parents and when they are good and bright and loving they are doing something useful in the world just by making their parents glad.

The poet, Wordsworth, writes about children:

trailing clouds of glory do we come

From God, who is our home:

Heaven lies about us in our infancy.

But as the years go on some become a care, a burden, a trouble to those who love them. Remember you are meant to be a gift for which your father and mother will thank God because of the joy and help you bring them. Are you going then to be worth something to your family, your school, your town, your country?

Above all, will you give yourself to God? What need has He of gifts?

Every beast of the forest is mine

And the cattle on the hills where thousands are.

Yet He asks for our service and devotion. 'My son, give me thine heart.'

The Golden Cross.

BY JOHN G. THORNTON, B.A.(OXON.), GLASGOW.

'Girt about with truth.'—Eph 6¹⁴.

As the old paddle-steamer *Lucy Ashton* wound its way in and out among the ships at anchor in the Firth of Clyde I asked a fellow-passenger why some of the ships had a large golden cross painted on the side. It was no national emblem, for the ships that bore it flew British, Norwegian, or Dutch flags just like the rest.

You have all heard of the mines that float about in the sea and act like magnets, so that when a ship passes nearby, the mine is drawn towards it, strikes the vessel and explodes. One day a heroic naval engineer took one of these mines to pieces, after it had been washed ashore, to see how it worked. And very soon a way was found to prevent ships from attracting these mines. It was done by passing round the hull of the ship a cable charged with a special sort of electric current, which made the vessel as safe as if it were of wood. After this had been done, the ship would be marked with a golden cross, so every one would

know that in future she would be safe from magnetic mines.

Now that golden cross is exactly the same for a ship, as another kind of cross is for every boy and girl. Let me tell you what I mean.

If you take a look through the hymn-book you will see how many hymns there are which talk about life as a voyage, and people as ships, temptations as rocks, and so on :

I feel the winds of God to-day ;
To-day my sail I lift,
Though heavy oft with drenching spray,
And torn with many a rift ;
If hope but light the water's crest,
And Christ my bark will use,
I'll seek the seas at His behest,
And brave another cruise.

There you have one of the best of them. I am afraid that if you look for a hymn about magnetic mines you will not find one, because mines are newer than most hymns. But we know all about those floating mines that lurk in our path. And, like ships, we too are made of the kind of stuff that draws mines towards us. Some of us are quick-tempered, and when some one annoys us, we can feel the danger-point drawing closer and closer, just like an ugly mine bobbing in the water. Some of us are so made that we attract laziness, or untruthfulness, or selfishness, and not one of us is so perfect as to pass by all temptations without even noticing them. St Paul speaks of 'the sin that doth most easily beset us,' and we all have at least one.

But some are prepared against these drifting dangers. They are marked with a cross—not a gold one made of paint, but the saving Cross of Jesus. They are safe because they are 'girded about with truth,' like a cable charged with secret power, a power to master the floating perils of life. If you ride a bicycle you know that to avoid a big stone you must look at the road ahead. If you fix your eyes on the stone you will steer into it. If you want to avoid the mines, turn your back on the dangers and fix your eyes on the Saviour and Master of all mariners. Leave no room in your ship for the evil things that might attract those mines you know so well. Mark your ship with a Cross. Others will follow, and you may guide a whole convoy to safety.

Great Pilot of my onward way,
Thou wilt not let me drift ;
I feel the winds of God to-day,
To-day my sail I lift.

The Christian Year.

THIRD SUNDAY IN ADVENT.

God's Choice of Men.

BY THE REVEREND C. RYDER SMITH, B.A., D.D.,
ST ALBANS, HERTS.

'And there wrestled a man with him until the breaking of the day.'—Gn 32²⁴.

Why did God choose Jacob? There is little doubt that, if the story of Jacob and Esau were not in the Bible, most of those who read it would prefer Esau. He is straightforward, unsuspecting, generous, forgiving, a hearty 'son of the field'—in short, the kind of man for a hero. Jacob, on the other hand, seems to modern eyes to have set himself to cheat, in turn, his father Isaac, his brother Esau, and his succourer Laban. He is as wily and slippery as Ulysses. Yet God chose Jacob. Why?

The reason is that God does not choose men by what they are, but by what they may become. It is easy to suggest parallels. Blake has celebrated the tiger in famous lines :

Tiger, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?

If this splendid creature be compared with man as man began—an ugly, ape-like denizen of caves—which is the better? Can any one hesitate to vote for the tiger? But zoologists tell us that the tiger has reached its best—that, along its line of evolution, 'the course of nature can no further go.' It is all that it can ever be. Man, on the other hand, however unlovely he was millenniums ago, could develop. It is from this mean origin that the race of beings grew that produced Moses and Plato and Shakespeare and Beethoven. Can a tiger compare with these? God knew that, according to 'the flesh,' His own Son could some day become, not a tiger, but a man. We judge by what is, God by what will be—we by the present, He by the future—we by the seen, He by the unseen.

There is the same law within the limits of mankind. For instance, here is a little lad whose chubby fingers are always clutching a pencil or a crayon and scrawling, to his mother's despair, on wall or book or table. What he scrawls is not to be compared for execution with the cartoons in the poorest of comic papers. But wait a while. Wait till the lad's powers have been developed and disciplined. Some day another great artist will add the splendour of the sun to the splendour of the sea. But the comic cartoons will still be

just about what they are. In such a realm even men agree that the true criterion is not the present but the future, and that the root question is, 'What will this lad become?'

We give to Esau the kind of admiration that we give to the tiger. One can see the difference between him and his brother over the 'red pottage.' Esau is coming in from hunting empty-handed—a rare thing with him. Jacob, who has awaited such a rare day, sees him coming and sets to work seething pottage. He pretends that he has not seen his brother but takes good care that his brother sees him. 'Give me some of that red stuff, Jacob.' That is just about the literal meaning of the Hebrew words. Jacob glances up—'Well, yes—but what about that birthright of yours?' If Esau had been a modern, his answer would have been 'Birthright? What is a birthright? One can't *eat* birthrights!' It is perhaps not altogether an anachronism to take the obscure word 'birthright' to denote at bottom something like what we mean by 'an ideal.' It is notorious that we cannot clearly define ideals—let alone eat them! Jacob is seeking a good thing, even if, according to our ethics, he is seeking it in a wrong way. He has the right kind of appetite. Or again, Esau no doubt often slept in the woods and made a pillow of a stone, and beside him a ladder was set, and the angels went and came, and above all there was God waiting—but Esau saw none of these things, for he 'had no use' for them. He just went on sleeping. But Jacob, though he slept on the earth, looked into heaven, and 'as a man thinketh in his heart, so is he.' God could draw this man up the ladder, rung by patient rung, to Himself. He that hath eyes to see, let him see.

So too at Jabbok. With what does Jacob wrestle there? With the situation—for here is outraged Esau with four hundred brisk fellows at his heels. With himself—for he knows that he is 'rightly called Jacob.' Yet fundamentally it is God who wrestles with this man. If God wrestle long enough He can make this man, as He cannot make Esau, into a true heir of Abraham, 'the friend of God.' God chooses men, not by what they are, but by what they are willing to let Him make of them, even though it be in spite of themselves! 'Jacob have I loved and Esau have I hated.'

It is the same with the two races that sprang from these brothers. As it happens, throughout much of the Bible there is an account of the Edomites, as well as of the Israelites. When the 'Children of Israel' were a slave-race in Egypt, the Edomites had already many a 'duke.' Which

race was the better so far? But Edom soon reached the limit of its evolution. It remained 'at one stay.' But it was from the slave-race that Moses came, and Elijah and Isaiah and all the Prophets. The last great Edomite was Herod the king, who slaughtered the Innocents; the last great Israelite was Jesus the Christ, who saved the world.

It is easy to-day to apply this principle to races. Like Esau, with his four hundred men, a large part of the German race seems, at least for the time being, to trust in mere force. So long as that is so, it cannot be anything better than its ambition. It is foolish to pretend that Britain has no faults. Indeed, it is possible, by selecting episodes in its history, to say 'Art thou not rightly named Jacob?' At this time it falls to the Church to see that this is not forgotten. In particular, who can say that in the ten years after the last war we did altogether what was right? Shall we do better next time? Yet, when all is said, we do *want* some of the right things—freedom of thought and word and life, and brotherhood between peoples. It has not been easy for God to bring us to this mind, and His wrestling with our race is not over, but we have largely learnt the right appetite. So we may wrestle through this war, hoping and praying for 'the breaking of the day.' Fundamentally 'our wrestling is not with flesh and blood,' but 'with spiritual wickedness.' If we keep this mind, we may hope to 'withstand in the evil day, and, having beaten down all, to stand.'

Yet the New Testament application is primarily to the individual. Why did Jesus prefer certain 'publicans and sinners' to certain Pharisees? Fundamentally it was because the former did want to be like Him, and the latter did not. The typical Pharisee of the Gospels was a finished product. Nothing more was possible on his line of evolution. 'As touching the law, blameless.' It is just the same to-day with many 'men of the world.' As they themselves claim, they 'keep the Ten Commandments,' and a few more than ten—and they do not desire anything further. The converted drunkard has not so far lived a life as good—but he does long for a higher life than theirs. So, indeed, does a *discontented* 'Pharisee.' In the seventh chapter of Romans we can see such a one wrestling with the situation that Jesus and Stephen had made—with his own 'lower self,' the 'flesh,'—and with God. 'O wretched man that I am,' he cries, but also, in effect, 'I will not let thee go.' Charles Wesley's poem, 'Come, O

Thou Traveller unknown,' is just the seventh of Romans in verse, and his brother John's declaration that the 'one thing needful' is a 'desire to be saved from sin' is just another way of saying 'She loved much.' God chooses all those who are seriously willing that He should make them like His Son. This does not mean that He will not discipline them—rather, it usually means that He will. It was Jacob that was disciplined, not Esau. Blériot, who first flew the Channel, limped down to his plane on crutches. Sometimes it is only the wounded that prevail. 'I look not,' said Samuel Rutherford, 'to win away to my home without wounds and blood.' It is not easy to climb the ladder of God, but God sees to it that every steadfast climber reaches the top. To change the figure, for the wrestler in the night who just holds on there is but one end—'the breaking of the day.'

FOURTH SUNDAY IN ADVENT.

God Reveals Himself in Earthly Form.

BY THE REVEREND CHARLES SMITH, B.A., ST JOHN'S COLLEGE, DURHAM.

Every one that hath heard from the Father, and hath learned, cometh unto me.'—Jn 6⁴⁵ (R.V.).

These words are in the long discourse on the bread of life. There has occurred some argument over our Lord's use of terms. He has described Himself as having come down from heaven to do the will of the Father who sent Him: and He has promised eternal life to all those who should come to Him. The Jews among His hearers at once picked Him up over this, as it seemed to them, excessive language. Our Lord did not set Himself up as the inspired mouthpiece of oracles not His own, of a revelation that was not a part of Himself at all, as the prophets and Moses had done—as the mere vehicle through which the message passed like water through a pipe. By no means. On the contrary, He was the message Himself. Not only did He lead men to the Father: the Father actually led them to the Son: the Father did the teaching, and if men but heard and learnt the lesson, they arrived at the Son. It was a large claim. It reversed all that the questioners had ever thought of the nature of revelation. Small wonder that they pointed out the humble origin of Him who made it. Apart from the natural human tendency to humiliate one who lays claim to powers greater than ordinary, the crux of their objection seems to have been that they had difficulty in believing that God could or would speak, as it were, indirectly through any earthly medium. Directly, yes. He

had so spoken through the prophets when they were not thought of as contributing of themselves to the message that they transmitted. But indirectly, no. For that would require that the person in himself was expressing through his own nature something of the divine. And that was a claim that they could never admit. Earthly was earthly and heavenly was heavenly: the one might choose to transmit itself through the other, but it could never actually be in it in substance. So, because Christ was of earthly parentage, they mocked at His claims to be the true Bread come down from heaven.

God in common things. What would we know of God were we deprived in this fashion of the mediation of all seemingly quite earthly things? Suppose that Christ had never become man; and that we had no clue in the little and common things of the material world. Or go further and say, as many have tried to say, and as still more unconsciously think in their hearts, that what we know of God can come entirely from within our own selves—that we know and see Him fully without any mediation at all. How much should we know then? We are made in the image of God and should therefore know something: but we have debased the image, and the knowledge would therefore be perverted by our own minds. Broadly, there would no doubt be a certain resemblance between our several notions; but we should end by each forming a God in his own image—we do now, even with the picture of Christ to guide us—and the images of no two men would agree. We should, in fact, be in a state either of barbarous superstition or of that woolly and muddle-headed idealism typical of so many of our agnostic humanitarians.

When we examine our own souls' progress, we find that overwhelmingly the greater part of it has come to us through the mediation of some material thing or through someone who showed in his own person something of the divine nature. A poem of Evelyn Underhill's runs like this:

Meekly I fit my stature to your need.
In beggar's part
About your gates I shall not cease to plead . . .
As man to speak with man . . .
Till by such art
I shall achieve my Immemorial Plan,
Pass the low lintel of the human heart.

God matches His revelation of Himself to our need. We are spiritual beings with an earthly body; so He clothes His spiritual truths in an earthly

garment for our apprehension—forsaking his starry wings for the highway of humility. Let us never despise earthly things. They are sacraments revealing spiritual truths to him who looks at them with spiritual eyes. It was the voice of a child saying, 'Take heed' which transformed St. Augustine from a dissatisfied pagan philosopher into one of the pillars of the Church; it was the sight of a running stream which brought Ignatius to the knowledge of God; the great German mystic Boehme saw the revelation of his God while gazing at an old pewter dish; if we will but look with the eyes of a Francis de Sales we shall find that every daisy is a miniature replica of the purity of God, and every rock left unmoved by the tide a symbol of His steadfast unchangeableness. These are the little things in which God has willed to reveal Himself to our eyes; the shadows showing the substance which lies behind them: the material signs of a creation that is through and through sacramental. And from them comes our knowledge of God the creator; of God the sum of beauty and of harmony; of God the spirit of truth and proportion; of God the artificer of the celestial motions and the earthly seasons. In short, of all that God the Creator means to us.

Choice of interest necessary. God shows Himself to us in the things of the material creation. Yes, but if we would see them as revelations of His spirit, we must look for the right things. When we watch cows grazing in a meadow they seem to go on steadily cropping everything that comes in their way. In truth they are selecting with the utmost care just those things that are of benefit to them for food. Poisonous herbs are left alone and all their concentrated attention is given to the rich and beneficial grasses which can readily be turned into nourishment for their bodies. It must be like that with our choice of interests in the world of material things. God created the world and reveals Himself in it; but some things are of more spiritual significance to each of us than others. For some they are the great peaceful and awesome things of Nature—the heavens and the sea and the quiet of desolate expanses. For others they may be the reverse of these.

Christian culture and example. Another way in which the thought of all of us has been shaped spiritually is through the medium of the Christian culture in which we live; or by the example or influence of those we have learned to admire. All of which are other instances of the things of this world bringing to us something of the knowledge of the eternal world. We are, all of us, whether

we like it or not, the creatures—and largely the creations—of our own generation and place. So far as the influence is spiritual, so far is our knowledge of God once again mediated by an earthly thing. Which of us would ever have come to the knowledge of God at all if we had been left entirely to our own unaided devices? The influence of the institutions of organized religion; the influence of Christian parents and of well-chosen friends—these are the things which have brought most of us to the knowledge of the loving-kindness of God Himself.

It is true to say that we are shaped by the spiritual aspects of the society in which we live. There is the privilege of sharing in the work which the spirit of God has achieved among men up to our time. But it is true also to say that we join—or ought to join—in shaping that society. And that is the responsibility. We are given the onerous and proud duty of co-operation with the divine spirit, and of so moulding that society that we may leave it a more powerful vehicle of the spirit than we found it. All alike can show the humility and loving-kindness which are the crowning graces of the divine life. And these are the things which act as sacraments revealing the spiritual realities to men. As Julian of Norwich says: 'And then I saw that each kind compassion that a man has on his fellow-Christian, with charity, it is Christ in him.'

Main revelation in Christ. If our nature is throughout so encumbered by its flesh that our knowledge of the things of the spirit must come to us in a guise fitted to our needs; and if the God who so loved the world that He chose to reveal Himself to it in His creation—if He should will to reveal fully what He there reveals in part—what other means would He adopt than this—that for us, who see His working most clearly in the spirit of our fellows, He should show Himself perfectly in a man like as we are? And how could He better draw us to Himself, or teach us than, as St. John says, by pointing us to the perfect manifestation of Himself in an earthly form, in One who was the summary of all created things?

When we have heard from the Father and our eyes have been unsealed to the spiritual significance of the created world, when we have heard enough to recognize the revelation of Him in the spiritual aspects of society, when we have so heard His voice that we can know its message through human lips, then we can assert with the Christ of St. John that when we have heard and learnt the message of the Father, we shall be drawn by Him to look for Him and to see Him as fully as our earthly

nature will allow, in the face of the Christ whom He sent to be the final and complete revelation of Himself to men, the last, and only perfect instance of the spiritual manifesting itself in a material form. Unto me cometh every man that hath learned of the Father.

CHRISTMAS DAY.

BY THE VERY REVEREND J. S. MACARTHUR, B.D.,
M.A., THE COLLEGE, MILLPORT.

'A little child shall lead them.'—Is II⁶.

Our holy faith is full of paradox. We make of Christmas the children's festival, the season of jollity and merrymaking, when we try to give the children a good time and enjoy ourselves by becoming as like children as we can for a little while. Yet Christmas is the Feast of the Incarnation, that mystery so august and sublime that when we utter the words in the Creed—'And was incarnate by the Holy Ghost of the Virgin Mary, and was made man,' we bow our heads in reverence to Him who so humbled Himself, to Him in whose name every knee shall bow. So, too, in the carols that we sing, beneath the note of childlike gaiety that first strikes the ear, we can catch an undertone of other-worldly mystery.

This paradox is no new discovery. More than fifteen hundred years ago there lived in Constantinople an archbishop, Nestorius, who scandalized the faithful and got into serious trouble because he was reported, probably falsely reported, to have said that he could not regard an infant three or four months old as God. And in our own day a more cautious theologian has said that our attitude towards a little child does not seem to be the fitting one to adopt towards the Redeemer and Saviour of mankind.

We feel the difficulty, and perhaps that is why our keeping of Christmas splits into two parts that we find it hard to bring together again, namely, our worship in church and our celebration of Christmas at home. Let us think the matter out. Let us think what children mean to us and what Christ means to us.

Note to begin with that the birthday of Jesus Christ affects our whole attitude to children, not only on Christmas Day but every day. Had Jesus Christ never had a birthday in Bethlehem I doubt whether the birthdays of our children would mean quite the same to us as they do. His holy childhood has given to all childhood a quality and a value that it would not otherwise have had.

Think of the appeal that children make to us.

It is so easy to be sentimental about them and so futile. Let us try to get beyond sentimentality. Children appeal to us because of their helplessness and dependence on us. They look to us for so much, and it is in our power to give them so much happiness. It is just here that sentimentality has its chance. The trustfulness and confidence of children is so flattering to us. But if that trust and confidence are not to be betrayed we must be prepared to suffer and to do for their sakes. And once we begin to pay the price of our emotions sentimentality vanishes.

But must not our attitude to *this Child* be the exact opposite? Surely it is we who are dependent on Him. Yet in the days of His flesh He too was dependent on men and women for the accomplishment of His mission. A human mother bore Him, tended Him, loved Him. In her commemoration we sing :

Thy Babe He lay upon thy breast,
To thee He turned for food ;
Thy gentle nursing soothed to rest
The Incarnate Son of God.

Such was His choice then, and such is still His choice. He still places Himself in our hands. It is still possible that we cannot find room for Him, like the innkeeper at Bethlehem ; but, if we do receive Him, then we must be prepared both to suffer and to do for Him—if our love of Him is to mean anything at all.

Then again, with the joy that our children bring into our lives there come graver thoughts. We wonder what their lives are going to be, what temptations, what sorrows are in store for them, and our conscience pricks us, for we know that we have had our share in making the world what it is, a world with infinite possibilities of suffering and sorrow and sin. The shame of it, that those little ones should have to pay even in part the price of our shortcomings ! But on *this Child* are laid the sins of the whole world, and by His stripes we are healed.

Yet when we think of the future of our children our thoughts are not entirely gloomy. A great Christian philosopher¹ says that 'the whole charm of children, their peculiar human charm, is inevitably connected with the thought and the hope that they will be better than we—not quantitatively better by one or two degrees, but essentially—that they will be men of a different life, that in them indeed is our salvation—for us and for our forefathers. . . .

¹ Vladimir Solovyof, *The Justification of the Good*, 141.

'Every one is agreed that the special charm of children is in their innocence. But this actual innocence could not be a source of joy and delight to us were we certain that it is bound to be lost. There would be nothing comforting or instructive in the thought that their angels behold the face of the Heavenly Father were it accompanied by the conviction that these angels will be sure to become immediately blind.'

In *this Child* all the hopes, all the dreams, all the prayers that centre in the children that we love, and that can never be more than partially fulfilled in them, find their perfect realization, for in Him is the yea, in Him the Amen to all the promises of God to us. These children remain dear to us, but they grow up all too like us, not always so much better than we have been; but *this Child* is indeed of a different life, the life of the Son of God. His innocence remains unspotted by any taint of sin, and in Him is our salvation.

And so we see that in order to celebrate this great Feast of the Incarnation we do not want to forget the little children whose happiness is our concern just now. Our attitude towards them ought to teach us something of the fitting attitude to *this Child*. Like them He asks for our love and our service, yes, and our suffering. Like them He arouses our shame, our pity, our hope. But He does more; He asks for our worship. Come let us adore Him.

FIRST SUNDAY AFTER CHRISTMAS.

When the Signs are Removed.

BY THE REVEREND C. WALTER ROSE, B.A.,
NAILSWORTH, GLOS.

'And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.'—Is 30²¹.

Take a journey by road to-day, and you find that journey's end is not as easy as usual. We live in a land where everything is being done to remove or cover up the signs of direction and landmarks new and old. Sign-posts are taken down, mile-stones are removed, and place-names painted out. Travellers must fall back on less artificial ways of direction, and the wonder is whether we have become so reliant upon the modern aids to geography as to have lost the native and natural lore which served old-time wayfarers. Sign-posts are gone, but the stars shine on, and the sun has his going forth and circuit. The call of to-day is to face the hazards of the signless cross-roads with a steady head and a brave heart.

It would not be so serious were it not one of the

outward signs of a world which has lost its sense of direction and control. The standards and signs of ordered civilization and international dealings have been cast down, so that in Isaiah's words, 'Judgment is turned away backward and justice standeth afar off, for truth is fallen in the street, and equity cannot enter.' Because of these things mankind is in travail together. What a removal there has been of things which were made for the ordered guidance and protection of our life!

If we only look at things seen, and take the world about us as all there is, despair closes in.

Can we, and should we, so limit our outlook and prospect as if this passing world were God's all? When we lift our thoughts to Him at all, however we express it, we simply have to think of a realm in which this earth is a very little thing, however special and favoured a place it may have in His creative purpose. Even with this present world have we not spurned the signs He has written in His creation and generous Providence concerning that purpose in our trusteeship of His earth? They remain when all man-made rules for community are shaken and broken, and are stars of hope for the future.

But God's Realm is infinite, and transcends territory and geography, and the shakings of time and place. The language of the Bible and of the saints speaks of Heaven, the world above, 'the Jerusalem that is above,' and these are but symbols of that which is beyond our spatial ideas.

More, we are made aware in our own hearts of that which beats with the life and spirit of that world above, that which lives not by bread alone, and is not tied down to the geography of this earth. Sir Cecil Spring-Rice in 'The Two Fatherlands' sings first of his love for his country to which he vows the service of his love, but in the second verse he says there is another country. You cannot count her armies, and you may not see her king. That is a song of the world within, which yet can make touch with the world above, and know its secret of Divine Peace—

Her fortress is a faithful heart, her pride is suffering;

And soul by soul and silently her shining bounds increase,

And her ways are ways of gentleness and all her paths are peace.

The soul of man has never been without means of finding and exploring the resources of that better country. When the outward covenants are broken, there is a law written in the heart, and a spirit of

sacrifice which is invincible. When there is no way out, there is a way up, or rather, a way that is let down from Heaven, as Jacob's shining ladder.

Isaiah told the people of Judah, when Jerusalem was in peril from the Assyrian hosts, that trouble might be their teacher to bring them to God, and to open eyes blinded by political prudence, and hearts hardened against the word of the Lord. In the tribulation which might soon be upon them, 'bread of adversity and water of affliction,' they might come to listen to the inward voice. 'And thine ears shall hear a voice behind thee, saying, "This is the way, walk ye in it."' The idea that God Himself is a way when all other roads are stopped runs through the Bible. A later singer in the same book of Isaiah tells of a way of Holiness in which the ransomed of the Lord should walk.

To Jesus in His pioneering by faith the voice came in the dark testings at the cross-roads where all the visible signs failed, and His way was barred. Because He did not fail nor was He discouraged, He could claim, 'I am the true and living way,' and from His triumph over death His voice sounds for us to-day, a gospel of the onward, endless way.

This gospel acts in two ways, most often fused together in actual experience. While it strikes at all our pride and convicts of failure, its final word is not condemnation, but God's merciful call, 'Come unto me.' It is the word which so often we spurn or put aside when outward things do not press us. Has it not been largely so with our generation, and with us as a nation? Now as a people we are straitened and driven in on ourselves. He is far from the truth who would claim that, whether for endurance and defence, or for the overthrow of injustice we are sufficient of ourselves. Humbly we need to turn back to God, and lay hold of His strength. It is of the Lord's mercy that, far from forsaking His people in trouble, He would use it to manifest Himself, and from behind—'our help in ages past'—we may hear His voice, and lo, a way shall be there through a dark and threatening world. 'Wherefore, as the Holy Spirit saith, "To-day if ye will hear his voice, harden not your hearts."'

SECOND SUNDAY AFTER CHRISTMAS.

Christ as Master.

BY THE REVEREND LEONARD PLESTED, WALLINGTON.

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'—Mt 7²¹.

When in Palestine Dr. H. E. Fosdick visited the American College at Beirut, Syria. He was asked

to address the students. Nationally and religiously they were a cosmopolitan company. Among those students were representatives of sixteen different religions. What could one say to such a mixed company as that? Well, Dr. Fosdick began his address thus: 'I am not going to ask anyone here to change his religion. But I am going to ask every one honestly to face this question, "What is your religion doing to your character?"' I don't know what Dr. Fosdick said after that. I should very much like to know. It was a fine opening. For if a man's religion is not doing anything worth while to his character, it is of precious little use to God, to the man himself, or to anybody else.

These words from the lips of our Lord are calculated to make us face that kind of question. 'Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' If our religion is simply a matter of words, simply a matter of correct opinion, and does not produce character and conduct, it won't get us anywhere. Our Lord has no use for us, even though we give Him His right Name, if we do not the things that He said, if we do not the will of His Father which is in heaven. Our Lord judges us, not by our words, not by the intensity of our emotional feelings, but by the things that we do, by the fruits we produce, 'Not every one that saith . . . but he that doeth.' At the Judgment Day many will say, 'Lord, Lord, have we not prophesied in thy name? And in thy name done many wonderful works?' And the Lord will have to say, 'I never knew you.' And in that day many who did not know the truth in theory will hear the words, 'Come ye blessed of my Father, receive the Kingdom prepared for such as you,' because, in the service of the least of His brethren, they rendered service unto Him. Although not knowing whence the light came, they responded to what they saw of the light that seeks to light every man coming into the world.

The Lord judges us now, as He will judge us then, not by the intensity of our emotional feelings, but by the channels into which we turn our lives. And that may be good news to some who cannot share the emotion which they hear others describe, to those who cannot enter into the rapture of certain hymns. It is possible to be deeply moved in feeling and to do nothing with it; possible, indeed, to live in a manner quite contrary to such feeling. That is simply emotional self-indulgence, and it doesn't bring one anywhere—except into greater condemnation. There are people who are prepared to 'dedicate' themselves on every possible occasion,

but it makes no difference to the lives they live. It doesn't make them any less selfish, any more thoughtful or generous towards others, any more Christian in business, or noble in life. It gives them a lovely feeling, but it does not issue in lovely fruits. Emotion should move us to do something. If it fails to do that, it were better we had never felt it. Our Lord was greatly pained by those who said, 'Lord, Lord' and did not the things that He said.

Do not misunderstand me. I am not disparaging emotion. I would that we had more emotion; more of the emotion that St. Paul felt when he said: 'The Son of God loved me and gave himself for me.' 'The love of Christ constraineth us . . . that we who live should henceforth live, not unto ourselves, but unto him who loved us and gave himself for us.' The thought that the Son of God loved him and gave Himself for him sent a torrent of emotion surging through the heart and mind of St. Paul. But it was emotion that issued in character and life and service. It was emotion that was transmitted to a dynamo, and it produced light and power. In speaking, as our Lord Himself spoke, of the uselessness and hopelessness of the emotion that says, 'Lord, Lord,' and does nothing, I am pleading for an emotion that is full of glory, an emotion that brings us to His feet in gratitude of heart, and sends us forth to live for Him, and also to do the things that He said.

The question is, Is Christ to be our Master, or our Mascot? What is a mascot? It is something that we hope will keep things right for us, or put things right for us, quite apart from any consideration of our character. And it is amazing, in this enlightened land of ours, how many people have faith in charms and mascots of various kinds. They set them on themselves and on their possessions. And, as in the days of His flesh, there are those who would make a mascot of Christ. They say, 'Lord, Lord,' but they do not the will of His Father in heaven. To call Him 'Lord, Lord,' and not to do the things that He said, is to use His Name as a charm; it is to make a mascot of Christ. And Christ will be nothing less than Master. He will be nothing less than Lord, not in name only, but in fact, in deed and in truth.

If Jesus comes, He comes to reign;

To reign, and with no partial sway.

Thoughts must be slain that disobey.

A man came running to Jesus one day and said, 'Good Master.' Our Lord arrested him with the

question, 'Why callest thou me good?' That is, 'What do you mean by it? Are you prepared to follow the kind of life that I stand for?' He will accept no lip service; nothing but the service of the life. He will be Master, or nothing.

Christianity is not a matter of holding particular theological opinions. It is a matter of being possessed, cleansed, transformed in life and character, energized in life and service, by the living Spirit of Christ. Christianity is not a matter of being orthodox in opinion, but orthodox in life, of living 'not unto ourselves, but unto Him who died for us, and rose again.' It is possible to be orthodox, strenuously orthodox in opinion, and to deny the spirit of the Lord; to put theological opinions in the place of the quality of the life. It is possible to give Christ His true name, to call Him 'Lord, Lord,' and yet to be far from Him. To do that is to make a charm, a mascot, of Christianity. It is to make a mascot of theological opinions. It is to make a mascot of Christ. And such mascots are like all other mascots. They don't work. Their power to charm is a fiction. They simply produce a false sense of security. And the day dawns when even that false sense of security is stripped away. In that day many will say, 'Lord, have we not in thy Name done many things?' And the Lord will answer, 'I never knew you.'

You may set great store upon a particular orthodoxy, or you may attend Divine worship regularly. To that extent you cry 'Lord, Lord,' and you think that that will put you right with God. But what you are doing is to make a mascot of a few opinions about God, of a formal attendance at service. And Christ refuses to allow you to use Him, or His Church, or anything that is His, in this way. He will be your Master, or nothing; the Lord of your life, or your Judge. If you think that a little lip service will mean acceptance with Him, He rejects you now, as He will reject you at the last. I am not forgetting the love of Christ. In love He died to save you. In love He rose again to give you life indeed. In love He seeks to save you now. But He cannot pretend that you are different from what you are. He cannot save you if you simply call Him 'Lord, Lord,' and will not permit Him to be the Lord of your life and actions. You must allow the cleansing love and power that stream from Calvary's cross to possess you, to transform you in life and character. You must allow the living Christ to be your Lord in deed and in truth.

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTHSHIRE.

Windows, Doors, Locks.—In Palestine, and indeed throughout the whole of the East, windows as now understood were not in existence. Those of glass, in fact, were not in common use till Roman and Byzantine times. In the early Israelite period ordinary houses, particularly those of the poor, were either lighted and ventilated from the doors (a method not uncommon still), or were simply provided with small openings, not more than about two feet in diameter, high up in the wall, usually about six feet or more from the ground. This scantiness of 'window' provision, resulting in a somewhat darkened interior, was considered desirable in order to preserve the inmates from the scorching heat of the sun and the entrance of dust. It was also encouraged, no doubt, by the Israelite builders, who had no knowledge as yet of the construction of arches. They probably found lintels made of solid stone to be too costly and heavy, while wooden ones, even though strong enough to bear the weight of the masonry above, had the serious disadvantage of being combustible. As a general rule, therefore, a 'window' (Heb. *ḥallôn*) was no more than a narrow opening, framed with two long bricks or stones set end to end in such a way as not to weaken the wall. The smoke from the family hearth (cf. Is 30¹⁴) escaped as best it could through these openings or through the doorway, as there was no chimney in our sense of the term (in Hos 13³, the only text where 'chimney' is mentioned, the translation should be 'window' or 'casement'). Very few ancient buildings in the Near East have been found standing to the level of these apertures, but sufficient evidence is afforded in Egyptian and Assyrian sculptures and other representations of the period. Some rectangular slabs of hard stone or basalt which have been discovered, and which are bevelled and pierced with holes, have been regarded by some scholars as window structures, but the probability is that they are mill-hoppers belonging to hand-mills (cf. Gallig, *Biblisches Reallexicon*, col. 163).

In the dwellings of the rich and in the royal palaces there were sometimes large and well-constructed windows, probably lower down in the wall. The Biblical writers refer to these with some degree of curiosity and even admiration, as in 1 K 6⁴, where Solomon's temple is said to have had 'windows of

narrowing frames' (according to the Hebrew text), *i.e.* probably broad within and narrow without (cf. R.V.m.). Jeremiah, on the other hand, manifests indignation at the ostentatious luxury of Jehoiakim, King of Judah, who boasted of his 'wide house and spacious chambers,' with corresponding ornamental windows (Jer 22¹⁴, probably bay-windows of some kind). These larger dwellings appear to have had lattices—sometimes decorated, no doubt—on the windows, after the Egyptian manner (cf. Jg 5²⁸, Pr 7⁶ R.V.). In some cases, such as harems, these were probably fixtures, so that no one could open them. At the same time, many windows in the larger buildings seem to have been entirely open, like those in the poorer houses referred to above, or at least had lattices that could open when necessary (cf. 2 K 13¹⁷), reminding us of the square windows, framed in stonework, represented frequently on the ivories from Nimrud, Arslan-Tash, and Samaria, and showing a woman's face looking out. This was the case with the palace window at Jezreel (2 K 9^{30ff.}), for the chamberlains were able to throw Jezebel out on to the street.

Doors were generally made of wood, as at the present day, but in special cases were plated with bronze or strengthened in some way with metal. It is in this sense that we must understand the 'doors of brass (bronze)' mentioned by Isaiah (45² R.V.) and Babylon's 'gates of bronze' referred to by Herodotus (i. 179). Examples of such may be seen in the bronze gate-bands from Balâwât, preserved in the British Museum, containing figured representations made by Shalmaneser III. to record his conquests. It is evident that the metallurgists or smiths of the time could not have cast doors or gates in a single piece, but they could brace the wood with bronze or other metal. There were no 'hinges' such as we understand them: doors usually swung on large pegs or pivots (Heb. *šîrîm*, translated 'hinges' in Pr 26¹⁴), projecting from them above and below, and turning in hard stone or metal sockets firmly fixed in the masonry—the upper one in the stone which served as a lintel and the lower one in the threshold. In the case of heavy doors, the pivots were probably cased with bronze, while those in Solomon's temple were sheathed in gold (1 K 7⁵⁰). In practically all houses, whether small or great, every effort was

made to secure a single stone for the threshold, but if the dimensions were too great for this (as in the case of wide city gates), two or more solid stones were placed evenly together. An excellent illustration of this method of swinging the doors may be found in those consisting of a single slab of stone which have been discovered in the ancient Hauran, with their stone pivots still *in situ*, and many similar ones have been found in tombs of the Roman and Byzantine epoch.

There were satisfactory means in existence for preventing unlawful entrance into cities and houses. The gates of a city were closed from within by strong bars of wood or metal (Heb. *berikim*, cf. Jg 16³, 2 Ch 14⁷, Jer 51³⁰, La 2⁹, Nah 3¹³, etc.), the extremities of which rested in an opening made in the masonry of the uprights. In the case of house-doors a bolt was used, called in the Hebrew *man'ûl* or *min'âl* (cf. Ca 5⁶ R.V., Neh 3³ R.V., as well as Dt 33²⁵ where the A.V. incorrectly has 'shoes' and the R.V. 'bars'). Certain house-doors, especially later on, were provided with real locks which could only be opened by means of the key (*maphtëah*), which was kept by the householder or responsible guardian (sometimes a woman, cf. 2 S 4⁶, R.V.m.). This ancient type of lock consists of a short piece of wood fastened upright on the inside of the door adjoining the doorpost. A square wooden bolt slides through it at right angles into a socket in the post. The bolt is hollow, and has three to six holes at one part of its upper surface. When it is shot into the socket metal pins drop from the upright into the holes (which correspond to them in position), and the bolt cannot now be withdrawn without the proper key. This latter consists of a flat piece of wood, furnished in its upper surface with a number of pins in exactly the same position as the others. The person wishing to enter the house puts in his hand by a hole in the door (cf. Ca 5⁴), and introduces the key into the hollow bolt. By pressing up the key he is then able to raise the pins in the holes of the bolt, which is thus easily withdrawn (cf. Jg 3^{23ff.}, 1 Ch 9²⁷, etc.). It is evident that, unless the key-pins correspond exactly with the holes, the bolt cannot be released.

BETH-SHEMESH (1 S⁶).

In our previous article a résumé was given of the successive stages through which this 'City of the Sun' (represented now by the mound of *Rumeileh*, at *Ain Shems*) passed in olden times. Professors Elihu Grant and G. Ernest Wright have furnished additional information in their latest report on the

excavations (published by Haverford College), from which the following facts may be gleaned:

Industries.—*First*, one of the most prominent of these was Agriculture (or 'Husbandry,' as the Bible terms it). Several excellent granaries in the shape of square bins (cf. the 'barns' of Mt 6²⁶) have been discovered, dating from about 1600 B.C. onward. Later on, round silos were introduced, and some chaff found at the bottom of these has been examined under a microscope and pronounced to be from wheat. One large silo, about seventeen feet deep and resting upon bedrock, appears to have been constructed in the tenth century, during the reign of David or Solomon. It is of tremendous width, twenty-four feet across from north to south and twenty-one from east to west, and is the largest which has yet been described from excavations in Palestine, with the exception of some at Gerar which belong to the Persian period. Probably it had some connexion with Solomon's fiscal system, for which Beth-Shemesh was one of the official centres (1 K 4⁹). *Second*, from the tenth century onward olive-oil and wine industries (the methods of which resembled each other, cf. Jl 2²⁴) were common, as evidenced by the large number of presses discovered, and they flourished much better here in the Shephelah than in higher regions. The crushing was done on a stone slab, which had just enough slant on it to cause the juice to flow into a catch-basin (hollowed out of stone) by its side. The Israelites frequently exported large quantities of olive oil to the West by way of Tyre (Ezk 27¹⁷) and to Egypt (Hos 12¹). *Third*, another form of productive effort, before the introduction of iron, was the making of implements of copper or bronze (called 'brass' everywhere in our E.V., except in R.V.m.). What is believed to be the earliest copper furnace found in Palestine has been uncovered (dating some time between 1400 and 1200 B.C.), with the ashes still within it, and the green copper stain on the walls, showing that at this early time the smiths at Beth-Shemesh were doing their smelting on the spot (the ore coming probably from Moab and Edom). Even in Solomon's time, and much later, bronze seems to have been used, rather than iron, for small objects, such as arrow-heads, needles, punches, and small plough-points.

Jewellery.—The inhabitants of Beth-Shemesh seem to have had a fondness for personal adornment, like others in Palestine and the ancient Near East (cf. Gn 24⁵³, Ex 3²², Ezk 28¹³, etc.). The interesting discovery has been made of a potful of jewellery objects (c. 1500–1200 B.C.), several hundred in number, all crushed and corroded together;

earrings, beads, scaraboids, scarabs, seals, rings, and neck ornaments. Most of these are carnelian, but many are of gold, and some of serpentine, diorite, rock crystal, bronze, and paste. The whole collection had been hastily and carelessly thrust into the pot, and may have been the loot of some thief, or hurriedly gathered and hidden in some time of danger. Most of the excavations in Palestine have revealed an unexpected profusion of jewellery (cf. Is 3^{18ff.}).

MEGIDDO.

Since our last reference (March 1939) to the important excavations which Mr. Gordon Loud has been conducting at Megiddo, the main strategic post on the high road between Egypt and Asia, he has discovered fresh evidence of its culture and worship in pre-Israelite times :

Palatial Houses.—In an area dating from about 1950–1850 B.C., he has found three large buildings, close to each other but separate, and all identical in size and form, which resemble the ‘megaron’ type (a house or palace of many rooms) often referred to in Homer (especially in the *Odyssey*). Mr. Loud describes them as ‘an astonishing group of buildings,’ as they certainly are at that early age (about five hundred years at least before Joshua), when architects were supposed to be non-existent.

Ablution.—Of more interest perhaps to Biblical students is the discovery, in the corner of a large court, of two huge stone vessels (from a stratum of the fifteenth century B.C.), apparently designed for ablution purposes. In the bottom of each is a bowl-like cavity to facilitate clearing out the contents, while there is a useful drain-hole nearby. It was here evidently that the dwellers around made their morning ablutions, and we are reminded of similar contemporaneous stone water-receptacles at Nineveh, Tiryns, and elsewhere. The Canaanite religion, like the Babylonian, demanded cleanliness of person, and no one would dare to enter the sanctuary or supplicate God in any other state. The Israelites were equally scrupulous in such a matter, especially where ceremonial defilement or contact with holy things was concerned. There is no reference, certainly, either in the Old Testament or the Apocrypha, to large basins or baths in the modern and non-religious sense of the term, and any mention of bathing in such a sense refers only to rivers or pools, etc. (cf. Ex 2⁵, 1 K 22³⁸, 2 K 5¹⁴, etc.). In all other cases where the word ‘bathing’ occurs in the E.V., it means washing particular parts of the body with water, not the immersion of the whole of it. Unfortunately, the Hebrew of the Old Testa-

ment does not distinguish between the two processes, for both of which the word *raḥaṣ* is employed. At Megiddo the stone vessels must have been used for ablutions only—they are not large enough for bathing—and similar receptacles for family or communal use must have been in existence among the Israelites, for ablutions were carried out by them not only on the ground of ordinary cleanliness (cf. 2 S 11²), and when about to visit superiors (cf. Ru 3³), but particularly before appearing in God’s presence for worship (cf. Gn 35²).

Altar.—Adjoining the ‘megara’ referred to above, a sacrificial altar of unique form has been unearthed, dating in its inception from about 2000 B.C. It is a huge circular structure of rough stones, stated by the excavator to be ‘about nine metres’ (=29.53 feet) in diameter at its base, and ‘about 2 metres’ (=6.56 feet) high in its present form (which must be lower than the original height). The diameter decreases as the height increases, and there is a flight of steps to the top at the east side (here many animal bones were found). One remarkable circumstance, not noted so far by any one, is that the altar in the forecourt of Solomon’s temple was precisely this diameter, for it was twenty cubits across at the base (2 Ch 4¹), and if the common measurement of a cubit be taken (17.72 in.),¹ this gives exactly 29.53 feet; and according to Ezk 43¹⁷ (if Ezekiel’s temple be a recollection of Solomon’s, which is likely), the steps were also on the east. This identical measurement may simply be a strange coincidence, but on the other hand it is not impossible that Solomon, who must have been well acquainted with Megiddo seeing that he restored its fortifications (1 K 9¹⁵), took the large altar there as the basis of his own at Jerusalem, as King Ahaz did with the one at Damascus (2 K 16¹¹). If so, it is clear that much of the cultus which played an important part in Israelite worship was not peculiar to Israel but was based on Canaanite forms.

CUSH AND CUSHAN-RISHATHAIM.

Cush.—It is well known that ‘Cush’ (Hebrew *Kûsh*) in the Old Testament generally designates Ethiopia (= Egyptian *Kash* or *Kesh*), as in 2 K 19⁹, Am 9⁷, Is 18^{1ff.}, etc. But according to Gn 10^{8ff.} and probably 2¹³, there is good reason to believe that there was a Cush or Kash to the east or north-east of Palestine, and this is corroborated by the Amarna Letters where some of the references to ‘Kashi’ can only be interpreted in this sense (cf. No. 76, 12 ff.; 104, 17 ff.; 116, 67 ff., etc.). In a

¹ Hastings’ one-volume *Dictionary of the Bible*, p. 968a.

communication to the 'Académie des Inscriptions et Belles Lettres' (7th July 1939), Professor Hrozný of Prague University has thrown much light on this question, and recent researches by others have added to it. The result goes to show that the district of the Caucasus, a great metal producing region, and of the Caspian Sea, was the principal centre from which successive waves of people named Kushites or Kashites (known in classical times as Cosseans or Kisseans, Greek *Κοσσαῖοι*, *Κισσίοι*) invaded a large part of the Fertile Crescent to the south. Crossing the Zagros Mountains, north of Elam, they descended upon Babylonia in the eighteenth century B.C., and took possession of it, forming the Third or Kassite Dynasty there, which lasted for nearly 600 years (from 1749 to 1171 B.C.), and were without doubt the authors of the celebrated 'Luriston' Bronzes. Some sections of them (for they were a conglomerate people, connected with the Hittites and other Indo-Europeans) also flowed into the Mitanni region (the Aram-Naharaim of the Bible, lying between the Tigris and Euphrates), and became the ruling caste there. Evidence of this penetration south, west, and east, appears in the widespread occurrence of the name 'Kush' or 'Kash.' It not only forms the second element of the word Caucasus (where the *Cau-* seems to signify 'forging,' cf. the Slavonic *Kovati*, 'forger'), but appears in Hindukush 'The Kush of the Hindus'; in Cassiterides or Tin Islands (the name given by the Phœnicians to the Scilly Islands, from *Kassiteros*, 'the Kassite metal'); in the place-name Kussar (probably modern *Aladja Euyuk* in Cappadocia), the first capital of the Hittites, a word which simply signifies 'the Kushites,' the termination *-ar* being a collective suffix; in the name *Kashâya* (Kaskites), borne by a seminomad people in the Upper Euphrates region; and perhaps in the name 'Cossack' in southern Russia. The African Kush is probably explained by the fact that the inhabitants or rulers there came originally from the Caucasus region (a view that is well founded on other grounds). All this elucidates Gn 2¹³ R.V., where Cush is placed in the Caucasus (at the source of the Euphrates and Tigris), and where the river Gihon may be the Araxes. This region, at least, was the homeland of the Kushites or Kassites, and the text thus appears to contain an accurate and very ancient tradition. In Gn 10^{8ff.} the term Cush (in contrast to Cush, son of Ham, in v.⁶) is applied, not without reason, to Babylonia, over which the Kassites exercised hegemony, and the same is true of the term 'Kashi' in the Amarna texts.

Cushan-Rishathaim.—The question of the identity of this ruler (כִּשְׁחַן רִשְׁאֲתַיִם) in Jg 3⁸, the first recorded oppressor of the Israelites not long after their entry into Canaan, naturally arises here. He is stated to have been king of Aram-Naharaim ('Aram of the two rivers'), i.e. Mitanni. The term 'Cushan' bears this out, for the kings of Mitanni were Cushites, and the termination *-an* is probably no more than the 'energetic' or emphatic suffix, which appears not only in Hebrew but in Arabic and early Aramaic texts. 'Rishathaim' seems to be simply the Hebrew perverted form of the name Artatama (king of Mitanni), for the scribe has replaced Arta, 'righteous order' (= Sanskrit *rita*) with the Hebrew word *resha'* (רֶשַׁע), 'wickedness,' in order to cast contempt on this ruler for his persecution. This is in accord with other instances of the same type of perversion in the Hebrew records (e.g. Bosheth, 'shamefulness,' for Baal), and is confirmed by the fact that the peculiar guttural *ṽ*, being Semitic, could not have occurred in the Mitanian king's name. The Septuagint, moreover, has *Χουσαρσαθαίμ* (i.e. *Χοῦς Ἀρσαθαίμ*), where *Χοῦς* is undoubtedly *Kûsh* (for Greek *sigma* [or *san* in Doric, etc.] represented the Hebrew *shin*, cf. Franz, *Elem. Epigr. Gr.*, p. 16), and *Ἀρσα* is merely a dialectic form of *Ἀρθα* or *Ἀρτα*, for in certain Greek dialects (such as Doric, Laconic, Ionic, and others, as well as Attic sometimes) the letter *θ* or *τ* was frequently changed into *σ*, which was preferred by numerous Greeks as being softer.¹ It seems to the writer, therefore, that in Cushan-Rishathaim we have Artatama II., who in his violent barbarism put his brother Tushratta to death, and began to reign in his stead about 1370 B.C. This identification strengthens the earlier date of the Exodus, making the Hebrew invasion identical with that of the Sa-gaz Habiru in the Amarna Letters.²

The reason for the attack on the Israelites, and the oppression of them, is thus explainable. Tushratta had waged war against the Hittites (cf. Amarna Letters, 17, 30 ff.), but his brother adopted the opposite policy, siding with them, and consequently endeavouring to prevent the Israelite penetration. He is believed to have reigned for eight or ten years.

¹ Thus, in Doric, we find *θάλασσα* for *θάλασσα*, *σεῖος* for *θεῖος*, *παρσένος* for *παρθένος*, etc.; in Ionic there is *βυσσός* for *βυθός*, etc.; and even in Attic, we have *βασμός* for *βαθμός*, etc. (cf. Ahrens, *De Dialecto Dorica*, § 7, 3; *D. Aeol.*, § 36, 2, 52, 3). Cf. also *σήμερον* for *τήμερον*, *ναυσία* for *ναυτία*, *μέσαιλος* for *μέταυλος*, etc.

² The writer prefers this solution to the earlier one suggested by him in THE EXPOSITORY TIMES, June 1924.

Contributions and Comments.

Note on Lay-Celebration of the Eucharist.

I. Was there Lay-Celebration in the New Testament Church?

The New Testament is silent as to the celebrant at Holy Communion, but lay-celebration seems to be implied, on the following grounds:

1. The sacramental conceptions of the New Testament are entirely corporate and only related to sacerdotal conceptions in the sense of the priesthood of the whole Church. The priesthood of the 'laity' would seem to be both *de jure* and *de facto*. The only account which gives any details of the celebration of the Lord's Supper is that of St. Paul in 1 Co 10 and 11. Here the corporate conception is fully stated: 'The cup which *we* bless,' 'the bread which *we* break.' In a conference which took place in 1900 between representative Anglicans and Free Churchmen, Dr. Fairbairn claimed that the language here used makes 'a careful distinction as to what the Apostle himself does, and what the corporate people do.'¹ In the same conference Dr. Headlam claimed that this primitive conception had in some measure been retained by the Eastern Churches, and made reference to the Russian theologian Khomiakoff, who said of the Orthodox Church, 'The seven sacraments are in reality not accomplished by any single individual who is worthy of the mercy of God, but by the whole Church in the person of an individual, even though he be unworthy.'² This is further borne out by the fact that in the Coptic Liturgy the people, by their responses, take a part and share in the whole consecration prayer.³

2. The ministry, in the Corinthian Church at least, appears to have been charismatic. Such a ministry, from the point of view of 'orders,' was virtually a lay-ministry. It would appear that 'the blessing' or prayer of consecration was being given in 'an unknown tongue,' and this St. Paul forbids.⁴ Most scholars take this to refer to the Eucharistic prayer, to which the people said 'Amen.'⁵ ἐπεὶ εὐλογῆς πνεύματι ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιούτου πῶς ἔρει τό 'Αμὴν ἐπὶ τῇ σῇ εὐχαριστιᾷ.

¹ *Priesthood and Sacrifice*, 139. Pressensé in his *Church History* makes the same claim, ii. 224.

² *Ib.*, 161.

³ See Brightman, *Liturgies*, 176-177.

⁴ 1 Co 14¹⁶.

⁵ For an account of this practice see Justin Martyr, *First Apology*, cap. 67.

This is further borne out by the Didache which (whatever its date) prescribes an order for the two consecration prayers, but leaves the prophets (charismatic ministry) free to 'give thanks' as they are able.⁶

3. The picture which we have of the Jerusalem Church with its three thousand members 'continuing steadfastly in the breaking of the bread,' virtually presupposes lay administration at 'house-tables.'⁷ The Jewish Passover, which must have been a kind of ante-type of the Eucharist, required no official priest for its celebration, and on practical grounds it does not seem possible for the Apostles themselves to have celebrated at all such 'house-tables.'

4. Some slight further evidence is afforded by the fact that some definite time seems to have elapsed between the setting up of Christian communities and the appointment by St. Paul of Presbyters within them. But it is hardly likely that these communities refrained from celebrating the Eucharist, which, at this stage, appears to have been the definitive, if not the only, form of specifically Christian worship.⁸

II. Was Lay-Celebration ever practised in any part of the Christian Church before the Reformation?

This question opens up an even deeper one. It is admitted that gradually the custom grew of reserving to ordained Bishops or Presbyters the right to celebrate. At the time of Ignatius it was probably the custom to reserve the right to the Bishop alone, and this was probably so also in Rome in Justin's day; but by the end of the second century Presbyters had equal right with the Bishop. The question is: Was this restriction a matter of orderliness, or was it a matter of sacerdotal function?

Dr. Burton Scott Easton is sure that the appearance of sacerdotal titles for Christian ministers was a consequence of the adoption of sacrificial terms for Christian worship, and that they were foreign to the New Testament.⁹ The presumption of this is that originally the restriction of celebration to Bishops and Presbyters was a matter of orderliness and regularity and had nothing to do with validity as such. This is borne out by Tertullian, who takes it for granted that laics, under proper authority, may baptize and celebrate the Eucharist. That the reference is to such celebration is admitted by

⁶ *Didache*, cap. 10.

⁷ See Ac 2⁴¹⁻⁴⁷.

⁸ Ac 14.

⁹ See his *The Apostolic Tradition of Hippolytus*, 64.

Dr. Gore,¹ but he claims that it represents only Montanist views and practice. This is refuted by Dr. Lindsay.² Whilst in the *Apostolic Tradition of Hippolytus* laymen are forbidden to offer 'the thanksgiving,' in the Ethiopic version Deacons are allowed to do so,³ and a Deacon for the purposes of this argument is virtually a layman.

Lay Baptism, in case of necessity, has never been in dispute (except in the Reformed Church), and Lay Absolution was a fairly common practice in the Middle Ages, and is defended by Albert the Great on the same grounds as Lay Baptism.⁴ The fact that down to the close of the tenth century it was common for laymen, including women, to act as ministers of *viaticum*⁵ is further testimony to the fact that what distinguished a layman from a cleric was not some *character indelibilis* possessed by the latter and not by the former, the absence of which in the layman prevented him from administering the Eucharist under all circumstances.

This conclusion is further strengthened when we remember that John Teutonicus claimed that a layman, if need be, could perform the sacrament of Confirmation.⁶ Such practices had undoubtedly ceased during the later Middle Ages, and the Council of Trent put a definite end to them in refuting Luther's claim that if Marriage and Baptism could be celebrated by laymen, so might the Eucharist if circumstances demanded.⁷ The Bull *Exsurge Domine* of the 15th June 1525 made the same refutation of Luther's thesis; but it is far from convincing, seeing that it has to resort to explaining 1 P 2⁵ as purely figurative! It ought not to be forgotten that the strict Roman Catholic doctrine is that Christ our Lord is *minister principalis*, *primarius*, and that priests are only *ministri secundarii et instrumentales*.⁸ W. ROBINSON.

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¹ *The Church and the Ministry*, 188.

² *The Early History of the Church and Ministry*, 221 f. The passage from Tertullian's *de Exhort. Cast.* 7, is as follows: 'Vani erimus, si putaverimus quod sacerdotibus non liceat laicis licere. Nonne et laici sacerdotes sumus? . . . Differentiam inter ordinem et plebem constituit ecclesiae auctoritas et honor per ordinis consessum sanctificatus. Adeo ubi ecclesiastici ordinis non est consessus, et offers et tinguis et sacerdos es tibi solus. Sed ubi tres, ecclesia est, licet laici.'

³ See Part 3²⁶.

⁴ See *La Confession aux laïques dans l'église latine*, by A. Teetaert (1926).

⁵ It must be remembered that the administration of the *viaticum* included hearing Confession and granting Absolution.

⁶ See Fr. Gillman's *Die Lehre der Scholastik vom Spender der Firmung und des Weihesakramentes* (1920).

⁷ Sessio. 7, Canon, 10.

⁸ See St. Thomas Aquinas, *Summa*, iii. q. 64, a. 9.

Note on Psalm xxxiv. 21.

'EVIL shall slay the wicked'—a very consoling thought for the righteous, whether he be somewhat vindictive or merely satisfied to escape disaster. But the Hebrew suggests a further implication—*תִּמְוֶהֶת רָשָׁע רָעָה*. Why the form *מוֹהֶת* instead of the familiar *הָמִית*? The Po'el occurs in seven passages in the Bible: Jg 9⁵⁴, 1 S 14¹³ 17⁵¹, 2 S 1⁹, 10. 16, Jer 20¹⁷, and Ps 109¹⁶. Naturally we may look to the historical passages for any special *nuance* in the form. Let us take them in detail.

Jg 9⁵⁴. Abimelech has had his skull crushed by a tile thrown by a woman, and hastily appeals to his armourbearer to kill him, lest it be said that he died at a woman's hand.

1 S 14¹³. Jonathan and his armourbearer have scrambled up into the Philistine fort, and Jonathan is laying about him in berserk fury, while the armourbearer comes behind (note the circumstantial clause) and cuts the throats of the victims as they lie helpless on the ground.

1 S 17⁵¹. David has stunned the Philistine giant with a sling-stone, and runs to the prostrate form, seizes his sword, kills him, and cuts off his head.

2 S 1. In the account the Amalekite gives of Saul's death, the king is desperately wounded, and appeals to the other to make an end of him. The Amalekite does so, because he sees that Saul cannot survive.

The common feature in all these passages is that the victim is already badly, it may be mortally, injured. The verb, then, implies giving the *coup de grâce* to one who is already in a desperate case, or is at least helpless. We can hardly doubt that the same element is present also in the other three instances; here, in particular, the Psalmist regards the wicked as being already ruined, perhaps on the verge of death. What calamity does (cf. v. 19) is to distinguish between the righteous and the wicked. The one survives; the other, being already under the shadow of death, perishes. Sin is a deadly thing, whose presence means certain destruction, like the ichneumon grub within the caterpillar. All that disaster accomplishes is to make this clear and finish the work already more than half completed by sin.

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The Plan of the First Epistle of John.

I WAS greatly interested to read Mr. Oke's article on 'The Plan of the First Epistle of John' in the

April number of THE EXPOSITORY TIMES. It was in 1935 that I wrote a 'Commentary on the Johannine Epistles' in Japanese in the series of the *Modern New Testament Commentary*, edited by the Rev. Mr. Shozo Arakawa, in which I advocated the orderly plan of the First Epistle and suggested the possibility of displacement in the present text. The basic thought was the same as Mr. Oke's, and the only difference was the choice of the displaced section. While he finds it in 2¹²⁻¹⁷, I find it in 4¹⁻⁶. And I am greatly tempted to present my own case for general consideration.

As was the case with Mr. Oke it was from the study of Law's *Tests of Life* that I began to hold the view of the orderliness of the Epistle. I owe much to him for my Johannine study. But as to his view of the three cycles, I could hardly accept it from the outset. It is only in his first two divisions that we find the cycles of three thoughts—Righteousness, Love, and Belief. In spite of his contention it is hard to find the cycle of the same thoughts in his third division, as is evident from the analysis given by him as follows:

First Cycle. Walking in the Light . . .	1 ⁵⁻²⁸
A. Tested by Righteousness . . .	1 ⁸⁻²⁶
B. Tested by Love . . .	2 ⁷⁻¹⁷
C. Tested by Belief . . .	2 ¹⁸⁻²⁸
Second Cycle. Divine Sonship . . .	2 ²⁹⁻⁴⁶
A. Tested by Righteousness . . .	2 ^{29-310a}
B. Tested by Love . . .	3 ^{10b-24a}
C. Tested by Belief . . .	3 ^{24b-46}
Third Cycle. Interrelations of Love, Belief, and Righteousness . . .	4 ⁷⁻⁵²¹
I. Love . . .	4 ^{7-53a}
A. Genesis of Love . . .	4 ⁷⁻¹²
B. Synthesis of Love and Belief . . .	4 ¹³⁻¹⁶
C. Effects, Motives, and Manifesta- tions of Love . . .	4 ^{17-53a}
II. Belief . . .	5 ^{3b-21}
A. The Power, Content, Basis, and Issue of Christian Belief . . .	5 ^{2b-12}
B. Conscious Certainties of Chris- tian Belief . . .	5 ¹³⁻²¹

Thus the order of the third cycle is quite different from that of the first two cycles. It deals with only two thoughts—Love and Belief—and does not, in a strict sense, constitute a cycle.

It was this incongruity of Dr. Law's third cycle that led me to consider the problem of the plan afresh. Then a thought occurred to me that there might be displacement in the Epistle, and I came to assume it in 4¹⁻⁶.

After a careful study I have found in the Epistle

two main divisions, *i.e.* 1⁵⁻²⁸ and 2²⁹⁻⁵¹², besides its prologue (1¹⁻⁴) and the Epilogue (5¹³⁻²¹); the first division dealing with the problem of Koinonia, the second that of Sonship. It is these two divisions, it seems to me, that constitute 'Cycles,' both dealing with the same thoughts in the same order, namely, Sin, Brotherly Love, and Faith in the Incarnate Christ.

This order is kept close in Division One, as you will see in the following analysis.

Division One. Koinonia . . .	1 ⁵⁻²⁸
1. Conviction of Sin . . .	1 ⁵⁻²²
(a) Basis of Koinonia . . .	1 ⁵⁻⁷
(b) Sense of Sin . . .	1 ⁸⁻¹⁰
(c) The Reconciler of Sin . . .	2 ¹⁻²
2. Practice of Brotherly Love . . .	2 ³⁻¹⁷
(a) Neo-Legalism . . .	2 ³⁻⁶
(b) A New Commandment . . .	2 ⁷⁻¹¹
(c) Exhortations . . .	2 ¹²⁻¹⁴
(d) Warning . . .	2 ¹⁵⁻¹⁷
3. Faith in the Incarnate Christ . . .	2 ¹⁸⁻²⁸
(a) Separatists . . .	2 ¹⁸⁻¹⁹
(b) Fallacy of Separatists . . .	2 ²⁰⁻²³
(c) Exhortation to keep Tradi- tional Faith . . .	2 ²⁴⁻²⁵
(d) Exhortation to obey Re- velation of the Holy Spirit . . .	2 ²⁶⁻²⁸

Division Two follows practically the same order. But there is a passage which breaks this order, namely, 4¹⁻⁶. This passage deals with the subject of the Incarnate Christ, and yet is placed between the passages dealing with Brotherly Love. If we remove this to the end of ch. 4, we will have the same cycle of thoughts in Division Two as in Division One. Thus:

Division Two—Divine Sonship . . .	2 ²⁹⁻⁵¹²
1. Conquest of Sin . . .	2 ²⁹⁻³¹²
(a) Nature of Sonship . . .	2 ²⁹
(b) Mystery of Sonship . . .	3 ¹⁻³
(c) Life of Children of God . . .	3 ⁴⁻⁶
(d) Warning against Separat- ist Faith . . .	3 ⁷⁻⁹
(e) Children of God and Chil- dren of the Devil . . .	3 ¹⁰⁻¹²
2. Practice of Brotherly Love . . .	3 ¹³⁻²⁴ 4 ⁷⁻²¹
(a) Hate . . .	3 ¹³⁻¹⁵
(b) Brotherly Love . . .	3 ¹⁶⁻¹⁸
(c) Fruits of Brotherly Love . . .	3 ¹⁹⁻²⁴
(d) Source of Brotherly Love . . .	4 ⁷⁻¹⁰
(e) Love and Fellowship with God . . .	4 ¹¹⁻¹⁶
(f) Love and Fear . . .	4 ¹⁷⁻¹⁸
(g) Conclusion . . .	4 ¹⁹⁻²¹

3. Upholding Faith in the Incarnate Christ 4¹⁻⁶ 5¹⁻¹²
 (a) Spirit of Truth and Spirit of Error 4¹⁻⁶
 (b) Conquering Faith 5¹⁻⁶
 (c) Witness to the Faith 5⁷⁻¹²

Now, as to 4¹⁻⁶, it is practically of the same length as Jn 12^{36b-44} which is generally accepted as a dislocated section in our present text. The number of Greek letters in the former is 615, and that in the latter 600, which fact of similar length would, I think, substantiate the possibility of dislocation of 4¹⁻⁶.

What is interesting is the fact that this new arrangement gives us a very sensible reading of the Epistle. The connexion between 3¹³⁻²⁴ and 4⁷⁻²¹ and between 4¹⁻⁶ and 5¹⁻¹² is very natural and helps us to understand the Epistle.

Regarding Mr. Oke's contention I am not yet convinced. The section 2¹²⁻¹⁷ is practically of the same length as 4¹⁻⁶, and we may assume its displacement. But there arise difficulties if we set it apart into two, *i.e.* 2^{12-13a} and 2^{13b-17}. The section 2^{12-13a} seems to be too short as a unit for dislocation, since it contains only 99 Greek letters, to be written only in a few lines. Considering the fact that the shortest section of dislocation in the Fourth Gospel (3³¹⁻³⁶) contains as many as 433 letters, I fail to see how such a short section as the former could result in dislocation.

Furthermore, to separate 2¹²⁻¹⁴ into two would seem to disregard the author's characteristic style. We find there a repetition of exhortations, and often wonder at this. But this is not, I think, a mere repetition. Is it not rather a repetition due to the author's literary characteristic? To use Dr. Law's terminology it seems to be the case of two 'cycles' of exhortations that we find there. We ought rather to keep the section as it is, or, we will do a violence to the author's style.

In writing this I do not wish to discredit Mr. Oke. But for his article I would not have dared to write this note. It is because I agree with him in his basic idea that I am submitting this for general consideration and criticism.

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The Lord's Prayer: A Study in Sources.

MOST scholars regard Luke's, the shorter version of the Lord's Prayer, as more primitive than

Matthew's. M'Neile, for instance, remarks that 'the tendency of liturgical formulas is towards enrichment rather than abbreviation.' It has also been urged that Luke would not have omitted the additional clauses if he had known them. This argument holds good as against the theory that both Matthew and Luke were dependent on Q, or that Q contained the longer version. But Matthew may have used M, and Luke Q; *i.e.* Matthew preferred the longer version though he probably knew both, whilst Luke only knew the shorter version. Or Matthew may be dependent on M, whilst Luke used L. On either supposition Matthew and Luke could be held guiltless of addition or subtraction.

What documents, then, did the two writers use? Principal Vincent Taylor includes the Lukan version of the Lord's Prayer in his reconstruction of L. This would leave either Q or M for the Matthaean version.¹ But there are good reasons for thinking that Luke was not dependent on L, but on Q. And this would appear to involve the use of M by Matthew.

Professor T. W. Manson has argued (*The Teaching of Jesus*) that Jesus never openly used the name 'Father' before Peter's Confession. But an examination of L as reconstructed by Taylor reveals that, with the exception of the Lord's Prayer, all the instances of the name in that document occur on the occasion of the Last Supper. Now Peter's Confession and the Last Supper are alike crises in the life of Jesus and His disciples. It is psychologically likely that Jesus would use the name more frequently (or perhaps one ought to say, less infrequently) on just those occasions. May it not well be that L preserved the tradition that Jesus called God 'Father' only on the occasion of the Last Supper? If so, the Lord's Prayer in Luke, is taken not from L, but from Q.²

One may adduce the further evidence:

(a) If Q did contain the Lord's Prayer, which is highly probable, Luke would surely know it. Why, then, should he prefer the shorter version of L? Is the Lord's Prayer, indeed, the sort of 'saying' to be expected in L as much as in Q?

(b) Noteworthy, also, is the 'bunching' of the instances of 'Father' in Q as preserved by Luke 10-12,

¹ Merely in view of what is said above, it is preferable to think of M. If the longer version was in Q, and therefore probably known to Luke, it is difficult to account for his choice of the shorter version. But see further, below.

² Unless Jesus did not teach the Prayer until the Supper, which is in itself improbable; moreover, it is difficult to account for the dislocation in Luke.

in which, of course, the Lord's Prayer occurs. The only isolated instance is 6⁸⁶, which occurs in the Sermon on the Plain and is presumably dislocated.

(c) All the instances of 'Father' in L (not counting the Lord's Prayer as from L) are combined with 'my' or 'our.' The other documents (taken together) are fairly evenly divided between *πατήρ* simpliciter and *πατήρ* with the possessive pronoun. But the Lord's Prayer in Luke has the simple *πάτερ*. We appear to be justified in thinking that Luke was dependent on Q for his version of the Lord's Prayer.

Now let us turn to the Matthaean version of the Prayer. Numerous parallels to Jewish prayers have been noticed by the commentators. Matthew's version of the Prayer is, indeed, Jewish in sentiment and liturgical in form. The evidence seems to point to a dependence upon M rather than Q.

The following points are perhaps worthy of notice:

(a) 'Our father which art in heaven' is typical of M in phraseology. Apart from the Lord's Prayer, there are in Matthew nineteen instances of the phrase *πατήρ* plus the possessive pronoun. All of them but four (6²⁶. 32 7¹¹ 10²⁹) occur in what are clearly M passages. The four exceptions may be explained either by the supposition that Matthew himself, under the influence of M, carried the phrase over into the other material, which did not contain the possessive pronoun, or by scribal assimilation. Similarly *ὁ πατήρ ὁ ἐν [τοῖς] οὐρανοῖς*, or its equivalent *ὁ πατήρ ὁ [ἐπ'] οὐράνιος* occurs twenty times of which fourteen are in M. The exceptions may again be explained.¹ The balance of probability, therefore, is that the Lord's Prayer in Matthew is derived from M.

(b) 'Give us this day our daily bread.' It seems likely that the original Prayer, as taught by Jesus, was, 'Give us our bread for the (coming) day,' i.e. Luke's version with the omission of *τὸ καθ' ἡμέραν*. And this, one would suggest is what Luke found in Q. Then either he altered the difficult *ἐπιούσιον*² to *τὸ καθ' ἡμέραν*, which is a Lukan phrase, and it

¹ Mk 11²⁶ is probably a scribal assimilation to Mt 6¹⁴.

² The derivation of this word from *ἐπὶ τὴν οὐρανὸν*, für den betreffenden Tag (bestimmt), by Blass-Debrunner (*NTliche Gramm.*, para. 123. 1) is not satisfactory. The adjective *ἐπιμήνιος* is not a true analogy. *Μῆν* enters into the composition of *ἐπιμήνιος*; nor is there any evidence that *ἡμέρα* was ever understood with *οὐσα*. Moreover, before *οὐσα* the iota would probably be elided to form *ἐπούσιος*. It seems better to derive the word from *ἐπιέναι*. Note Jerome's comment on Matthew, that the Gospel to the Hebrews had 'mahar,' i.e. 'crastinum,' 'ut sit sensus: panem nostrum crastinum, i.e. futurum, da nobis hodie.'

found its way back into the text, or he simply added *τὸ καθ' ἡμέραν* as an explanation. Matthew's version, on the other hand, is quite liturgical. Even if it was not liturgical as Matthew found it, it soon became so. The addition of *σήμερον*³ and the alteration of *δίδου* to *δός* changes the Prayer from a general request for food to a liturgy to be used every morning. One may suspect M.

(c) 'Forgive us our debts, as we also have forgiven our debtors.' Luke has *ἀμαρτίας* for *ὀφειλήματα*. This may be an alteration of the original due either to Luke or his source. The Matthaean *ὀφειλέταις ἡμῶν* is retained in a more elegant form as *παντὶ ὀφείλοντι ἡμῖν*. The equivalence of 'debt' and 'sin' is quite Jewish, as is proved from the Targums (חוב).

(d) 'Deliver us from the evil one.'⁴ This is probably an addition to the original Prayer. It is of a thoroughly Jewish character, and may have been added either as an explanation of the preceding phrase or to balance it. Klein remarks that it is unlikely for a Jewish prayer to end with *πονηροῦ*, and therefore pleads for the genuineness of the doxology. This is neither probable nor necessary. The premiss goes to prove, rather, that this second limb of the petition is not genuine.

Our conclusions from these two lines of argument are:

(i) Luke was indebted to Q for his version of the Lord's Prayer.

(ii) Matthew, though he probably knew the Q version, preferred M.

(iii) Q retains, on the whole, the more primitive version. M's version is liturgical, and was possibly developed in a Jewish Christian community.

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³ Even if it is derived from *ἐπιέναι*, *ἐπιούσιος* need not mean 'of the following day' ('Brot für den folgenden Tag,' Blass-Debrunner, *loc. cit.*) in the sense of 'bread for to-morrow.' E.g., Plato, *Crito*, 44A: *Οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἰμαι αὐτὸ ἕξειν, ἀλλὰ τῆς ἐτέρας*, 'Well, I think it (the ship) will not come in to-day, but to-morrow.' See also Pr 27¹, where *ἡ ἐπιούσα* = Heb. יוֹם.

⁴ On the whole 'the evil one' is to be preferred; i.e. *τοῦ πονηροῦ* is masculine. Even if, as Klein suggests, 'evil' means 'the evil impulse' (יצר הרע) it may still be masculine; the evil יצר is personalized.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

SOME time ago Sir James BAILLIE, late Vice-Chancellor of the University of Leeds, contributed a striking article to the Hibbert Journal which is now published under the title of *Spiritual Religion* (Allen & Unwin; 1s. net). It is a fine testament to his faith, and as such it will be cherished by his former friends. But it is of wider interest to the thoughtful public. For here we see a philosophic mind of the first quality turning to the contemplation of the highest theme, and the treatment of it given here is marked not only by lucidity and firmness of thought but by true religious fervour.

Religion is 'a self-contained form of experience, essentially different from any other; one which can and must be cultivated for its own sake; which has its own conditions, its own processes, and its own end; and which cannot be explained away or explained in terms of some different kind of experience.' This is what many fail to realize. They suppose that religion must wait upon the verdict of science or philosophy, that it must be established by some historical inquiry or theological argument. But this is to make it a secondary and dependent thing. Religion makes its claim upon us in its own right just as morality and beauty do. We do not make our appreciation of beauty or music wait on some previously accepted theory of art. We do not first formulate a theory of morality before we undertake the duties of the moral life. So the religious instinct in man is primary and ineradicable.

Now if religious experience is thus independent and unique, distinct from moral or æsthetic or scientific experience as these are distinct from one another, its aims and processes may be studied independently of these, and the contribution it makes to the sum of human experience assessed. There are three questions which may be asked: 'What is the purpose of spiritual religion? What is its procedure? And what are the essential conditions by which its purpose is secured and its procedure maintained?'

The purpose of religion is the attainment of peace with God, that peace which comes when the finite mind enters into conscious harmony with the Divine Spirit. 'It is the spiritual correlate in man's life of the divine changelessness amidst change, of the "central peace subsisting at the heart of endless agitation" in the rolling stream of events constituting the course of the world. Whether it is a gift of the Divine, or an acquisition of man's religious efforts, does not for the moment concern us. The point for the present is that this is the primary purpose which man has in view in spiritual religion, and towards this all the experiences of spiritual religion are directed. It is the pearl of great price for which a man will give all—his predilections, his prejudices, his pride, his affections. Its possession is that in which his spiritual safety, his "salvation" consists.'

Further, what is the procedure by which this

purpose of spiritual religion is attained? The essence of it is 'a process of conscious intercommunication between finite spirit and Divine Spirit, and is carried on in terms of fellowship.' This communion of spirits is dependent on Nature for its means, and uses the resources of Nature. 'The organism in which the finite spirit is embodied, with its various sense functions, in particular the function of speech; the facts and processes of the natural world; the actions and events which make up human history—these in all their endless variety and wonderful extent are utilized by the spirit for the purpose of putting into language and realizing in action and feeling the presence of the Divine Spirit, and for expressing to itself and to others its communings with the Divine.' This communion is conducted on the plane of the moral life as well as on the plane of art in all its forms. 'But the very fact of man's failure in the moral life, his mistakes, his evil, and his sins, calls for some experience which will secure his peace in spite of these defects; and that experience is found in his communion with the Divine which is able to transcend his errors, to forgive his sins, and thus reconcile man to the Divine Life whose perfection man seeks to share and by sharing to find fulfilment.'

There remains the question of what are the essential conditions in and through which this communion is sustained. 'The remoteness of the Divine Spirit from man might indeed justify silence on the part of God. But in spiritual religion it is held, and experience can alone verify the fact, that the Divine Spirit does communicate with man, does disclose His mind and will. 'In what way or ways, then, is man able to break through or break in upon the august silence of God?'

The answer is, along the path of Faith and Hope and Love. First comes Faith by which man's spirit affirms as triumphant and ultimately attainable, if not in time then in eternity, the supreme ends of his life. 'Faith is not mere belief but a form of communion with the Divine; carried on from hour to hour and day to day; and the Divine Spirit communicates His life to man in and through Faith. The peace it produces is the correlative of

Faith and that peace is the peace of God.' Then comes Hope which concerns itself with the future. 'Hope is that frame of mind in which man, by his union with the Divine, realizes in anticipation the ends he continues to pursue.' It is this Hope which gives rise to the conviction of Immortality. The final and highest stage of communion is Love, a form of communion difficult to attain and to express. 'Love brings the very life of the Divine into the soul of man and takes it as its own. . . . The Divine Spirit becomes the unchanging friend, the intimate companion, carrying on close and eternal fellowship with the finite spirit in perpetual reciprocal intercourse of thought and action and desire.' This intimacy would seem to involve on God's side a desire to enter in the fullest possible way into human life and the temporal struggle. This leads naturally to the Christian doctrine of the Incarnation with its sequence in the Resurrection.

Much of all this is true and nobly expressed. The only criticism one feels disposed to make is that it has less of a specifically Christian than of a Neo-Platonic ring about it. Much of it, indeed, is pure Neo-Platonism. It is anthropocentric. It is based on man's restless desire for God. God is sought for the satisfying of man's desire. The story is of man's ascent to God through faith, hope, and love, rather than of God's descent to sinful man in His infinite and unmerited grace. Communion with God is regarded as being open to man through his native kinship with God and on terms that suggest a certain equality. There is little recognition of sin as the mighty barrier which must be removed ere communion is possible. Naturally, therefore, there is no mention whatever of the Cross, and it is doubtful if the real nature of the Divine Love is apprehended. Man's love to God and God's love to man are spoken of in the same breath as cognate. Man desires God, and God desires man, and therefore must become incarnate. Plato was more logical. Starting from this conception of love as a desire to possess and enjoy, he argued that love of man towards God is possible and right, for man seeks his highest good in God, but God can experience no such desire; for He already enjoys in Himself perfect blessedness to the full. Therefore

love of God to man is illogical and Incarnation unthinkable. No, the exposition in the New Testament of God's redeeming love to sinful man moves along quite other lines.

It has been claimed that a knowledge of Calvinism is a help to the right appreciation of modern movements in theology, politics, and social life. But, whatever be the cause of it, there has certainly been in our modern world a revival of interest in Calvinism. In Hungary there has recently appeared a translation of the 1536 (the original) edition of the *Institutes*. Also a new French translation has been issued, and the first volume of a German translation. Nor have the biographers been idle.

In order to appreciate in particular the Barthian movement in theology a knowledge of Calvinism is desirable. For Karl Barth, who gives the name to this movement of the new conservatism, strikes many of the fundamental notes of Calvin's theology. And he does it, as a recent writer has said, with 'a power of statement which is capable of striking into the world of current theological thinking with disturbing if not quickening power.' He might have gone further and said the Barthian movement has actually done so.

The writer above quoted is A. DAKIN, B.D., D.Theol., President of Bristol Baptist College. The quotation is from the volume he has contributed to the useful 'Duckworth's Theology Series': *Calvinism* (Duckworth; 5s. net).

It is a comprehensive volume. The first half of it is devoted to an exposition of Calvinism as a dogmatic system. The exposition is based on the text of the *Institutes*, and is carefully done, with illuminating comment in places. Then follows a treatment of Calvinism as an ecclesiastical system. Beginning with an account of the theory of organization as set forth in the *Institutes*, it goes on to show how Calvinism worked out in ecclesiastical and civil polity on the Continent of Europe and in the English-speaking world, both in Britain and in America. The third part discusses certain salient

aspects of Calvinism: its views of Scripture, of the seat of religious authority, of the social order, of the relation of Church and State, and its way of life. It concludes with some observations on the revived interest in Calvinism.

This revived interest is due in part to the spread of the Barthian movement, which is in agreement with so much of the Reformer's thought. Both Calvin and Barth are theocentric in their approach to theology, being both opposed to the anthropocentrism of the humanisms they respectively encounter. For both there can be no discovery of God or knowledge of Him apart from His own self-revelation. This disability, or rather inability, is traced by both to the Fall.

Other points of agreement might readily be mentioned, but Dr. DAKIN rightly says that the Barthian theology is not Calvinism but a neo-Calvinism (that is, in so far it is Calvinistic). And he points out certain limitations in Calvin's views that modern theology should transcend, while at the same time conserving the evangelical elements so profoundly present in Calvin. For example, Christian thought will never again put the Decalogue on a level with the Sermon on the Mount, or state the doctrine of predestination in so rigorous and austere a fashion.

Let us observe in concluding that although his doctrine of predestination might give another impression, Calvin lived at the inmost heart and centre of the Christian faith. It is worth recalling what he says in the *Institutes*, in reference to the gospel: 'It is not a doctrine of tongue, but of life; and is not conceived as other learnings be, with only understanding and memory, but is then only received when it possesseth the whole soul, and findeth a seat and place to hold it in the most inward affection of the heart.'

The subject of the latest Hale Memorial sermon is *The Place of Nationalism in Religion*, and it was delivered by the Archbishop of Brisbane (Seabury-

Western Theological Seminary, Evanston, Illinois ; 25 cents). It is part of the genius of the Anglican Communion, says Dr. WAND, to develop its organization in the form of national churches. There are the Church of Ireland, the Church in Wales, the Episcopal Church in Scotland, and the distinct and independent churches of China, India, and Japan. The only administrative point of contact between these various national churches lies in the decennial conference of the Bishops at Lambeth ; and that has no legal but only a moral authority.

On anthropological grounds there seems no doubt that nationalism has a real and important part to play in religion. Certainly that is what has happened. Each nation had its own religion, its own gods, its own system of worship. In regard to the Church the evidence is not so clear. We must, of course, remember that the Church does not begin with the New Testament. Throughout the Old Testament Israel and the Church are one. The nation is the Church. And the first generation of Christians claimed to be the New, as well as the True, Israel. But facts undeceived them. The Christian Church soon found itself bereft of all national rights. It became a voluntary association. And it was not till the reign of Theodosius the Great that the Church was established as the State religion, and the position in the Old Testament was reproduced on the Christian level.

Dr. WAND rapidly surveys the events of the following centuries, maintaining that even before the Reformation the English Church was in a real sense national, with what he calls a 'modified nationalism,' and the Reformation made this more of a reality. But the real interest of the Archbishop's lecture emerges when he comes to discuss the present situation. He contends that the Church of England can still claim to be a national Church ; not in the sense that all the citizens subscribe to its faith and share in its life, but in the sense that it represents, both in its faults and in its virtues, a typically English expression of Christianity. It still continues to represent the Christian faith of the nation as a whole.

What then does nationalism stand for ? And what does it contribute to the common stock of faith ? There can be no doubt, to begin with, that the younger Christian churches can, and do, make a real contribution to the understanding of our religion. The natural genius of each individual race expresses itself in Christian thought and worship. The specimens of Christian art produced in these churches do bring an enrichment of the spirit and a fuller illumination of that faith which we have long practised. And, if in art, why not in theology ?

Dr. WAND is inevitably led at this point to ask what effect nationalism in religion may have on the world's present struggle towards international unity. If this is to be achieved, the present tendency towards exaggerated political nationalism will have to be checked. The various States will have to surrender some element of their full independent sovereignty. - Dr. WAND doubts whether anything other than religion will be able to produce such a conversion, or to help the creation of an atmosphere of mutual goodwill in which alone the hope of peace or international unity can arise.

What part can our national churches play in this movement ? They can play their part by becoming international. They must recognize themselves ever more clearly as integral parts of one world-wide Communion. They need not forfeit their national character by submitting to one central source of organization or to one fount of jurisdiction. But they must realize fully that they are part of the Catholic Church. Dr. WAND suggests that the churches of the Anglican Communion afford an almost ideal example of this kind of unity. They have each their own customs, but their ministry and method of worship, their belief and practices, are the same. Would not this very unity, transferred to the political sphere, solve the urgent and critical international problem ?

'I believe,' says Dr. WAND, 'that in this respect the work that we have been doing during the present century for Christian Reunion will be seen to take on a new and enhanced importance. In the ecclesi-

astical history of the last four hundred years two movements stand out with remarkable clarity, the missionary expansion of the nineteenth century and the reunion movement of the twentieth. In both of these God has permitted us to take a leading part. . . . It is almost inevitable that the ecclesiastical *rapprochement* should assist in the development of more friendly secular co-operation between the nations.'

And now Dr. WAND comes to very concrete business. If the Anglican national churches are to exercise the influence on the world of which they are capable, they must make themselves more efficient. Dr. WAND points to certain glaring defects and outlines certain suggestions for bettering matters. One is the need of a church ministry of information. In England almost nothing is known of the Church overseas, except the missionary dioceses. And the separate churches know little of one another. It is true that once in ten years, at the decennial conferences, these churches are made aware of one another and of the great world-wide Anglican Communion. But memories are short, and an exiguous Continuation Committee can do little to fill the long ten years' gap.

When the Report of the Doctrinal Commission was published in England the first information of its contents that reached the Church in Australia was contained in the scare headlines of the newspapers. When the public turned to the Bishops for fuller and more expert handling they were in no position to supply it until two months had elapsed. Another instance of this lack occurred at the out-

break of the present war. The people overseas expected to be given special opportunities for united prayer, and they would have been glad to have joined in the same forms of service that were being used by their brethren in England. But these were so long in reaching Australia that the authorities there had to compile and publish services of their own.

But a closer bond is needed than the mere spread of mutual knowledge can effect. There ought to be a much more vital and personal interest in each other's concerns than exists at present. Something can be done by interchange among both clergy and laity. But a system is called for that will be more definite, official and permanent. In secular affairs this is being done by the appointment of permanent officials of one country at the government and trade headquarters of another. Could not the Church adopt a similar policy, and send to the overseas churches men corresponding to the Agents General and High Commissioners who do so much to bind the Empire together?

By means of such a spiritual diplomatic corps insularity would be broken down, and the accumulated wisdom and experience of the whole Church could be easily and rapidly applied to the circumstances of each church. This would be a logical development of the true principle of nationalism. It would prevent a drift to practical separatism. It would add greatly to the value of the Lambeth Conferences. And it would make the national churches, thus bound together by real ties, a more potent influence in world affairs.

The Character of the Prophetic Literature.

BY PROFESSOR DR. JOH. LINDBLOM, LUND UNIVERSITY, SWEDEN.

By prophetic literature I mean the longer or shorter writings in the Old Testament that bear the name of some prophet of old Israel: Isaiah, Jeremiah, Amos, Hosea, etc. There was a time when these books were thought of as books in the modern sense, literary works written by a single author with a certain plan. Opinions were divided about these authors and the way in which they worked. Some saw in them divinely inspired writers who wrote in ecstasy under the guidance of the Spirit; others saw in them primarily artists urged by a feeling like that which urges poets.

But there are many circumstances which prevent us from looking upon a prophetic book of the Old Testament as upon an ordinary, modern book.

In the first place many of the prophetic books completely lack what we usually call plan and order, both from the factual and chronological points of view. For example, let us take a look at the Book of Isaiah. The passage that according to our notion should have begun the book, the passage about the calling of the prophet, does not stand in the beginning as an introduction to the book, but as ch. 6 well on into the book. Instead the introduction is formed by a section, which, according to a common notion among exegetists, dates from the end of the prophet Isaiah's life, from the time about 701, when the Assyrian armies under Sennacherib had captured and devastated Judea, and Jerusalem 'was left like a booth in a vineyard, like a hut in a cucumber field.' After the account of Isaiah's calling about 740 in ch. 6, there follows immediately a section from the time of the Syro-Ephraimitic War about 734 in ch. 7. The speeches Isaiah made between his calling and this time must be sought in various parts of the Book of Isaiah.

Another peculiarity of the prophetic books which speaks against their having been written in one piece, is that in part they contain sections in which the prophet himself speaks in the first person, in part sections in which another person tells something about the prophet, and so speaks of him in the third person. In ch. 6 the prophet Isaiah tells of how his call came: 'In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up,' etc., but in ch. 7 another person tells of the famous meeting between Isaiah and King Ahaz in the year 734: 'Then said the Lord unto Isaiah, Go forth now to meet Ahaz,' etc.

This alternation of first and third person is very important in the Book of Hosea. As we know, this prophet had a very tragical marriage, in which he saw a symbol of the ruined connexion between Yahweh and his people. We have two separate accounts of this marriage, one in ch. 1, and a second in ch. 3. The first is an account by a friend or disciple, who speaks of Hosea in the third person; the second is by the prophet himself, speaking in the first person: 'The Lord said to *me*.' In my opinion, which is also that of Prof. Robinson of Cardiff ('*Die Zwölf kleinen Propheten*' in Eissfeldt's *Handbuch zum Alten Testament*), these two accounts should be considered as two parallel accounts of the same thing, though from somewhat different aspects. The impression we get from the text in our Bible, that ch. 3 is a continuation of ch. 1, and that the prophet thus married an unchaste woman twice, is due to the editor of the Book of the prophet Hosea having corrected the text to give that impression. Thus I am not of the same opinion as Prof. Budde and Prof. Sellin, who think this alternation of 'I' and 'he' is due to an imperfectly carried out revision, intended to change all the first person accounts into third person accounts without exception. According to these scholars, the prophets once wrote autobiographies, which in part were mutilated and included in our present prophetic books only in fragments, in part were revised into third person accounts. There are not sufficient reasons for such an assumption. The tendency of the revisers was not to decrease the historical material, but rather to increase it. It is on account of the Word of God, the Oracle, that we have the original notes, not on account of their anecdotal nature. Thus the Word of God, not the historical account, is the nucleus of the prophetic literature. And therefore the alternation of first and third person accounts is already a feature of the oldest collections.

A third factor of importance for the understanding of the prophetic books of the Old Testament is that they contain not only speeches and sermons by the prophet who gives his name to the book, but also a quantity of other material from other prophets and other periods incorporated with the authentic material. We usually distinguish Deutero-Isaiah and Trito-Isaiah from Proto-Isaiah. But the book we call Proto-Isaiah is also anything but uniform. Besides other sections by alien hands, we have, above

all, the section chs. 24-27, the so-called Isaiah Apocalypse, which in my opinion is in its original form a cantata, sung at a festival in Jerusalem after the conquest of Babylon by the Persian King Xerxes in 485 B.C. The reason why the cantata was put into the Book of Isaiah is partly that the conquest of Babylon in that year was thought to be a fulfilment of the numerous prophecies of Babylon's fall in the Book of Isaiah, partly that the cantata has imitated Isaiah's language and style in a very striking way (Joh. Lindblom, *Die Jesaja-Apokalypse; Jes. 24-27*, Lund, 1938).

What has been said here of the Book of Isaiah is largely true of other prophetic books. So our result is as follows. Our prophetic books are not books in the modern sense, written in one piece by one author, but collections of prophetic texts; at times, too, collections of collections of prophetic texts, as we see, e.g. from the composition of the very inclusive Book of Isaiah in its present form. We call the men who put together our present prophetic books collectors. The first collectors were the prophet's own friends and disciples, who gathered what was accessible of their master's preaching. The primary collections that arose from this have afterwards been subjected to further editing. They have been provided with all kinds of headings, they have been gathered into bigger collections, sometimes according to a certain general plan, as we see particularly clearly in the Books of Jeremiah and Ezekiel. They have been supplemented by historical sections to make plain the historical conditions in which the prophet lived and worked.

The question we shall now try to answer is this: How shall we take the original components of a prophetic book, the prophetic 'speeches,' 'sermons,' 'messages'?

A common mistake from which we must liberate ourselves is that the prophets were primarily authors, men of the desk and the pen, writers in the modern sense. Of course the prophets *may* very well have written—the art of writing in old Israel is much older than the prophets—and in many cases, too, they have written. Thus we know that Isaiah once inscribed some symbolic words on a tablet (8). At another time he was commanded to write down his revelations in a book (30⁸). This is also told of Habakkuk (2²). In these cases they wrote so that it might afterwards prove that they spoke the truth, and that they were thus real prophets. Jeremiah wrote a letter to the deportees at Babylon (29). The intimate confessions that we still have here and there in the prophetic books are best understood as notes by the prophets themselves. And yet the

main task of the prophets was not to write. Usually others wrote for them, if not for a shorter or longer time their revelations were transmitted only in the oral tradition. In one case we know for certain that a prophet had a special secretary; in the Book of Jeremiah it is mentioned that Jeremiah had a scribe, Baruch, who wrote the prophet's words down.

Then, what was the main task of the prophets? It was primarily to receive divine revelations. In the second place, it was their task to clothe their revelations in words, and to communicate them to other people as messages from God. A prophetic revelation is in the beginning something purely internal, nothing that has to do with pen and desk. A revelation is a matter between the prophet and his God. The revelation can have been made to him in various circumstances. Sometimes it came while he was sitting in solitude, sometimes when he stood praying in the sanctuary. Sometimes it came when he was among listening friends or intimates, sometimes while he stood out among the people gathered at the city gate, in the market, at the holy places in the provinces, or in the Temple forecourt at Jerusalem.

It is said of Jeremiah that, while he was in prison, King Zedekiah had him brought before him and asked, 'Is there any word from the Lord?' Jeremiah answered, 'There is: thou shalt be delivered into the hand of the king of Babylon' (Jer 37¹⁵⁻¹⁷). It is thus assumed here that the prophet could receive his revelations in prison. This is plainly so of those revelations that in the first place do not concern other persons, but only the prophet himself, revelations about his call and his inner life, in the form of talk between God and the prophet, or in the form of what we may call prophetic confessions. Isaiah received his first revelation standing in the sanctuary at Jerusalem (6). Ezekiel received a revelation sitting in his house, the elders of the Jews sitting with him (8). Amos received a number of his revelations in Bethel, watching the sacrifices and the crowds celebrating their cult.

Whatever the circumstances of the revelations, it is in accordance with Hebrew mentality that a prophet did not keep anything to himself, but was driven to tell others what had been revealed to him. The Hebrew mind is not meditative and passive, but extremely active and extrospective. And it was part of a prophet's calling to bring God's word to his people. He was a watchman over his people, a warner, a judge, or an encourager and comforter. In this consciousness the prophet had of his calling lay an impulse to publish what he had himself received. The prophet's revelations could become

public in three ways. First, they could be written down on a sheet of papyrus or parchment and sent round as leaflets among the people, or they could also be communicated orally to the person the revelation most concerned. We have an example of this in the oracles that the prophet Jeremiah told to King Zedekiah, or Isaiah told King Ahaz. Then, they could be given as public speeches or sermons before gathered crowds. These speeches, delivered by word of mouth, and of course originally improvised in a state of powerful inspiration, might in a later time be written down and so pass to posterity. The bearing in mind and the writing down was made easier because the prophetic speeches usually had a strict poetic form. They were therefore easy to learn by heart, and could thus readily be kept in mind, until at last they were written down.

The formulation of a revelation always has difficulties. The more intellectual the content, the more easily can it be expressed in human words and ideas: the nearer the revelation approaches a real vision, the more difficult it is to imprison it in a fixed form. The revelation made the world of the ineffable accessible to the prophet. With his mind's eye he beheld in the vision sights from the world hidden from ordinary people. God Himself and the heavenly things appeared to him in indescribable majesty. He had to give a plastic form to what he saw. The ineffable had to be expressed in words. A feeling had to be adequately expressed and formed in comprehensible images.

In certain cases we can notice that a revelation underwent certain changes when written down. When a literary revelation is filled with descriptions of the prophet's own state of mind, his anguish and terror, his amazement before the vision, this is clearly due to subsequent reflection, and has been put into the description of the vision afterwards. An example is Is 21, which recounts a vision that a prophet had about the imminent conquest of Babylon by the Persians. 'It makes me writhe with anguish, with pangs like a woman in travail; I cannot hear for pain, I cannot see for the shock; my brain is reeling, the horror appals me'—this is not part of the immediate rendering of the vision, but of the literary form given to it. In the moment of vision the visionary is always more taken up with what he sees and hears than with what he feels himself.

Sometimes different visions are stylized quite similarly, and this too is due to the literary formulation. A pretty large number of descriptions of visions are in the form of a conversation between God and the prophet, according to the following

plan: The Lord showed me this . . . The Lord said What do you see? . . . I said . . . And the Lord said to me (and then follows the interpretation of the vision). We have this form in Amos, Jeremiah, and Zechariah.

In symbolic visions, symbol and reality have sometimes been mingled in the formulation, just as is often so with the parables of Jesus. In the account of the vision whereby Isaiah received his call, he speaks of his unclean lips long before he at all knew that he was to be called to be a preacher of God's word. And similarly, his lips are purified by a red-hot stone from the altar, before it was plain that he would need to use them in the service of the divine word. Probably it was originally only a question of the uncleanness in general of the prophet and his people. Afterwards, when the vision was written down, the prophet knew that it was from the beginning a matter of his call to be a preacher of the holy word of God, and so it was all concentrated on the lips as organs of speech.

It is nowadays common for the Old Testament scholars in Germany to inquire into the different 'Gattungen' of Old Testament literature, *i.e.* the different literary kinds of categories in the Old Testament. We may ask: What is the literary 'Gattung' of the prophetic literature? We are here not thinking primarily of the 'Gattungen' of the separate prophetic speeches, but of the literature of the prophets as a whole. Are there any analogies in world-literature? Have we prophetic literature in other parts of the world?

Prophetic literature is to be found everywhere where a man or woman has written down or has had written down revelations received in a state of powerful inspiration or ecstasy, with the aim of influencing others. The Koran is prophetic literature in this sense. Muhammad was a typical prophet, and the older in particular of the Suras in the Koran are ecstatic revelations that have been written down. Christianity too has a prophetic literature. I should like to draw the reader's attention to a prophetic personality in my own country, in Sweden, who has much in common with the prophets of Israel, and has left a very considerable collection of writings, which in many cases show similarities to the prophetic books of the Old Testament. I mean the mediæval Swedish saint, Bridget of Vadstena, who lived in the fourteenth century. I cannot say much about Bridget herself here, but I shall say something about her books, because they can throw light on the origin of the prophetic books of the Old Testament.

We know fairly well how the revelations of St.

Bridget became literature. She has told us about it herself in various passages of her writings, and her friends have told about it. We find that Bridget sometimes wrote down her revelations herself, sometimes dictated them to others. Among Bridget's writings there is one called 'Sermo angelicus,' the Angel's Sermon. It came about in the following way. Bridget sat down and waited for inspiration. She sat down with her pen in her hand and a sheet before her, as if prepared to receive the revelations when they came. As she sat there, fully prepared, inspiration came. The angel, she says, dictated to her clearly and plainly in her own language. And she wrote everything down as he spoke, and afterwards showed it to her father-confessors.

It happened otherwise when, also in a state of inspiration or ecstasy, Bridget received the rule for the nunnery in Vadstena. She says of it that she first received it from God, and then dictated it to a friend of God, who wrote it down from her dictation, as fast as ever he could.

Among Bridget's revelations there are many about other persons, heavenly messages that she was to pass on for comfort or in judgment. In the biography of Bridget written by her father-confessors, Petrus of Skenninge and Petrus of Alvastra, we have a detailed description of how these messages received a literary form. The biography says she used to write down the words given her in inspiration (*verba divinitus ei data*) with her own hand. But she might also summons a secretary and dictate the content of the revelation, often being strongly moved, or even in tears, and in a state of exalted devotion and spiritual elevation, solemnly, as if she had read from a sacred book. Afterwards she carefully checked and corrected what had been written, and then the message was sent to the person concerned.

So we see that this prophetess sometimes wrote down her revelations herself, sometimes dictated them to her intimates, though always under strict control. We also note that the dictated form was produced in inspiration as much as the actual conception in the moment of revelation.

Bridget's revelations were written down in books or sent as messages to the individuals concerned, but we also hear of another way in which they were spread: they were sent about, while she was still alive, in the form of separate leaflets, which people read. While the Saint was living in Rome at the end of her life, the whole city was filled with her circulated revelations, where she chastised the population of the metropolis for their sins, and threatened them with the judgment of God. They

were read with abhorrence or with fear. Some saw in her a messenger of God, others a false prophet or a sorceress.

Similar things are also told of other mediæval mystics. We learn of Hildegard of Bingen that at first she tried to silence her revelations, so that no one else might share in them. But she thereby fell into a state of inner unrest and anxiety, that made her weak and ill. This state did not pass until she obeyed the deepest urge of her conscience and ceased to resist. Then she wrote down herself what she saw and heard, or else dictated it, like Bridget, to her intimates. Mechthild of Hackeborn often kept her revelations back, partly through modesty, partly because she could not express what she had seen in ordinary human speech. But she announced some revelations openly to all who came to her. Others she shared with her most intimate friends. They wrote down what they had heard without Mechthild's having the least idea of it for a long time. She was very distressed when she heard of it, but felt comforted when she was certain that God wished it so. Thus the greater part of the book of Mechthild's revelations was completed during her lifetime. It was read to her and corrected by her. Some part was added after her death from what her survivors remembered.

The nun Gertrude of Helfta heard that she should not leave the prison of the body before she had also paid the mite that she still kept back, namely, the writing down of her revelations. She realized that her oral pronouncements were of benefit only to those present, but the written word might bring about the salvation of many. She found it very difficult to get the right form when writing down. When she was to write, the abundance of her inspiration overwhelmed her so, that only with extreme difficulty she could give human expression to what she had felt. But then came a period when the flood of inspiration flowed so slowly and gently that she could write down what came upon her without trouble, just as if it were something that she had long had in her thoughts. Mechthild of Magdeburg wrote down her revelations with her own hand. Elizabeth of Schoenau told her brother her revelations: he edited them and gave them the form they now have. Suso's experiences were written down by his friend Elsbeth Stagel, etc.

So we hear everywhere of brothers and sisters, friends, father-confessors, who have stood by the side of the persons receiving revelation, and served them as secretaries, or afterwards written down what they remembered.

I have told rather more about this to give a picture of the way in which revelations have become literature all over the world. And this is in essence what happened in the time of Isaiah, Jeremiah, Hosea, and Amos, too.

The comparison of the Old Testament prophets with the mediæval mystics is valid only for the literary kind and the human psychological basis on which this literature is founded. They are similar because the prophets of Israel, like the mediæval mystics we have spoken of, were ecstasies, and received their inspirations in the form of visions and revelations, in a state of powerful inspiration. There follows upon this similarity of psychological condition a great similarity in the way the literature founded on the revelations came about. Both the prophetic books of the Old Testament and the books of the mediæval mystics are 'revelation-literature' in their general literary type. And so a study of the literature of revelation in the Middle Ages may throw much light upon the prophetic books of the Old Testament.

But with this similarity we must not pass by the essential dissimilarities. In the first place, as already indicated, it does not seem that the Old Testament prophets felt any temptation to keep their revelations to themselves. This is primarily bound up with the peculiar consciousness of their call that the Old Testament prophets had. The prophet knew from the beginning that he had a task to perform for his people. It never occurred to him that he received his revelations for his own sake, for his own edification, for his own pleasure. He knew from the very first that he was God's messenger to the people of Israel. Ecstasies, revelations, and visions, did not serve his own personal life of devotion, but were simply means for the carrying out of the calling of prophetic preacher. That is why the prophets never seem to have been tempted to keep back their revelations from others. It was otherwise with the mediæval mystics. For them ecstasies and visions were an organic part of their devotional life. In ecstasy and revelation they experienced the summit of personal religion. They regarded their extraordinary experiences as a proof of God's grace to them personally, as a private matter between them and their God. Only when on account of its content a revelation proved to concern some one else, did its publication become a natural thing. In just this aversion to the making known of their revelations to wider circles, the great mass of mediæval mystics show that they follow the line of religion as a pleasure or *fruits Dei*, a line that runs

as far from the religion of the prophets as is at all possible.

The prophets felt from the beginning that they were preachers. Therefore to keep their revelation secret would have been a contradiction. Even the most intimate and personal of the revelations were included in the preaching, as Jeremiah's intimate confessions from his private relation to God show. Jeremiah also had his temptations. But these were not about the publication of the revelations, rather about the to be or not to be of the prophetic call. We see this from the remarkable ch. 20 of his book. Jeremiah suffered exceedingly in the practice of his prophetic call. He had to live as a solitary man, isolated from the life of the people. He had to stand temptations. He was imprisoned, and his life was threatened. He had to go about with the reputation of traitor. No wonder that now and again the temptation came upon him to cease to be a prophet and to go back to private life. It is just this kind of temptation that the prophet describes in ch. 20 of his book: 'I said: I will not speak in his name any more, but then it was in my heart as a burning fire shut up in my bones, and I was tired of this, so tired that I could not bear it any longer.' The anxiety and anguish that it caused the prophet to be disobedient to his God was too great. He could not stand it, and so he returned once more to the way of the prophetic call.

It is very remarkable that Jeremiah let his people share these intimate experiences. Why was it? Because everything that he experienced he experienced not merely for his own sake, but for the sake of his people. The prophets of Israel did not belong to themselves, but to God and their people, and so they passed on all that they experienced in their life with God, they passed it on as messages from the inner world in which they lived. We call such passages prophetic confessions. Our prophetic books contain both such prophetic confessions, and direct messages to the people. The prophets regarded each of these kinds as revelations, and so they had to make both kinds public.

The other main difference between the prophets of Israel and the mystics of the Middle Ages, was, that the religion of the mystics was *mysticism*, whereas the religion of the prophets was a *belief in the God of history*. The mystics' religion is based on 'introspection' or 'introversion.' They think they find God within them, they think they can reach God through contemplation and meditation, through going deeper and deeper into their own soul. The prophets never meant nor thought this. For them the place for God's revelation was the outer life.

They never referred their listeners to the experiences of the inner life, to the emotional impulses of the soul, but to God's guidance in the history of Israel, from the delivery out of Egypt right up to the time in which they themselves lived. The religion of the prophets is a belief in and a submission to a God who met mankind objectively, out in the great stretches of events in the history of the world. The mystics closed their doors and windows and drew their curtains, and plunged into their own interior. They thought they found God there.

The difference between the prophets of Israel and the mediæval mystics lies in the kind of consciousness they have of their call, and in the kind of actual religion. But the similarity of the psychological forms in which revelation is received, and the similarity of the purely literary nature of their writings, are undeniable.

A characteristic of all revelation literature, wherever we come across it, is that the collections of revelations have not usually been completed at once, but in many stages. The composition may have lasted for long periods. Often many different hands have contributed. What is there and what is not there may often be due to chance. In this way it has often resulted that a collection of revelations exhibits great lack of coherence, plan, and order. One notes that there must be gaps, from the fact that a revelation presupposes something that is not there at all. The indications of situation are often defective and hazy. The chronological order is unsatisfactory, and the arrangement of the whole difficult or impossible to get clear.

It is also typical for revelation literature that attempts may be found here and there to bring about greater completeness and clarity. Additions and supplements of greater or less extent have been made. They may have been made at the first transmission by oral tradition or at the first writing down, or afterwards by publishers or editors. Sometimes these additions may serve as historical introductions, or indications of situation that tell when or for what reason that and that revelation

was made. Sometimes they may consist of new material contributed by other persons, etc.

Thus revelation is primarily something secret and personal. It has its origin in the inmost life of the soul, in the most intimate intercourse with God ; but the content may become public. It may be told by word of mouth, or it may be written down in the form of letters, messages, leaflets, or notes somewhat like books. Finally, the revelations may be collected into bigger units. Thus we get large literary works containing revelations. The revelations have become literature.

We see from what has been said about the extra-biblical literature of revelation, that it corresponds point for point with the characteristics of the prophetic literature of the Old Testament. Our thesis is thus as follows: *the prophetic literature of the Old Testament belongs to the general literary type that we term revelation-literature.* In order to understand the writings of the Old Testament prophets better, it is thus of great importance to study carefully the extra-biblical literature of ecstatic revelation.

The prophetic literature, considered as typical revelation-literature, as collections of prophetic revelation that have gradually arisen, confronts the Old Testament scholar with very complicated problems.

The first thing he has to do is to divide the text into the original units, so that the separate revelations lie clear, and are set apart from one another. Then he has to purify them from all kinds of later and alien additions. Then he has to find out which revelations are authentic for a certain prophet, and which come from other hands or other times. Finally, it is his task to try and determine the time and historical background of these various revelations, where this is possible. Not until all this has been done can a complete and coherent picture of the particular prophet's message, personality, and thought be given. And in this way one may at last obtain a clear notion of the Word of God, that it was the task of this prophet to bring to his time and to ours.



The Historic Church and Present Need.

III. The Early Church and the Younger Churches.

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As a student of history I have lately been stirred with a deep discontent at failure to appreciate the significance of the modern missionary movement. If you are a medievalist you cannot neglect the Church. It is so central in society, so decisive in economics, so intertwined with political situations. Nothing is wholly secular. But take the *Cambridge Modern History*, which covers the period from the Renaissance down to c. 1900. Look up 'missionary' in Volume XIII, the Index to the twelve which have gone before. You will find one reference, 'Missionary Ridge; fighting at, 1863.' It is an obscure place in Tennessee, scene of a skirmish during the American Civil War. Having drawn a blank there, try one of the great societies. I tried 'London Missionary Society.' This is more hopeful: The references are three. Two again concern, not battles, but minor incidents connected with the Boer War. The third looks more impressive. It occurs on a page where the headline runs, 'Niger problem solved—Livingstone.' But mistake it not: It is only the source of the Niger River, not the enlightening of the Dark Continent.

No one would expect preferential treatment of religion from the secular historian. But it is time to protest against a neglect of religious facts¹ which is itself a falsification of history. From 1792 onwards begins the Missionary Awakening. In England five of the great societies are founded within ten years. Within fifty all the foremost missionary agencies of the British Isles, of the Protestant churches of the Continent of Europe, and of the United States of America, are in the field. In the Roman communion missionary zeal revives and reaches an unprecedented pitch. There begins an expansion of the Church which is unequalled in any page of history. The *Cambridge Modern History* gives a whole volume to the French Revolution, and another to Napoleon. But there

is no mention of that contemporary movement which is the greatest happening since Pentecost.

We of the churches are victims of this falsification. Congregations think of overseas missions as a special charity, like the hospitals—but more distant and peculiar—for which funds are raised as one of the Church's side-lines. Ministers regard missions as a sphere of work which drew the more romantic of their fellow theologues, whence they return to tell amusing anecdotes of the strange ways of the heathen, or sobstuff stories of his conversion, according to taste. Even in our programme of theological studies you may see it: My own chair was almost called 'Church History and the History of Missions.' I objected, and I still object. Missions are not an added extra. This thing is the life of the Church.

With this in mind examine the course of Church History. The urge of essential Christianity in the Apostolic Age carries the Church forward in an expansion which lasts three hundred years, until the Roman world submits, and the Galilean has conquered. Then through the long centuries of the Middle Ages, some of them dark, many of them dull, there are repeated revivals of the spirit of essential Christianity. The typical medieval expression of revival is a monastic movement. And the monks are the medieval missionaries.² You are reminded of this connexion between revival, monk, and mission by St. Benedict, the framer of that rule which decided the form to be taken by monasticism in the whole of the West. The first Benedictine house to be established, away from the Roman environment where the movement began, was that mission station of Augustine's at Canterbury. Europe was converted by monks. They were equally prominent in the Greek Church in its advance in North Africa and its entry into Russia. It was Persian monks who first took the gospel across Asia to the Far East (635).

The most significant of the later revivals is that which found expression in the Friars. This is a revival which still warms our hearts, especially as we see it in the Little Poor Man of Assisi.

² J. T. Addison, *The Medieval Missionary*.

¹ I am neither overlooking nor disparaging the valuable Volume II. on the Reformation, nor such occasional sections as the chapter by Gwatkin on Religious Toleration in Volume V., and the (scanty) ten pages given by Temperley to the revival in the eighteenth century in Volume VI.

St. Francis marks the re-emergence of missions into the Church of the later Middle Ages. He himself preaches before the Sultan of Egypt—when other Christians express their zeal only by fighting the Saracen. Others go to Morocco: 'Now I can truly say that I have five real brothers,' says the Saint when he hears of their martyrdom. Still more go to Persia, into the lands of the Mongols, and on to India and the Far East.

The Reformation is a revival (some would say *the* revival) of essential Christianity. It was robbed of its natural counterpart, resumption of the missionary task, by the sad fact that Protestants had a long struggle for existence. It was so long that they used up their energies in self-defence, and settled into an attitude of self-regarding. This is a fair sample of the Protestant mind:

'To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous. . . . Whilst there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd.'¹

But there was one part of the sixteenth-century revival, ill-called the counter-Reformation (as though it had only negative significance!), which enabled the Church of Rome to claim the New World, and the new routes across the Old World, for Christ. Such an expansion of Christianity takes place then as has in all the centuries before never been witnessed.²

Finally comes the Evangelical Revival of the eighteenth century, which quickens the life of every communion in the British Isles. There is a contemporary revival, the Great Awakening, doing the same for North America. The Continent of Europe has already been stirred by the earlier movements of Pietists and Moravians. And lo, we are in it, belated, but not too late. The greatest missionary movement of all the Church's history has begun.³ It still proceeds—as I have said—the greatest event since Pentecost.

Missions are the life of the Church, the expression of essential Christianity. Whenever the Church revives, it is to become again the Church preaching the gospel to every creature.

Having made these two points (1) that the Church is essentially a missionary Church, and (2) that the modern missionary movement is the biggest event since Pentecost, let me make another

which fits them both together, and really illumines the whole subject of missions as nothing else does: (3) The Younger Churches are the Early Church of our day.

It is obvious once it is stated. We all recognize in the great missionary pioneers apostolic figures. We have been slower to realize that those (how did we dub them?) 'more romantic' fellow theologues who went to the mission field have anything like that significance, men of the sub-apostolic age; that the struggling churches which they seek to serve are the Early Church come to life again; that there is hardly a problem, a situation, a task, belonging to the history of the Church in the first four centuries which is not a chief pre-occupation to the men of the missionary movement to-day.

It is of vital importance that missionaries, ministers, and members of the younger churches should come to this realization. They are not facing problems for the first time. They are rich in the treasury of experience. They stand alongside saints and fathers in a Church with a heroic past. There is only one thing that matters nearly as much. It is that you of the Church at home should know what you are doing when you stand in with us on the missionary task. You are not patronizing one of the side-lines, turning from the Church's main, though humdrum, work to a refreshing romanticism. You are claiming and making real your relationship to:

'The glorious company of the apostles:
The goodly fellowship of the prophets:
The noble army of the martyrs:
The holy Church throughout all the world.'

It would make a difference to missionary education, missionary prayer meetings, missionary giving, the flow of missionary candidates, if you of the older churches believed that.

Of course you realize that the local Church in the early centuries is often not a very impressive affair. Celsus describes a typical group of the Christians whom he despises:

'Workers in wool, and leather, laundrymen, and persons of the most uneducated and rustic character, who would not venture to utter a word in the presence of their elders or of their wiser masters. . . .'⁴

But, he adds, what a gabbling goes on when they are alone, or when they get hold of some one as uninstructed as themselves! I have seen just such. You may see them in any group of reclaimed out-castes or of low-caste Christians in South India.

¹ General Assembly of the Church of Scotland, 1796.

² Latourette, *A History of the Expansion of Christianity*, iii. 52.

³ *Ib.*, 457.

⁴ Origen, *Contra Celsum*, iii. 55.

Leatherworkers and dhobies are despised there too. Just like those slaves of the Roman Empire, these offscourings of Indian society steal away to the meeting of that new community where their serfdom is forgotten. There these base ones take on a new dignity. Celsus' wool-worker is perhaps a catechist; the tanner a reader of the Scriptures; the voice which has echoed through the laundry may lead in the singing of the hymns. They enter a different world, where they are no more slaves of the household of Junius or Andronicus—or, shall we say chattels of the landlord of Travancore or Hyderabad—but sons and daughters of the household of God. 'Called Christians by the vulgar,' says Tacitus. It sounds very much like what a Chinese intellectual would say if he followed you in to see the rather ill-ordered worship of a Chinese congregation; shopmen and coolies, working women, and old grannies so nearly illiterate that they have to follow the reading of the prayerbook with a finger on each character, and even so they are half a sentence behind. 'I find nothing in it,' says Pliny, the enlightened governor of Bithynia, writing to the Emperor Trajan, 'nothing but a debased superstition carried to great extremes.' He had been questioning under torture 'two women who were called deaconesses.' They were not the stuff to impress him much. Biblewomen, we should call them now.

Yet their numbers increased. At the end of the second century Tertullian is able to claim:

'We are of yesterday, yet we have filled everything of yours—cities, tenements, villages, towns, markets, even camps, tribes, town-councils, palace, senate, forum; we have left to you only the temples.'¹

After careful weighing of the evidence, Harnack agrees that the period after Commodus (d. 192) 'saw Christianity a serious factor in the provinces and throughout the Empire.'² He finds it still more amazing that so early as this same period the non-Christian world should recognize Christians as 'the third race': 'Plane, tertium genus dicimur.'³ Roman polytheists, Jews, and Christians, that is the order.

At about the same stage in its progress, according to the measure of time, men of the 'Early Church' to-day might make their boast as boldly as Tertullian. For ten years we have seen the number

of the Church's adherents (not counting the Roman communion) in lands of the Younger Churches advance by half a million a year.⁴ The third race. In India parliamentary representation has been introduced on a communal basis, and that has meant recognition of Christianity as, next to Hinduism and Islam, the third community—sign of success not without its embarrassment because of the political implications. As for Christianity's being 'a serious factor in the provinces,' in China so long ago as 1912 one could turn from the undistinguished congregation mentioned above, and remember that in Kwangtung 65 per cent of the provincial officials were the product of Christian schools, and that in Peking three cabinet ministers were professing Christians.

Indeed one's thoughts may with justice leave the age of Tertullian and go on to the Christian Empire. In the middle of the seventeenth century at the downfall of the Ming dynasty, Jesuit priests baptized the son of the fugitive Emperor, and gave him the name of Constantine. They hoped that the throne might be regained and he become the first Christian Emperor of Rome's Eastern counterpart. That was not to be. But a triumph not dissimilar to that of the fourth century, except indeed in the depth of the experience of conversion, is to be seen in the Generalissimo and his lady, and their open patronage of the Christian cause to-day.

How did the faith spread? Celsus gives us a picture of that too. 'They get hold of young people and certain women as ignorant as themselves. They pour out wonderful statements.' The gist of them is: Take no notice of your father or your teachers. We alone know the right way to live. We will show you how to be happy and to make your home happy. The conversation is interrupted by the approach of some one of real authority, so they give a parting invitation, "'Come with the women and your playmates to the woman's apartments, or the leather shop, or the laundry. There you may attain to the perfect life!" With such words they win them over.'⁵

He means it to be a sinister picture of ignorant busybodies disturbing the peace of a household. But some of us as we read think with affection of similar humble witnesses whom we know. Let those barely literate women of an Eastern congregation to-day get an opening into any home, and they will be there, regularly and in turn, to read the Scriptures in the women's apartments. If the

¹ *Apology*, xxxvii.

² *Mission and Expansion of Christianity*, i. 32.

³ Tertullian, *Ad Nationes*, i. 8; Harnack, *op. cit.*, i. 275.

⁴ *Interpretative Statistical Survey of the World Mission*, 18.

⁵ Origen, *Contra Celsum*, iii. 55.

Church gets one of a family its members do not let go until the family is Christian. I know a barber's shop in a Chinese city where during a haircut the assistant told me, 'We too have an opportunity to hear the gospel. The proprietor is a Christian.' I know a restaurant where the master led nineteen of his young waiters to Christian baptism on one day. I know a hotel where the Christian management makes a point of having a Bible in every bedroom. Above all, I think of one Chinese friend who told me, 'There is always somebody I'm after!' It is still true that by such devices they win them over.

Of course there was opposition—was, and is. More men have suffered martyrdom for the Lord Jesus during these last twenty-five years than in all the heroic centuries to which we look back as to the Church's golden age. The same spirit which has been the glory of Western Christendom has reappeared, true to type, in every land wheresoever the Church has been planted. The only considerable national delegation absent from the Madras Meeting was that of Manchuria. They could not get passports. Indeed many Christians leaders had lost their liberty. Not a few have laid down their lives. That is one example.

I sat next to an ordinary-looking young man during one session at Madras. He shocked me by prefacing some statement with the words; 'A few weeks ago when I came out of prison . . .' I glanced at his name-card, turned him up in my *Who's Who*—a young Turk from Chinese Turkestan. The eastward spread of the power of the Soviets has added this to the tale of territories where Christians are driven out, or driven into the catacombs. That is the second type of modern persecution.

I can tell little of first-hand experience among the confessors and holy martyrs of these days, but I do know something of the apologists. I was working among students in China during the Anti-Christian Movement of 1925-8. Here extremes of Nationalism and Communism combined.¹

'We especially oppose Christianity because of:

Science: evolution, astronomy, psychology, and physiology destroy belief in creation and immortality.

Morals: the doctrine of redemption encourages sin. . . .

Nationalism: Christianity is the vanguard of imperialism and a means of exploitation.'

They were even clever enough to pick up bits of

¹ See my *Chinese Realities*, 134-159, for further translations of their propaganda.

imported Biblical criticism and hurl our own problems at us for our greater confusion. It seemed to young Christians a dreadfully formidable attack, so new and unexpected to those who had regarded themselves, and been regarded, as pioneers of progress, morality, and patriotism. I was able to turn up charges made by second-century anti-Christian writers.² Christianity was unscientific—'Certain of them do not wish either to give or receive reasons for those things which they hold—They say, Do not examine, only believe!' Christianity was immoral—'Whoever, they say, is a sinner . . . him will the Kingdom of God receive. . . . Whom else would a man invite if he were making proclamation for a band of robbers?' Christianity denationalized—'They have forsaken their national rites for the Law of Christ.' Yes, even Biblical criticism—'Is it Moses who lied, or Jesus? Did the Father . . . forget . . . or did He change His mind, and condemning His own laws send forth a messenger with the opposite instructions?' There it is, the whole lot of it, not something formidable and new, but a failure eighteen centuries old! And in that spirit we began to face our critics with confidence, and with a smile.

Besides opposition from one or other of modern extremist ideologies, there is opposition from the religions which Christianity seeks to dispossess. When from Jerusalem in 1928 men looked out upon the non-Christian religions of the world, they saw old spiritual homes breaking up, unable to stand against the pressure of modern life. Increasingly it was becoming a question of either the Christian religion or no religion. 'Madras, 1938' came to different findings. We saw old religions taking on new strength. Often this is by alliance with national, racial, or *volk* feeling. Such is the case with Hinayana Buddhism in Ceylon, Burma, and Thailand; with Hinduism; and with the young Muslim who thus forcibly expressed himself, 'I don't give a damn for the Koran, but I'd die for the Muslim community.'

Another factor is that many non-Christian religions have been leavened by Christian influences, and have come consciously to copy Christian ways. They sing 'How sweet the name of Buddha sounds,' start a Y.M.B.A., a hospital of the red swastika, a Buddhist evangelistic campaign, tracts, magazines, and wireless broadcasts. Hindus preach Christian ideals, but read them back into their own *Vedas*, to show that India has no need of Christ. Even changeless Islam has had to translate its Arabic

² The quotations which follow are all extracts from *Contra Celsum*.

Scriptures into the languages of the people in order to compete with the Bible Societies.

But it has all happened before. Julian the Apostate¹ (361-3) called to the peoples of the Roman Empire to 'worship the gods rightly and justly in the manner transmitted to us from the most ancient times.' Paganism was extolled as worship of 'gods of your forefathers,' Christianity dismissed as 'servitude to the despisers of your national rites.'

Still more striking a parallel is Julian's attempt to revitalize paganism. Attention must be paid, he says, to the means whereby 'irreligion' (*i.e.* Christianity) has spread—'humanity to strangers, care in burying the dead, pretended sanctity of life.' Priests must begin to attend temple worship with their wives and children and servants, stop going to licentious shows, break their associations with charioteers and dancers. They must not truckle to dignitaries, but treat a nobleman as a private individual once he enters the temple. Julian may call it 'pretended sanctity,' but here is sound testimony to family life, morality, and spiritual independence among the Christian clergy!

'Erect hospitals in every city,' he says, 'that strangers may partake of our benevolence; and not only those of our own religion, but others also.'

This is explained with surprising candour:

'None of the Jews beg, and the impious Galileans relieve both their own poor and ours.'

¹ Good examples of the writings of Julian may be found in B. J. Kidd, *Documents Illustrative of the History of the Church*, ii. 50-66; also in the lengthy article in *Dictionary of Christian Biography*.

But these virtues he, too, seeks to read back into his Homer:

'Accustom them to acts of kindness, and teach them that this was the old way.'

Thus he adopted for paganism, says Gregory of Nazianzus,² schools, preaching, lectures both moral and doctrinal, a liturgy, the penitential system, the catechumenate and baptism, hostels for pilgrims, monasteries, charity, letters of introduction for travellers, 'things which he had especially admired in our institutions.'

Paganism has vanished in the West—at least until its recent German revival. The only lasting significance of Julian's attempt to re-establish it, is that he thus provides, in a century when there are many evidences of the spread of a merely nominal Christianity, the best testimony to the Church's widespread influence, incomparable standards, and capacity to endure.

With regard to the revival of paganism in modern Europe, one may be forgiven recalling the story of a scoffer of Julian's time: 'What,' said he, 'is your Carpenter doing now?' Said the unperturbed Christian, 'Making a coffin for your Emperor!' We may well be thankful that we belong to the historic Church, especially if for us through our fellowship with the Younger Churches, Church History has come to life.³

² *Orations*, iv. III.

³ Other subjects suggest themselves for comparison: I hope in next month's article to deal with second-century Gnosticism and attempts at 'indigenous expression' now. The great subject of Church and State in the third century and now—including the re-appearance of Emperor worship in the Japanese Empire—demands separate treatment on some future occasion.

Literature.

ENGLISH EVANGELICALISM.

Simeon and Church Order (Cambridge University Press; 16s. net), by Canon Charles Smyth, Fellow of Corpus Christi College, Cambridge, is composed of the Birkbeck Lectures for 1937-38. It is a study of the origins of the Evangelical Revival at Cambridge in the eighteenth century. Charles Simeon is the outstanding personality of the movement. He represents the Anglican type of Evangelicalism in the Church of England. In the period covered

by these lectures John Berridge appears to have been the leading representative of the un-Anglican type. The author of this volume makes no concealment of his conviction that the Anglican type is the one to be approved.

First come four lectures that form a sketch of the historic background of Simeon's ministry in the Church of England. The first three deal with the problems by which Simeon first found himself confronted during his ministry: namely, the problems of the Home, the School, the University.

The fourth, entitled 'Berridge of Everton,' completes the sketch of the historic background and illustrates the problem of Church Order. The fifth lecture illustrates, under the title of 'Cadogan of Reading,' the problem of Continuity, which along with the other problems aforementioned, confronted not Simeon alone but the whole evangelical party within the Church of England. The sixth lecture returns to the problem of Church Order and to John Berridge.

In Canon Smyth's judgment the problems of Continuity and Church Order were the two most crucial problems that the Evangelical Party had to face, and he regards Simeon's solution as 'decisive' in each case, serving to retain that Party in the Church of England. It was by the purchase of livings that Simeon secured continuity of teaching in the parishes. And by his exclusive attitude towards the Dissenters he counteracted that 'pastoral enthusiasm' (such as we meet with in his contemporary Rowland Hill) which traversed the principle of order.

But Simeon was himself guilty of certain irregularities; and Canon Smyth appears to think that the grossest and most regrettable of them were committed on his Scottish tour, when he preached in Presbyterian churches. It is all in vain that Simeon defends his practice as in accordance with Church Order: he preached as a member of an Established Church from an Established Church pulpit. Canon Smyth will have none of this. He is a stickler for the proprieties. One may sympathize with his rigorism, but it is difficult to respect the complacency and condescension of his attitude towards the Church of Scotland. It is a travesty to suggest that 'its ancient arrogance' has largely given place to 'a nervous sense of inferiority,' shown in eagerness to entice Anglican dignitaries into its pulpits ('and thereby to score off the Episcopalians'); or that in the religious observance of Christmas and Good Friday it is 'furtively copying the despised and disestablished Scottish Church.' Nor is it by such language that the larger communion in Christendom will be furthered for which he hopefully looks.

But we have nothing but admiration for the way in which Canon Smyth has fulfilled the general task to which he set his hand. We agree that in a field of research where most of 'the really important stuff' is printed, you can be an historian without yielding to 'the tyranny of archives.' And it is a vast field which he has investigated, and he has presented the results in an engaging form and in a style at once genial and pungent.

We hesitate to revert to the point; but it is another indication of his being out of real and intimate touch with Scottish sentiment and practice, when he speaks of 'scraping' at sermons, in registration of disapproval, as surviving in the Universities of 'North Britain.'

W. FULTON.

A CHRONOLOGICAL OUTLOOK.

The subject of this work—*The Chronology of the Public Ministry of Jesus*, by the Rev. George Ogg, B.D., B.Sc., D.Litt. (Cambridge University Press; 15s. net)—is one notoriously of excessive difficulty, and Dr. Ogg must be heartily congratulated on having produced a work which will have to be taken account of by all who are interested in the subject. Not only has he given the most minute study to the ancient texts that have a bearing on this question, but he has read widely in the writings of modern scholars of various countries and tendencies. His power of sane and acute judgment is no less evident than his multifarious learning. Among the ancient commentators Peter of Laodicea (ed. Heinrici, 1908), who was deeply indebted to Origen, was perhaps worth consultation, and among the moderns Sir W. M. Ramsay's article in the *Expositor* for 1908, 'The Morning Star and the Chronology of the Life of Christ,' but these are all the omissions we have noticed.

The book is divided into four parts, 'The Duration of the Ministry', 'When did the Ministry begin?', 'When did the Ministry End?', and 'Towards a Chronological Outline.' The first part is divided into six chapters, covering the Gospels and post-canonical times. In these are included an introduction and a 'review.' The second part contains a discussion of the forty-six years of Jn 2²⁰ and the chronological notice of Lk 3¹⁻². In part three the date of the Crucifixion in the Jewish Calendar and the year of the Crucifixion are considered. The fourth part is sufficiently described in its title. It is impossible to follow the close-knit reasoning of the book in detail. We must be content to mention some of the conclusions at which the author has arrived.

The view that the Crucifixion took place in A.D. 29 is rejected. The one-year ministry is considered to refer only to Galilee, and a three-year ministry is upheld. Dr. Eisler is honoured by a special note on his views of Gospel chronology. Dr. Ogg decides for A.D. 33 as the date of the Crucifixion. He will rightly have nothing to do with the suggested

transposition of chapters 5 and 6 in the text of the Fourth Gospel.

Not only is this a great book in itself, but it will constitute an admirable introduction for the young student into what research really means.

A. SOUTER.

TRANSJORDAN.

This country, which has an area of forty thousand square kilometres, is bounded on the north by the French mandated territory of Syria, on the east by Iraq and Nejd, on the south by the Hejaz, and on the west by the Jordan. What it was like in Old Testament times, especially in the early years of the Jewish monarchy, is described in *The Other Side of the Jordan*, by Nelson Glueck, Professor in the Hebrew Union College, Cincinnati, and Director of the American School in Jerusalem (American Schools of Oriental Research, New Haven, Conn.; \$2.50). The volume presents us, in language that is non-technical and yet scientifically exact, with the important results of the author's archæological activities in this part of the Near East. After an excellent statement of what Biblical Archæology is, it gives an interesting and readable account of the Desert of Eastern Transjordan, King Solomon's copper mines, his seaport of Ezion-Geber, the archæological characteristics of Edom, Moab, Ammon, and Gilead, and the civilization of the Nabataeans. It is beautifully printed, well indexed (thanks to Professor Clarence S. Fisher), and embellished with over a hundred photographic figures. Historians and Biblical students have long regarded Transjordan as consisting of permanent desert lands, with a lack of rainfall and with a sparse population, but Professor Glueck shows, as a result of pottery finds on hundreds of sites in the abandoned areas, that there were extensive settlements there in Old Testament times. Many well-known scholars, however, will not agree with him that there was no permanent sedentary occupation of Edom and Moab between the nineteenth and thirteenth centuries B.C. (a view based merely on the surface pottery found at the present day), and that consequently the Exodus of the Israelites could not have taken place till after the latter date, seeing that the Biblical account of their march (Nu 20) speaks of an Edomite 'king' and his refusal to allow them to pass through his land. This argument has already been sufficiently answered by other archæologists of repute (see also EXPOSITORY TIMES, June, 1937, p. 409). Nor is it quite correct to say (p. 114) that 'the accounts of episodes in or

about the age of Abraham,' such as those in Gn 14 (which the author includes), were handed down 'somehow or other by word of mouth from father to son,' for many particulars in Gn 14, as well as in other parts of Genesis, have undoubtedly been based on cuneiform records. The volume, however, from a competent excavator, is a valuable addition to our knowledge of Transjordan in ancient times, and it deserves a prominent place in the library of every Biblical student.

J. W. JACK.

THE LACHISH TEMPLE.

Biblical students who are interested in the remarkable discoveries made at Lachish (*Tell ed-Duweir*, twenty-five miles south-west of Jerusalem) will welcome *Lachish II., The Fosse Temple*, by Olga Tufnell, Charles H. Inge, and Lankester Harding (Milford; 25s. net). The book is dedicated to the memory of Mr. J. L. Starkey, whose five years' brilliant work as Director of the Wellcome-Marston Expedition came to such a tragic end in January, 1938. It has been prepared by other hands, trusted and competent certainly, but the inspiration and the results described are almost entirely his. It is probable that there was an important place of worship within the city of Lachish, but the volume describes the excavations made at the small subsidiary one of three or four rooms, which stood in the defensive fosse outside the city wall and mound. Here worship was evidently tolerated by the authorities and seems to have attracted an increasing number of devotees, probably of the poorer class, during its two and a half centuries of existence (c. 1475-1230 B.C.). The building, which had been twice renovated or rebuilt, owing to the increasing prosperity of the city, was ultimately burned to the ground and completely destroyed, probably by the Pharaoh Merenptah, who is known to have invaded southern Palestine in 1230 B.C. and ravaged many cities. The destruction seems to have been so sudden that the offerings and vessels of worship have been found still in position, overspread with a thick layer of ash. The volume gives a comprehensive account of the discovery of the temple, the nature of the buildings, the inscriptions, the pottery (no less than 2165 pots have been examined), and other interesting matters, and it contains over eighty beautiful plates, including four in full colour, as well as numerous plans. The details contained in the volume are of special interest to archæologists; and, as they throw light on the

lives of the Canaanites and Hebrews, they will appeal particularly to Old Testament students. In addition to an excellent Index, there are several Appendices, one of which gives a list of Bible references, while another discusses the question of the animal bones found round the altar and in the bin outside. The authors are to be congratulated on such an interesting and trustworthy publication.

J. W. JACK.

A SCHOLARLY PREACHER.

The latest addition to 'The Scholar as Preacher' series is *The Strong Name*, by the Rev. James S. Stewart, B.D. (T. & T. Clark; 7s. net), and it is one of the best. Here are sound scholarship and real preaching joined in such a superlative combination as is rarely met with.

When the critical scholarship of the nineteenth century was brought to bear upon the Gospel records, where it did not destroy faith it certainly dulled the passion of preaching. Cool balanced judgment and restrained statement were all in favour, and the gospel was too often presented in a 'take it or leave it' manner as an interesting subject of scientific study rather than a way of eternal life. In the desperate days in which we now live, with the nations floundering ever deeper in the abyss, such calm dissertations are futile and something more urgent and passionate is called for.

This is the note of Mr. Stewart's preaching. He has seen the overthrow of the pre-war optimistic humanism, he has passed through the pessimistic gloom of the post-war period, and because his feet were early and firmly planted upon the old evangelical faith he has come through these times of upheaval unshaken, and with a deeper conviction of the adequacy of the Christian faith to human need.

He does not, however, 'preach up the times.' References to contemporary events are conspicuous by their absence, and only in the most general way is the background of modern life painted in. The preacher's whole concern is with the foundations of the faith and the unchanging facts of life and death and salvation. He has a profound impression of the seriousness of life, of the tragedy of sin, and of the glory of redemption. If one might venture a criticism here it is that his bow is always bent, and one feels that there should at times be a little more relaxing of the tension, with some recognition that natural human life has its green pastures and still waters. But no doubt in these days the world stands much in need of the Puritan preacher and the warrior saint.

Mr. Stewart's book contains twenty-four sermons, not a haphazard collection, as such volumes often are, but a carefully planned and orderly sequence. The title is, of course, derived from St. Patrick's well-known words, 'I bind unto myself to-day the strong name of the Trinity,' and it may be taken as a token that the preacher preaches the orthodox faith in its fullness. The sermons are arranged under three main headings—The Grace of the Lord Jesus Christ, The Love of God, The Communion of the Holy Spirit. The first contains nine sermons which give a persuasive presentation of the Person and work of Jesus. The second deals mainly with the reconciliation of the love of God with the pain and suffering of the world. The last section is concerned with Christian experience and includes some beautiful Communion addresses. The whole forms a fine body of sound doctrinal teaching, lit up with imagination and dramatic power. The preacher is widely read, and he evidently reads, as Alexander Whyte recommended, with his notebook at his hand. He unites the fervour of youth with the ripening experience of middle life. As he muses the fire burns and then in the pulpit he 'stands as if he pleaded with men.'

J. H. MORRISON.

THE BETRAYAL OF CHRIST.

Mr. Middleton Murry's latest book, *The Betrayal of Christ by the Churches* (Dakers; 5s. net), is a shrill blast. He is a Pacifist and naturally inclined to look critically upon his country in its desperate war effort. He is a Socialist, and the Church that will not declare itself for Socialism is a traitor to the gospel. The main line of his argument is that for the sins of Germany Britain is to blame, and for the sin of the world the Church is to blame. His interests are mainly political, and he judges the Church by the influence it has had on public policy. He is very severe on Lord Halifax for pointing out to the students of Oxford that the youth of Germany are animated by an ideal totally opposed to theirs. For this, Mr. Murry argues, Britain, and Lord Halifax in particular, are to blame. Did Britain provoke the war of 1914 or did Lord Halifax originate the teaching of Nietzsche? Did they incite the Germans to the perversion of science, the persecution of Christianity, and the tortures of the labour camps? Mr. Murry denounces the Bishop of Ely for counselling his clergy to refrain from publicly expressing opinions on matters in regard to which their information was partial. Surely a wise counsel!

One remembers Sir Alfred Zimmern's admirable

little book, 'Spiritual Values and World Affairs,' in which, with courtesy and persuasiveness, he points out occasions, giving chapter and verse, when the intervention of the Church, animated by purely Christian motives, proved mistaken and hurtful through lack of true knowledge of the situation.

Mr. Murry's criticisms are too indiscriminate to be impressive, and of constructive suggestion he has none. He conceives the Church as an authoritarian institution which should talk big among the nations and teach statesmen their business. Had he lived among the Jews of the first century he would have been of those who were disappointed in Jesus because He gave them no political lead against Roman militarism. He takes no account of the fact that there are multitudes of Christians upon whose hearts the sin of the world lies heavy, and hundreds of churches where ministers and people together, without making their voices heard on high, are daily striving 'to do justly and to love mercy and to walk humbly with their God.'

J. H. MORRISON.

THE SOCIAL FUNCTION OF RELIGION.

The latest volume of the London Theological Library is *The Social Function of Religion*, by Professor E. O. James, D.Litt., Ph.D., F.S.A., D.D. (Hodder & Stoughton; 7s. 6d. net). Dr. James is well qualified to deal with this subject. He is Professor of the History and Philosophy of Religion in the University of Leeds, and Wilde Lecturer in Natural and Comparative Religion in the University of Oxford. This specialism explains the standpoint from which the subject is viewed, and the method of treatment. The book is described as 'A Comparative Study.' While an attempt is made to interpret the integrative function of religion in terms of the eternal verities which are enshrined in Christianity, the subject is dealt with historically. Under each heading we have a review of what has been done and thought in the past, and then an estimate of the objective value of the truth under examination. These topics are such as the following: Providence, Myth and Revelation, Ritual and Worship, Ethics and Conduct, Marriage and the Family, the Church and the Community, the Nation and Nationalism, concluding with a very illuminating discussion of Religion and the Modern World. Needless to say, the scholarship is everywhere sound and sufficient, but the treatment *per se* is equally good. Dr. James succeeds in clearly demonstrating that religion, while objectively worthy and true, is at the same time the one

integrative force which can hold family, State, and community together and secure their health and endurance.

Among the most valuable pages in this able book are those at the end, in which Dr. James urges the importance, in view of his main contentions, of religious education. He rightly deplores the whole system of secular education, and suggests that both in school and university a better and saner policy should give the religious element a recognized and prominent place.

F. J. RAE.

A quite charming biography of St. Vincent de Paul, under the title *Apostle of Charity*, has been written by Mr. Theodore Maynard (Allen & Unwin; 7s. 6d. net). The author has used his authorities to some purpose, and he has added a style which, while plain and simple, is attractive because it is the gift of a cultured and sometimes whimsical mind. Certainly he has a perfectly absorbing subject. The story of this peasant priest (the 'de' in his name is deceptive) who dominated a court and swayed, and used, the rich in the interests of the poor, is one of the most romantic in the history of the Church. For sheer interest the book would be hard to excel. Part of the charm of Vincent was that he was so human and so sensible. But nothing can account for his influence and achievements but one thing—he was a personality, and force flowed from him and did things. Protestants as well as Romanists will learn much from this remarkable man, in particular two things—the power of team-work and the effectiveness in preaching of plain, simple language.

Nazis and Germans, by Mr. Harold Picton (Allen & Unwin; 5s. net), is 'a record of personal experience' which deserves to be widely read and deeply pondered. The writer was accused during the last war of being pro-German, unjustly as he maintains, for his only offence was that he had good friends in Germany whom he refused to disown and hate. After the war he made his home in Germany until the advent to power of Hitler made life in that country unbearable. He contends that a distinction should be made between the dominant Nazis and the people over whom they tyrannize. It is easy for us to say the Germans should throw off the yoke, but the merciless tortures inflicted in the concentration camps—and some of the records here given are positively sickening—present such a frightful alternative that only the

most heroic spirits dare to resist. 'We hate the Nazi leaders as few can who have not suffered under them and seen friends suffer. But we do not hate the German people. . . . Our cause is so overwhelmingly good that there is no need to mar it by self-righteousness, nor by the irrationality of indicting a whole people.'

Barth can have few more loyal adherents than the Rev. Andrew Glendinning, M.A., Minister of the Parish of Broughton, who has written a book of popular theology, and called it *The Faith of God* (Allenson; 5s. net). It is easy reading, and it is welcome as an uncompromising statement of the Barthian dialectic. It would, however, be more acceptable if some sensible friend of the author had pruned it of its many gross exaggerations. 'The West is barren of moral and spiritual leadership. In Europe and America there is not a man who can preach.' The outlook of the Church 'has been produced by purely naturalistic evidence winnowed by men of science in the legitimate pursuit of their calling.' Sentences like these seriously detract from the impression which a book like this should make on the mind.

In spite of that it is a good book, with an earnest purpose, and sounds a clear note of orthodoxy which is anything but traditional. Mr. Glendinning surveys the religious situation, and considers the various gospels that profess to heal its wounds—divine immanence, evolution, psychology, social reform; and, needless to say, their hollowness is mercilessly exposed. It would be profitless to enter into an argument on the author's point of view. It may be enough to say that he states it, critically and constructively, with real ability and plain, if sometimes over-forceful, language. All through one feels the presence of a thought which he plans at the beginning of his book: 'There is something astounding in the Christian Religion.' Any one who feels with Pascal on this line has the root of the matter in him.

Fewer volumes of sermons have been published during the last month. If the number has been smaller it seems to us that the quality has been higher. This month we have three outstanding volumes, all by ministers of the Church of Scotland. The first is the Rev. James S. Stewart's *The Strong Name* (reviewed elsewhere); the other two are *Captain of the Storm*, by the Rev. Arthur A. Cowan, M.A. (6s. net), and *Christian Intimacies*, by the Rev. George J. Jeffrey (5s. net). The publishers of the last two volumes are Messrs. James Clarke & Co. If only one of these two volumes can be bought,

we are in some difficulty in helping readers to make their choice. Both collections are based on solid scholarship and both deal with the problems and difficulties of the day seen against the background of Christian faith and practice. Mr. Jeffrey's sermons are perhaps the easier to read of the two. They are shorter for one thing and they are lightened by illustrations from life and literature. But hear what Professor A. J. Gossip says of Mr. Cowan's volume: 'There is here a real touch of style, the ability to flash out a phrase, combined with a real insight into the working of men's minds and hearts.' Perhaps the best way to make the choice is to turn to 'The Christian Year' this month for in it there will be found in shortened form a sermon from each of these two new volumes.

From New Zealand comes a very interesting and readable book—*A Saviour in Sight*, by the Rev. Leonard C. Horwood (Epworth Press; 4s. net). It deals in a convincing way with the difficulties which for the modern man appear to block the way to faith in God and Christ. The writer faces them squarely, and while acknowledging that much remains painful and mysterious he has many wise and true things to say that are fitted to relieve doubt and encourage faith. This is a book which should give real spiritual help to many.

The bare uplands where Aberdeenshire touches Banffshire, where the winds are cool in summer and snell in winter time, has bred a race keen in mind and warm of heart. Some of its sons have won to fame, but many others, equally faithful, have tilled the soil and kept the faith in obscurity. *Beacons of Independency*, by the Rev. Harry Escott, M.A. (Express Office, Huntly; 1s. net), tells the story of how some of them, by their devotion and sacrifice, built and maintained a number of 'missioner kirks' and helped to keep alive the flame of evangelical religion. It is a story worth telling, and it is well told.

A brilliant young football player, who was looking forward eagerly to a career as a professional, was converted, and dedicated himself (as he had been previously dedicated by his mother) to a life of evangelism. After a good deal of experience of this work at home, he was led to pursue the same task abroad, and set out with his wife, accompanied by Miss (or Mrs.?) Eva Stuart Watt as a kind of Boswell. They travelled through Czecho-Slovakia, Moravia, Hungary, Poland, Ruthenia, Rumania, and Serbia, preaching the Word, and the record of

their adventure, difficulties, and triumphs is contained in the lady's book—*Dynamite in Europe* (Marshall, Morgan & Scott; 3s. 6d. net). The author wields a practised pen, and the narrative is a travel document of great interest at the present time, as well as a story of the gospel and its power.

Future History in 'The Revelation,' by Mr. R. H. Clayton, M.A. (Marshall, Morgan & Scott; 3s. 6d. net), is a fresh study of the Apocalypse, in which the author adopts (but not slavishly) the futurist interpretation of the book. He thinks that the key to its meaning and message is to be found in its structure, and he has made an elaborate investigation into this subject. Mr. Clayton is an Australian, and his writings on history and social subjects are well known in his own country. He has also the reputation of being an accomplished scholar, so that his book will receive respectful study from those (and they are many) who are specially interested in apocalyptic writings. Many scholars have tackled the problem of this book. Mr. Clayton has entered into their labours, but his theory is his own, and its freshness and originality is one of its main features.

Famous English Sermons, 730-1939, edited by Mr. Ashley Sampson (Nelson; 5s. net), contains a selection of sermons beginning with one by the Venerable Bede and concluding with a Lenten sermon by Mr. C. S. Lewis preached before the University of Oxford in 1939. It is difficult to criticise such a selection as it simply represents the taste and preference of the editor. One might be disposed to question the adjective 'famous' in the title for the particular sermons selected have no outstanding place in history. Of the thirteen post-Reformation sermons no fewer than eight are Anglican. Of the other five, one each is assigned to a Presbyterian, a Methodist, a Roman Catholic, a Baptist, and a Congregational preacher. Taken together, they form a valuable collection, giving samples of English preaching down through the ages. It is encouraging to note that the latest sermon for strength of Christian thinking and lucidity of expression can stand comparison with the best of older times.

The History of the Presbyterian Church of New Zealand, 1840-1940, by Professor J. R. Elder, C.M.G., M.A., D.Litt. (Presbyterian Bookroom, Christchurch; 22s. 6d. net), is written in connexion with the centenary of the New Zealand Church, but it reaches a standard far higher than such

commemorative volumes usually attain to. It is not a mere laudatory compilation. It is a genuine history, comprehensive, well planned, and eminently readable. There is necessarily a great mass of detail, but the wood is never lost sight of among the trees. The political and social background of the Church's work is skilfully painted in, so that the reader gets an interesting picture of New Zealand life. The pages are lit up by thirty to forty illustrations of very fine quality, and an appendix gives a complete register of all the ministers who have laboured in the Church from its inception. It is a centenary volume of which the Presbyterian Church of New Zealand has good reason to be proud and which it will doubtless cherish.

The problems that gather round the question of a future life press upon us urgently in a time of war, and the Rev. F. Townley Lord, D.D., faces them all in his book, *Conquest of Death*, which he describes as 'A Christian Interpretation of Immortality' (S.C.M.; 6s. net). Is any proof possible? What are our grounds, general and Christian, for our belief? What is the nature of the future life? Does the sinner get a second chance? Is punishment eternal? Shall we recognize our loved ones? Is prayer for the dead Christian? These are questions we want to have answered, especially the kind of life that awaits us, and the pressing problem of recognition. Dr. Lord has in view, first of all, those who are believers, and, secondly, the 'man in the street' who is anxious to listen to any one who has anything to say. For both, we can confidently recommend this book as a sound, frank, and intelligent guide amid their perplexities. It would be difficult to find a better.

For over half a century Dr. Samuel M. Zwemer has laboured by voice and pen for the Kingdom of God. He has now published, under the title of *The Art of Listening to God* (Zondervan, Grand Rapids; \$1.50), a number of papers which he describes as 'Studies in some neglected Values of Life, Religion, and Missions.' These papers deal with a variety of topics though they have a unity of purpose. Of special interest are the papers on Mahatma Gandhi's Religion, Mohammed and Calvin, and on Moslem Missions. On the subject of Islam Dr. Zwemer is an authority, but whatever be the topic he touches upon he writes with clearness, sound sense, and ripe Christian wisdom. One of his chapters is entitled 'Life Begins at Seventy,' and this book may be taken as a confirmation of that bold thesis.

The Place of Theology among the Sciences.

BY PROFESSOR J. M. SHAW, D.D., QUEEN'S THEOLOGICAL COLLEGE, KINGSTON, ONTARIO.

THEOLOGY once bore the proud title of 'the Queen of the Sciences.' It is to be feared that in recent years for a variety of reasons it no longer holds this high position, either in popular estimation or in the judgment of many scientists. The purpose of this article is to endeavour to re-establish theology in its ancient dignity, and to justify for it still the ancient and honourable appellation of 'the science of sciences,' *scientia scientiarum*.

I.

Theology, it must be acknowledged, has often been presented in a somewhat dismal and dogmatic way, as the record of old outworn controversies about creed and doctrine which seem now to have little relation to everyday life and interest. Like the fallen angels, in Milton's representation of their existence in the nether darkness, theologians have often

reasoned high

Of Providence, Foreknowledge, Will, and Fate—
Fixed fate, free will, foreknowledge absolute—
And found no end, in wandering mazes lost.

This, however, has been the weakness of theologians rather than their strength, or, perhaps we should say, the weakness allied to their strength. For the deeper and higher the realm of facts which we attempt to know, the easier it is to get into the region of mystery and to find ourselves 'in wandering mazes lost.' All knowledge, indeed, knowledge of any realm or aspect of things, in the measure in which it attempts to become complete or thorough, leads into mystery, inasmuch as in a universe which is a system or organic connected whole, a complete knowledge of any part would require a knowledge of the whole. As Tennyson expressed this truth in his little poem on the 'flower in the crannied wall':

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

1. By way of attaining a more adequate idea of the nature and function of theology, let us begin by taking the guidance of the word itself. 'Theology' means literally 'the doctrine of God,' or 'the teaching about God,' or just as 'geology' is defined

as the science of the constitution and structure of the earth, or 'biology' as the science of life and living organisms; so, in like manner, 'theology' may be defined as the science of God and of things spiritual—that department of science or scientific knowledge which deals with the realm of the religious, the knowledge of God and of spiritual things generally.

Some scientists, indeed, would immediately look askance at such a definition of theology, and raise objection to it on the ground that the term 'science' or 'scientific knowledge' should properly be confined to the realm of what is ordinarily called natural scientific knowledge, knowledge attainable by the methods proper to the realm of what we call 'the natural sciences.' This is, in effect, the objection which the poet Tennyson, under the influence of the mid-Victorian scientific way of thinking of his time—a way of thinking which, on the acknowledgment of scientists themselves, is now largely obsolete—gave expression to in these terms:

We have but faith: we cannot know;
For knowledge is of things we see.

In matters of religion and religious truth, he meant, we can only have faith, not knowledge proper. This, however, is an unwarranted and unjustifiable limitation of the term 'knowledge,' which would thus confine or restrict it to the knowledge of Nature and the world about us, the knowledge of 'things we see.' There is a knowledge, and a properly scientific knowledge, possible also of things we do not see. These material forces, indeed, of which the natural scientist, the physicist for example or the chemist, speaks so much, what are they? The more they are being investigated to-day by what is called the 'new physics' the more they are being resolved into something spiritual. At first blush, it is true, matter appears the most solidly real thing in the world, as Dr. Samuel Johnson apparently thought when to refute a more idealistic way of thinking, he violently kicked his foot against a stone. But, in the hands of the new physicists, solid matter and the solid atoms of which matter was supposed to be composed have disappeared. The atom has been resolved into a bundle of energy, into bundles or packets of

energy indeed of various sorts. So that we hear to-day not only of protons and electrons, but also of neutrons, positrons, mesotrons and what not, without the new physicist on his own acknowledgment having any clear conception of what these names signify. As Sir Arthur Eddington has frankly put it, 'Something unknown is doing we know not what.' So that he adds, 'What is the use of talking about materialism, when you don't know what material is?' And to like effect Professor A. N. Whitehead, another of these present-day scientists or scientific philosophers, asked, 'What is the sense of talking about a mechanical explanation, when you do not know what you mean by mechanics?' So that the result of the latest scientific investigations is the acknowledgment, on the part of scientists themselves, that so far from material forces being the only thing we know, and knowledge being only 'of things we see' we really do not know what this matter which we see is, and the only kind of force or energy which we really know, know at first hand, is what we call spiritual energy, the energy namely of our own wills or persons.

2. The whole universe of our knowledge, indeed, is divisible into two chief spheres or realms, the realm of the material or natural on the one hand, and the realm of the spiritual on the other. Or, as we may put it more properly and sufficiently precisely for our present purpose, the realm of 'things' or 'objects' and the realm of 'persons' or 'subjects.' For the proper knowledge, for the properly scientific in the sense of rational ordered systematized knowledge, of these two realms or spheres different conditions are required, according to the specific character of the realm or sphere of reality with which we are dealing. As Aristotle, the ancient 'master of them that know,' already observed, there are different kinds or levels of knowledge corresponding to different kinds or levels of reality or experience to be known. In the case of the knowledge of 'things' or 'objects,' the knowledge, for example, of Nature and the world about us—that knowledge which comes to its perfection in what are ordinarily, though somewhat improperly, called 'the exact sciences'—the conditions of knowledge are observation and a certain degree of the development of the intellect or reason, that degree of development which is implied in the entertaining of the conception of 'causation' or 'cause and effect,' or of 'law' and 'order' in the world. But for the knowledge of 'persons,' that knowledge which comes to its proper expression in the knowledge and appreciation which friends

have of one another, more and other conditions are required than merely rational or intellectual conditions. There is needed also a certain quality of character and disposition, an attitude of trustful, sympathetic insight which is more than purely intellectual or rational. Treat a person as an object or a thing merely, after the manner of the natural scientist, as an object simply to be fitted into a rational scheme of things, and you will never know him as a person, much less as a friend. To do that, you must give him your trust, your sympathy, your appreciation. For a proper knowledge of persons, that is to say, as contrasted with a knowledge of things or objects, more and other than merely intellectual or rational conditions are needed, qualities of character and disposition as well as of reason or intellect.

3. Now what is true for the knowledge of human persons is most of all true for the knowledge of God, the supreme Divine personality with whom we are concerned in religion. In this case above all a certain attitude of the heart and disposition, of the conscience and the will, is needed as well as a certain development of the intelligence or understanding. That is to say, religious knowledge, knowledge of God and of things spiritual, is morally and spiritually conditioned in a way and to a degree in which knowledge of Nature and of things about us is not. As the Christian Apostle put it: 'the natural man (or, as we would say to-day, the merely intellectual man) receiveth not the things of the Spirit . . . neither can he know them, because they are spiritually discerned.' It is not that religious knowledge, or knowledge of spiritual things, is on this account more 'subjective,' more the product of individual preference or desire or even whim, and in this sense is less assured or certain or 'objective' than ordinary scientific knowledge. This is a way of thinking that is apt to be suggested by the emphasis sometimes put on faith or trust or 'the will to believe' in religious knowledge—an emphasis that, as traditionally expressed, has too often justified the Scottish school-boy's naïve definition of faith as 'believing what you know ain't true.' It is a way of thinking that in the present day is encouraged specially by what is called 'the New Psychology,' more particularly in its psycho-analytic aspect; which tends to represent the belief in God and the spiritual world generally as 'a mere projection' into the world of outer objective or trans-subjective reality of our own purely subjective wishes and desires. Such a representation would involve a separation or dichotomy between religious knowledge and truth,

and such a separation would mean ultimately the death of religion. No; it is not that the truth attained by religious knowledge is less true, less objective, less objectively true or certain, than the truth attained by ordinary natural scientific knowledge. It is rather that the knowledge of its truth or certainty, of its objectivity, is attained in a different way, is determined by different conditions, from the knowledge of natural scientific truth. Once attained, however, religious knowledge, knowledge of God and of spiritual things, is as true, as objective, as any so-called natural scientific knowledge, and has to be related to it, united harmoniously with it in one coherent system of truth, truth being ultimately one because God is one.

II.

This, then, is our first main point, that there is a specific department of facts, a specific realm of reality or of experience, with which theology deals, what are called the facts of religious experience and knowledge—the experience and knowledge resulting from fellowship with God—and that this realm is as much the proper object of knowledge, of objectively valid knowledge, as any other realm of facts.

1. But we go further and say—this is our second main point—that the facts with which theology deals, the facts of religious experience and knowledge, are not only as much facts and as objectively valid facts of knowledge as any other fact, but that they are of all the facts of our experience the facts which are of most worth or value for a total interpretation of the universe. Said that acute philosopher F. H. Bradley in his work entitled *Appearance and Reality*: 'There is nothing more real than what comes in religion. To compare facts such as these with what is given to us in outward existence, would be to trifle with the subject. The man, who demands a reality more solid than that of the religious consciousness, seeks he does not know what.' And more recently G. K. Chesterton expressed this same truth in his own whimsical way when he said that the most important question for a student to put to a prospective landlady is this: 'What, madam, is your total view of the universe?' The 'total view of the universe,' the interpretation of the universe as a whole,—this is really the question with which theology most fundamentally is concerned. It puts it usually in this form, 'What is God?' What is the nature and purpose of the ultimate principle or power at the heart of things? A man's answer to this question determines ultimately

his total view of the world and life. Given the arc, we can complete the circle. So given a man's view of the power at the heart of things, from that we can construct his total view of existence. More than that, it determines not only the total thought and life of the individual, it determines also ultimately the whole thought and life of societies and of nations. It was a great German philosopher of other days, the philosopher Hegel, who said in wise and pregnant words which are worth recalling at the present time: 'A nation which has a false or bad conception of God has also a bad state, bad government, and bad laws.' So vitally determinative for the thought and life both of individuals and of nations is the fundamental question with which theology deals.

2. To this fundamental question the answer of theology—at least of Christian theology, and it is this we have specially in mind in the present article, the knowledge of God which we have through His supreme revelation of Himself in Jesus Christ, His life and death and risen living working—is that the Power at the heart of the universe is most adequately thought of as a Supreme, Wise, Moral, and Loving Personality who is properly called Father, our Heavenly Father. Did the limits of this article permit, which they do not except in the briefest and most schematic form, it might be shown that such a view of the ultimate Reality or Power is vital and determinative in all relationships of thought and life, and alone enables us to make sense, not only of the facts of Christian religious experience, the experience of fellowship with God through Jesus Christ, but also of the total facts of human experience and life.

(a) *First*, of the facts with which science itself is concerned. The scientist is concerned with the discovery of law and order, of regularity of sequence, among the facts of experience with which his particular science deals. When he has discovered these laws he is as scientist, *qua* scientist, satisfied. But this is after all incomplete, unfinished thinking, it is what is called 'abstract' thinking, that is to say, thinking which for its own limited scientific purposes abstracts from other aspects of experience, and in particular from more ultimate questions of meaning and purpose. How explain this system of law or order, of rational connexion, which he has thus as scientist discovered in the world of his investigations? He himself, the scientist, knows he is not the author of these laws, he is only their discoverer. Who then is, or what is? To suggest as the more materialistic type of scientist—if there is any such really left—that somehow things, atoms

or electrons, or whatever we call them, have somehow just happened to fall together into harmony or order by a kind of blind mechanical propulsion, this is as reasonable or unreasonable as to say that the letters of the alphabet just happened to fall together to make a play of Shakespeare or a poem of Browning. No: the fundamental principle of all scientific thinking is what is called the Principle of Sufficient Reason, and this Principle cannot be satisfied short of positing or affirming back of the orderly, rational universe in which we find ourselves a great supreme Intelligence or Reason whom we call God.

(b) *Second.* Such a view of the Ultimate Reality and of the Power at the heart of things is vital and necessary also to enable us to make sense of the facts of history, the facts of the rise and fall of nations and of men. Whatever difficulties there may be about individual or isolated facts of history, yet history viewed in the large, in the long run and on the big scale, does bear witness to the fact that there is a moral order in the world and a Moral Orderer, in Matthew Arnold's words, 'a Power not ourselves making for righteousness.' Says the eminent English historian J. A. Froude on this point: 'That this world is somehow built on moral foundations is the lesson of history. In the long run it is well with the good, and ill with the wicked. This is the only teaching which history repeats with any distinctness.' And the only sufficient reason and adequate ground of explanation of this fact is that over all there is not only a Supreme Reason or Intelligence but a Supreme Moral Orderer or Governor of history.

(c) And *third*, such a view of God, the Ultimate Reality, as we have indicated theology, and in particular Christian theology, offers, is vital and necessary too, it may be added, from the point of view of the artist as well as from the point of view of the scientist and the historian. The world in which we find ourselves is a world of beauty as well as of law and of moral order and purpose, a beauty which meets us even in the most hidden and untracked places, and bears witness surely to

a God over all who is not only intelligent and moral but kind and loving, concerned not only for His children's material needs, but also for the good of their spirits. As Bliss Carman, one of our Canadian poets, puts this thought in his little poem entitled 'Vestigia':

I took a day to look for God
And found Him not.
But as I trod
O'er rocky ledge, thro' woods untamed,
Just where one scarlet lily flamed,
I saw His footprints in the sod.

Such a view of God and the universe, then, as Christian theology presents us with—this is our conclusion—is not only demanded by the facts of religious experience involved in fellowship with God through Jesus Christ, but alone enables us to make sense of and do right by the total facts of human experience, scientific, moral, and æsthetic or artistic as well as properly religious. It roots the great values of life—truth, goodness, and beauty—in the very heart of reality, giving them cosmic validity or worth. Thus it is that in theology, as the scientific study of the facts of religious experience, and in particular of the facts of Christian religious experience, we are concerned with a study which is of supreme determining significance for our interpretation of reality as a whole. It is a study or discipline which is not of merely intellectual or theoretic interest, but has the utmost practical significance. For if the values or ideals of life referred to express the true nature of reality—which they do on the Christian view of God—then as investigators in these different realms we become nothing less than co-operators with God, workers along with Him, for the realization of His purposes in the world. In particular, if the heart of the universe is properly described, as it is according to Christian theology, as Love or Father-love, the great end and aim of all thought and life is the realization of a Community of Love and Service in which all men and nations are called to have their part.

Spiritual Problems and the War.

II. Christian Loyalties.

BY THE REVEREND H. WHEELER ROBINSON, M.A., D.D., PRINCIPAL OF REGENT'S PARK COLLEGE, OXFORD.

1. 'LOYALTY' and 'legality' are words which grow from the same root, yet differ in character as much as children of the same parents ever can. 'Legality' means conformity to an external code of law; 'loyalty' suggests an inner spring of devotion, whose free flow will carve out its own channels. In Bunyan's allegory, 'Mr. Legality' is an off-stage figure of eminent respectability, having one 'Civility' for his son, yet he is (so far as religion is concerned) bluntly called a cheat. Loyalty, however, is described, by one who knew better than any the perils of legalism, as the love which is the fulfilment of the law (Ro 13¹⁰).

The supreme Christian loyalty is as simple and inevitable as anything could be. It characterizes the response of faith to Jesus Christ, showing itself not as a duty, but as an instinct, of the new life. The vision of God in Christ derives its compelling authority from its own intrinsic character. The loyalty that responds to that vision is as spontaneous as the emotion of gratitude aroused in us by some generous and unexpected kindness. The poetry of the response is akin to the poetry of the gospel that wakes it. Loyalty transforms the statutes of religion into songs. Loyalty cannot be awakened by the paradoxical command 'Thou shalt love the Lord thy God,' for who can command an emotion? But it is awakened when the father goes on to tell his questioning son how lovable is this God, 'who brought us out of Egypt with a mighty hand' (Dt 6²¹). Loyalty, like every other deep emotion, instinctively seeks some outlet and utterance. The inner spirit must issue in some outer and visible expression, some characteristic 'way of life'. It is notable that the earliest distinctive name to denote the followers of Christ was 'those of the Way' (Ac 9² 19⁹ 24^{14, 22}). Christian loyalty will always seek and find three 'ways' of expression—a way of living, a way of service, and a way of interpretation of the world. In its way of living (at the highest) there will be something characteristic, something of the kind that made Francis of Assisi a living gospel and led Moody to say of Henry Drummond, 'Never

have I known a man who, in my opinion, lived nearer the Master, or sought to do His will more fully.' The new-found loyalty of St. Francis found immediate expression in a way of service; the crucifix of St. Damien called him to repair its ruined chapel. William Carey challenged his fellows to what was (for them) a new type of service, by his book, 'An Enquiry into the obligation of Christians to use means for the conversion of the heathen.' Schweitzer, unsatisfied by his music and his theology, flung himself into medical work in the primæval forest, as a more adequate actualization of personal loyalty.¹ Yet theology, too, can be an expression of loyalty, and none would deny this in an Aquinas and a Calvin. The acceptance of Christ's centrality in the universe always implies a new interpretation of it for those who think. Living, serving, and interpreting all belong to the vital language of Christian loyalty, and none of them can be neglected with impunity, when capacity and opportunity open the 'Way'.

2. Such loyalty, it is clear, can never be actualized in a vacuum. It must have something to work on, and that something will be drawn from its environment. The environment may be alien or friendly; Christian loyalty may encounter a challenge to fight, or an appeal for help—this none the less real because often implicit, and unconscious. Both relations will usually be involved at once, through the complexity of social life. The *milieu* in which Christian loyalty was born was both friendly and hostile, for contemporary Judaism had many varieties. The personal loyalty to God which the prophets had striven to evoke was continued in those men and women who found their way to God opened by Jesus of Nazareth. Sooner or later this was bound to oppose that other loyalty to God, which found its best medium in obedience to

¹ We may think of the famous epitaph which Aeschylus is said to have written for his own monument, which tells how he fought at Marathon, but is silent as to his tragedies.

the Jewish Law. Similarly, the Roman Empire supplied a more external environment to Christian loyalty which could be either friendly or hostile. It was friendly when the Roman soldiers preserved the social order that made possible the life and work of Jesus, and hostile when Jewish prejudices made them the instruments of His crucifixion. It was friendly when the Apostle Paul could claim the protection of his Roman citizenship and appeal to Cæsar, or when he could declare the Roman power to be a minister of God; it was hostile in the persecution of Christians by Nero and Domitian. The history of the long struggle between the Empire and the Church has been set forth on the large scale by Mr. C. A. Cochrane in his recent book, *Christianity and Classical Culture*. In the eyes of Christian thinkers, he says, the Græco-Roman order was based on a classic 'naturalism' irreconcilable with an order based on the interpretation of the world through the revelation in Christ. Eventually, however, as we all know, the Empire accepted, at least in name and form, the faith of the Church, and became the patron of Christianity. Through every form of environment it remains true to say, with a Swedish thinker,¹ 'If you wish to have Christ, you must take history with Him.' Any attempt to frame a theology on a dualistic contrast between Christianity and 'culture' is doomed to ultimate failure. Opposition to a particular form of culture may be forced on the Church in particular generations, as it is to-day, so far as the 'Kultur' of Nazidom is concerned. But such a phase is temporary, and there is to-day also a Christian civilization, much more aware of its vital values because of the challenge which it has to meet. That Christian civilization, whatever its deficiencies, owes its best features to the slowly exerted influences of the Christian faith. The liberty, justice, and human kindness for which we fight to-day owe far more than most men realize to the new value given to human personality by many generations of loyalty to Christ. The children may not discern their parents, but the parents ought to avow their children, and greet them with something like the Master's word, 'Thou art not far from the kingdom of God.'

3. But life is much more complex than all this might suggest. The Christian is not living entirely in a closed fellowship of those who share his loyalty to Christ, surrounded by an uncharted sea, on which are the flotsam of individual loyalties to the values for which he stands, loyalties as yet

¹ Söderblom, *The Nature of Revelation*, 171.

unconscious of their implicit allegiance. The values visible in his extra-ecclesiastical environment are linked to various forms of community life. Some of the most sacred and intense loyalties spring up within the narrow group of the family, even though its narrowness may also generate selfish isolation from larger interests. Patriotism remains a genuine form of loyalty, even though we have to say of it, as well as of liberty, 'What crimes have been wrought in thy name!' The circle of personal friendships, the code of professional honour, the scheme of social welfare which we actively support, will all set up loyalties of their own, not easily comprehended within the primal loyalty to Christ, and often leading to a direct clash and a painful perplexity. Is a son or daughter to sacrifice a future career, perhaps of wide usefulness, in order to give present support or service to parents? Can a vague internationalism ever hope to replace the intensity of nationalism as the cradle of public-spirited devotion to duty? Ought I to deal with my friend, even though I believe him to be in the wrong, with the cold-blooded impartiality of a judge upon the bench? The clash of loyalties that arise in these and other ways is vividly illustrated in Galsworthy's well-known play, *Loyalties*, where we see personal friendship and human pity struggling against abstract justice. The particular clash of loyalties which arises for the Christian pacifist, convinced that his loyalty to Christ forbids the use of force even in defence of the values of Christian civilization, is no isolated instance. It belongs to a whole group of situations inseparable from the very texture of life. We cannot resolve their difficulties by any generalization, for they spring from infinitely varied and concrete personal relationships. We cannot, in the last resort, prescribe to another man his duty, for any such prescription lacks the essential element in duty, which is acceptance by the individual conscience. We can only say, as the present Prime Minister finely said of his predecessor, from whose course of action he had so widely disagreed, 'The only guide to a man is his conscience. The only shield to his memory is the rectitude and sincerity of his actions . . . with this shield, however the Fates may play, we march always in the ranks of honour.'

4. But, though we cannot settle individual decisions by any generalizations, there are certain general considerations which conduce to clearer thinking, and may save us in that way from misguided decisions, amongst which I count

Pacifism. First amongst these, we may set the dangers of an impossible literalism in the acceptance of the teaching of Jesus. However splendid and efficacious the literalism of Francis of Assisi in his imitation of the circumstances of the human life of his Lord, we all draw distinctions in practice, and know that we must draw them. Thoughtful Christians recognize that the Cross of Christ means far more than the Sermon on the Mount, and that it is the spirit of cross-bearing that is the essential standard of Christian loyalty, according to the Lord Himself. We recognize in practice, whatever our theory, the truth of the remark made by the biographers of Robertson Smith¹ 'Compromise, foreign as it is both to religion and to science, is of the very essence of all politics.' We could not enter into any social organization, whether it be ecclesiastical or secular, without some compromise of individuality; it belongs to the very recognition of the right of conscience in the other man. We have to admit the existence of different levels of life, besides that of a chosen group of disciples living in a particular phase of social order. On the vexed question of the Christian use of force, for example, we ought to take into account, I think, that Nature is God's and that on *that* level force is one of His methods. To recognize this does not, of course, exonerate the Christian from loyal striving to replace force by moral persuasion, and to lift the world to the higher level of the Lord's ways. But it does help him to see the larger background of God's rule of the world in Nature and history; it does contribute to an outlook like Wordsworth's. In reaction from the 'monstrous ant-hill' of London life, *i.e.* the view of:

him who looks

In steadiness, who hath among least things
An under-sense of greatest; sees the parts
As parts, but with a feeling of the whole.²

It is instructive to remember that there are 'second causes' in morality as well as in Nature. We cannot revive the relative simplicity of the Hebrew view of Nature, as directly administered by God's hand; we have learnt how many links there are in the chain of cause and effect, in the most trivial or the most overwhelming phenomenon of the physical order, how many 'second causes'. So is it with the moral and spiritual order, as anthropology

and psychology and economics have taught us in recent years. The Christian will not, indeed, stop where many an anthropologist or psychologist or economist chooses to stop, indeed must stop, because of the limits of his science. But Christian loyalty to the divine purpose, as seen in Christ, ought to include everything on a lower level that can be made a stepping-stone to the higher loyalty, in kinds of service to the welfare of the world which are not the highest, and yet may be the highest possible at that stage, or in that particular relation. If his particular vocation (including, as it does, the opportunity and capacity which shape vocation) calls him to a service on what seems to him a higher level, nearer to the achievement of the divine purpose, he will not look down with disapproval or condemnation on those who are serving God at what seems to him a lower level (in which judgment he may often be wrong). If he does so disapprove, he runs the risk of profiting himself by that which he disavows, like the man who enjoys the protection of a State which he will not defend as its citizen.

In the light of these considerations I do not think it is wise or right to speak of some of the difficult decisions which Christian loyalty is often called to make as 'a choice of evils'. That which is a genuine contribution to the Kingdom of God is never an evil, though the means employed, such as war, is certainly an evil thing when employed in the service of ambition, aggression, and tyranny. We need to think out more thoroughly the principles underlying our often instinctive actions. We need, also, more realism in our Christian thinking, if the Church is to make an effective contribution to the new order of the post-war world. It is not enough to cherish high ideals of the kind of world in which all men would be loyal to Christ, and to cherish those ideals in a separated community apart from the world. We must accept the conditions of the world as it is, if only in order to lift it to something better. Those conditions are not divorced from God's control. In the grounds of the college where this is written there is a sundial, with two Hebrew inscriptions. That to the East says, 'Light rises in darkness for those of the straight path.' It is a divine promise, which guarantees the individual conscience. The Western inscription is 'The sun knoweth his going down.' That is a reminder of the divinely fixed inevitabilities, within which man goeth forth to his work and to his labour until the evening.

¹ J. S. Black and G. Chrystal, *The Life of William Robertson Smith* (1912), 363.

² *Prelude*, vii. 733-736.

In the Study.

Virginibus Puerisque.

The Parachute and the Baby.

BY THE REVEREND S. GREER, M.A., AYR.

‘He would not drink thereof.’—2 S 23¹⁶.

AN airman of the last war, after a gallant fight with the enemy, found his ‘plane was getting out of control. He knew it was going to crash. So he prepared to jump, his silk parachute fastened about his waist. Counting ten, to make sure he was free of the ‘plane, he pulled the cord, and the parachute opened. His headlong descent was halted, and from rushing up at him the earth began to float slowly toward him. Houses, trees, cattle were nearer now. Presently he found himself looking for a spot on which to land. Then a sudden jolt, and the field came up and hit him. Tossed about for a moment he soon picked himself up; his wrecked ‘plane he saw a short distance away.

That silk parachute had saved his life. He kept it after the war; it was a lovely shimmering thing. What would he do with it? Then suddenly he knew. His baby boy was soon to be baptized in church. He would have a christening-robe made out of it for his little son. So, wrapped about in the silk which had saved the father’s life, that baby was presented to God.

Wasn’t that a lovely idea? There were many things that airman could *not* have done with that precious silk. He could not have employed it for his own use, to make a garment for himself. You see, some things are much too valuable to be kept to oneself.

In the Bible we read about King David’s men who brought him a cup of water which they had risked their lives to get for their leader. ‘And he would not drink thereof.’ He felt it would be a sin just to quench his thirst with water which might have been so dearly bought; for those gallant men might have perished in getting it for him. You remember what he did? He could not use it for himself; instead he presented it to God.

Yes, there are things which are much too precious to be used selfishly, or spent meanly. You feel that about our life in these days of war, don’t you? Our life, our liberty, our right to say what we believe are dearly bought by brave men whose peril is the price of our safety. Should we not all make up our minds that we should pay for this

happiness? And that is why, as some one says, ‘if it’s worth our being alive at all, we’ve got to be especially kind, unselfish, and brave.’ You feel there’s nothing you can do, when every one else is so eagerly busy? It is not true. By sweetness of temper, by stopping all grouching, which is just selfishness, you can be a great help to others. You can radiate a cheerfulness and courage that will hearten them, and in this way thank them for your happiness.

Think of the wonderful life God has given you. We can run and play games; we have powers of thought and imagination; we can love, and we can follow a leader. It is a glorious life, made rich by the sacrifice of Jesus. We must not spend it selfishly, or give the strength of our mind to mean things, or bestow our loyalty on unworthy things. We must not cheapen what cost so dear. God wants us to get the best out of life, and make the most of it. Then let us pray this prayer: ‘Lord Jesus, who hast given me so much, and loved me so dearly, help me always to follow Thee.’

Feeding the Multitude: A Modern Miracle.

BY THE REVEREND FRANK DUCKWORTH, M.A.,
LEEDS.

‘Give ye them to eat.’—Lk 9¹³.

If you had lived in Galilee many years ago, and had asked the people what was the most wonderful thing they had ever seen, they might have told you how Jesus once fed a great crowd of people with a little lad’s lunch. When the disciples pointed out to Jesus that all the people, who had been following Him and listening to Him throughout the day, were tired and hungry, He told them to go ahead and feed all these hungry folk. While they were looking helplessly at each other, and wondering what to do, a little boy came along and offered the food which by God’s help was multiplied many times, and proved enough for all the crowd. That was a long time ago; but the same kind of miracle happened only the other day.

A little Chinese boy who lived in Manila, in the Philippine Islands, was saving up to buy a bicycle; and when he had saved about three pounds, he decided there was something he wanted even more than a bicycle—and that was to help the Chinese people who were suffering so terribly in their own country, because of the way Japan was smashing

their homes and ruining their farms. He knew that many of these poor folk were starving, and he decided that he had better do something about it. So he went to a bakery, and spent all the money that he had saved on sacks and sacks of bread. Then he dragged and carried the sacks to the offices of the China Relief Committee. The officers on that committee were very surprised to see all this bread, and they wondered what in the world they were going to do with it. They didn't want to hurt the little chap's feelings by telling him that if they tried to send it to China it would be stale and bad long before it got there. So at last they decided to call it 'Patriotic Bread,' and sell it again to the people in the Chinese schools in Manila. It was amazing how quickly it was bought—at the end of the day the little boy's three pounds had grown to ten. 'This is a great idea,' said the committee; and they bought more bread, and tied labels to it, telling that it was Patriotic Bread again. The Chinese women of Manila sold it outside the shops and theatres; and after three days the three pounds had grown to three hundred, and this great sum was sent to China in the name of the little boy.

But the story isn't finished yet. An American lady returned from Manila to the United States, and she told this story to a great many people. Amongst those who heard it were Mr. and Mrs. Henry Ford. Mrs. Ford said, 'Somehow I can't help feeling sorry that the little boy didn't get the bicycle for which he had worked so hard. I want to give it him.' She sent twenty dollars to Manila, and asked the China Relief Committee to find the boy, and arrange for him to be presented with the bicycle at a great public ceremony, attended by all the important people of the town. The wife of the American Commissioner made the presentation; and the little Chinese boy was so shy that he forgot the speech that he had been learning for the great day. But he didn't forget to send a letter to Mrs. Henry Ford, thanking her for her kindness. He said in the letter that he realized now that he had made a mistake in thinking that all the bread he had bought could be sent direct to China. But he still wanted as much as ever to help the poor people in China, and so he had decided to rent the bicycle for two shillings an hour, and send all the money to the relief fund.

We hear now that that bicycle is supporting a Christian home in China for fifty orphan boys. And every word of this story is true!

If anybody tells you that miracles don't happen in these days, just you tell them that they are wrong; tell them this story.

The Christian Year.

FIRST SUNDAY AFTER EPIPHANY.

Consecration.

'Paul, a servant of Jesus Christ.'—Ro 1¹.

'He has had the whole of me.' So said General Booth, towards the end of his days, of Jesus Christ, his Lord and Master. It is a big thing to be able to say. Many of us spend precious years resisting Him to the uttermost, yielding ground inch by inch, till we fall back on our last citadel and surrender. But, wherever we see the man who is wholly Christ-possessed, the spectacle is always profoundly impressive. If ever there was a Christ-dominated life it was that of St. Paul. The only designation he would own, the only title of which he was proud, was—'Paul, a servant (a bond-slave) of Jesus Christ.' How easily the phrase slips over our tongue when we read it in his letters. Yet, if we have any spiritual imagination at all, we discover that there is far more in it than appears on the surface.

Two thoughts arise in our minds as we brood on it. Is it not an amazing thing that Saul of Tarsus should be any one's servant? If ever a man was born to command, it was this man. Wherever he appears among his fellows, he simply towers over them. At first, the order may be 'Barnabas and Paul,' but soon it is 'Paul and Barnabas.' You would have said that the last place in the world Saul would have occupied would have been that of an underling, a subordinate, a bond-slave. But it was in this rôle that the proud man came to make all his boast. He could say, with perfect confidence, 'It is no longer I that live, but Christ that liveth in me.' There is no such instance in history of the subjugation of one personality by Another.

But there is more matter for wonder in Paul's title. That he should be any one's servant is remarkable, but that he should be the servant of Jesus Christ is the crowning wonder. Jesus Christ seemed to set at naught everything sacred and dear in the Jewish tradition, which was in Saul's very blood. In the intensity of his hatred he hounded innocent folk to their death. In fact, this is no common indignation. The white heat of it makes one suspicious. It needs explaining. The young man, at whose feet these rancorous Jews laid their clothes while they stoned Stephen to death, must have asked himself some pointed questions. 'What kind of religion is it that needs to bolster up its

beliefs by cruelties like this? And, on the other hand, what kind of religion may this Christian faith be, after all, that it can carry its believers through suffering like this of Stephen's—"his face like the face of an angel, the words of serene forgiveness on his dying lips"? They say that, in the Alps, the loosening of a pebble will bring down a mighty avalanche. Something like this happened on the Damascus way. Something came down upon Saul of Tarsus that engulfed and overwhelmed him and, from that moment, 'Christ had the whole of him.'

Taking a broad view of the Great Apostle's life, we can discover the working out of several great principles of Christian living. The first is, that God gives us *power* in terms of service. The purer our motives, the deeper our devotion to Christ, in that measure and with mathematical exactitude does the power of God flow through us into the lives of other men. Read the life of St. Paul; watch him on his perilous journeys—and the spectacle that rises before you is that of a man charged with a power that can be explained on no mere human terms. He is patently a God-empowered man. Which of us but has tried to picture to ourselves the sight of Paul preaching—"his bodily presence contemptible," but the effect on his hearers profound, startling, electric. To enable ourselves to come near it, we may read a contemporary account of Abraham Lincoln's first appearance in an important gathering in New York. The writer described the great liberator's lean face and awkward mien, his big hands, his ill-fitting, badly wrinkled clothes, his large ears, uncouth gestures, and provincial accent. "When I first saw him I said to myself, "Old fellow, you won't do. This may be all very well for the Wild West. It will never go down in New York." But very soon, he seemed to catch fire. The whole man was transfigured. I forgot his clothes, his peculiarities, his personal appearance, and I was on my feet like the others, cheering to the echo, when he reached his climax amid thunders of applause. A friend asked me, "What do you think of Abraham Lincoln, the backwoodsman?" I said, "He is the greatest man since St. Paul."

Such a picture is valuable, because it helps us to see a great principle at work—God clothing Himself with a personality outwardly unattractive and becoming irresistible over the wills of men. If the sense of futility and powerlessness lies heavy on us the fault is our own. We are straitened in ourselves, never in God. The measure of our desire to serve is the measure of God's willingness to empower.

The love of God flows just as much
As that of ebbing self subsides.
Our hearts, their scantiness is such,
Bear not the conflicts of these rival tides.

The second principle is, that God gives us *guidance* in terms of service. Phrases occur and recur, in Paul's letters, which show this principle at work. He is 'led by the Spirit' or 'the Spirit suffered him not' or he 'journeys by revelation.' Everywhere and always, one gets the sense of a man moving unerringly to destined ends, over God-appointed paths. Paul had but one ambition—to do the will of God—and he was serenely confident that God would work together with him in that direction. What shining self-effacement and devotion are here, that can say of his privations—"None of these things move me"—so long as they were the means by which the gospel of Jesus sped on its healing mission to the hearts of men. Paul felt that nothing that happened to him was lost. Everywhere he turned his necessity to glorious gain. If one door closed, another opened. Standing out all over Paul's career, so that he who runs may read, is this eternal law of Christian service—the purer the motive, the surer the guidance.

Here is a principle that sheds light on these dubious, faltering lives of ours. Why is it that so much of our youth is spent in reactions and revulsions, in laying down in disenchantment what we took up in exultation? Why is it that we are up against a hard, intractable element in life, which we would fain mould nearer to our heart's desire and somehow cannot? Is it not just because we have not discovered Paul's secret, that to be strong and confident and adequate to life, we must first be mastered by a Power and a Person greater than ourselves, who takes our destiny out of our own hands, and daily empowers, guides and enlarges us?

Into His hand went mine,
Into my life came He.
He leads me now in ways divine,
In ways I feared to see.

Lastly, God gives us *self-realization* in terms of service. When first we meet Saul of Tarsus he is pressing eagerly on his way to an earthly eminence from which nothing human could have kept him. But something miraculous happened on the Damascus way, whereby Saul of Tarsus became Paul the Apostle. How unlike the life he had anticipated for himself was this new world of thought and action, and how much greater! Self-

effacement in a great cause became self-enlargement, as it always does.

In that loveliest of European cities, Budapest, there is a famous statue. The Hungarians speak of it lovingly and familiarly as 'Old Anonymous.' The legend is that, long ago, a learned monk wrote a chronicle of his native land, and so rescued from oblivion the history of two hundred years. To this day, no man knows his name. The sculptor has cunningly graven the lesson in stone. In the public square sits the faithful monk, his book on his knee, open for all to behold as it lies in the sunlight, but most of his face is covered by the monk's cowl, so that, the brighter the sunshine, the darker the shadow that hides his features. The man's work is everything, himself nothing.

That man alone is great, as God counts greatness, whom He has empowered and guided and enlarged. For the only true greatness is the greatness that has learned to serve.¹

SECOND SUNDAY AFTER EPIPHANY.

The Will of God.

BY THE REVEREND G. PARRINDER, B.A., B.D.,
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'Thy will be done.'—Mt 6¹⁰.

These familiar words from the Lord's Prayer are often used in difficult circumstances, with an expression of resignation, as if the will of God were something harsh or disagreeable. In time of sickness many will apply remedies and call in the doctor; at last, when all else has failed, they will resort to prayer and cry despairing—'Thy will be done.' The thinking Christian will begin with prayer, and all his efforts towards healing will be based upon the knowledge that it is not the will of God that men should die prematurely. He will see that his Master sought to fulfil the divine will by healing disease, and he will recognize that if he is unable to cure sickness it may well be due to human ignorance which time may remove.

Many nominal Christians, however, have accepted, often unconsciously, the current pagan notions of fatalism. Some unknown and unmoral destiny has decreed our misfortune, and our efforts to escape are like the futile squirms of ants on a hot plate. 'Stay around and they will get you,' is the unhappy conclusion of Hemingway's *Farewell to Arms*.

Now, living religion, as distinct from stoicism or moralism, is based upon belief in a *personal* God.

¹ G. J. Jeffrey, *Christian Intimacies*, 164.

Indeed (*pace* Julian Huxley) there is no religion possible without such a belief. God has a definite will towards His worshipper. But the nature of His personality, and consequently of that will, is understood in a variety of ways.

Primitive man knows the will of his god; it is dangerous and evil. If a tornado strikes his hut, or his children are smitten by disease, he hastens to answer the will of his god by gruesome sacrifices so that the deity may be appeased—and go away. The Muhammadan knows the will of his god too; it is an unrelenting destiny. Whatever happens, good or ill, is God's will. In the last resort it is blasphemy to seek to avoid such a will by taking medicine; if God wills it, the sick man will recover; if God wills the contrary, he will die.

Our attitude towards the will of God is conditioned by our conception of the *character* of God. Our emotions, when we ask that God's will be done, differ very much according as we regard God's character to be revealed in arbitrary or relentless will, or whether we regard that character as loving and God's will to be directed towards the welfare of His children. The Christian does not worship the god of the trembling fetishist; he does not believe with Joshua that God commands the massacre of entire cities, or with Muhammad that the sovereign will of God must be honoured by using the sword as chief instrument of conversion. The Christian worships the God and Father of our Lord Jesus Christ.

It is Jesus who tells us to pray that God's will be done. In His day Jesus found that men were afraid; how often does He tell them not to fear, and that His Father cares for the very smallest of His creatures. In the teaching of Jesus God's nature is fatherly and His will is good. Even the fatherhood of God is not left undefined, since the character of fathers may vary; God is the loving father of the prodigal. We ourselves can qualify the divine character still further, since we have seen Jesus, and we may affirm that the God and Father of our Lord is Christlike.

It follows that when the Christian prays, 'Thy will be done,' he is not cringing in fear or bowing to the inevitable in stoical spirit. He is giving himself in joyous confidence to the gracious will of a Father whom he knows to be loving. His worship will not be a commercial transaction or an effort to escape the divine will, it will be joy and communion.

The will of our Father is gracious, and it is so for all men, irrespective of class or colour. If we base our theology upon this view of the divine

character and purpose we shall avoid the error of some preachers of past centuries who declared that all men live in the state ordained for them by God, and that we must passively submit to this divine decree and 'stay put.' The Christian knows that he is a child of God, that God wills the best for him, and that he has the right of a son to a life worthy of his Father. A man born in the slums is not ordained to stay there; the will of God for him would be in his escape from slum-life—finally by the abolition of all slums.

In these days we are having to face up to the fact of evil. Evil thwarts God's will, temporarily; the Bible declares that it did so in Eden. God wills the best for His children, but that best may not be yet obtainable because of human folly. Man has the power to organize a happy world but squanders the divine gifts. God predestines all of us to good; this is the logical conclusion of the Epistle to the Romans. It is obvious that men both can and do thwart the divine predestination to good. The scapegoat of the moment, Adolf Hitler, may well illustrate this, for in him we see a man of undoubted genius who is certainly not pursuing the divine vocation but following a diabolical path.

The will of God is good, it demands the best for us and from us. This does not mean that life will be a bed of roses for us. As God's children, reconciled to His purposes, we share in His travail in the world. We know that nothing can separate us from Him, and that we can do all things through Him. Here is justification and strength enough for social reform, individual self-improvement, moral regeneration, and missionary enterprise.

The Christian praying, 'Thy will be done,' must realize what that implies, both as regards the divine character and his own way of serving God. We may illustrate this from the experience of John Wesley. Wesley was 'converted' at the age of thirty-five. Yet from his youngest days he had always endeavoured to be a saint and few men can ever have surpassed him in the quantity of his good works. He rose at four in the morning, spent hours in prayer, Bible study, and study of foreign languages. He visited the sick in the foul hospitals of the eighteenth century; he visited the still more foul prisons; he rode on the tumbrils with condemned criminals to the place of execution and prayed with them in the last hours amid the jeers of the barbarian crowds. And yet this man was not 'converted'! What difference could conversion possibly make to him? Wesley himself tells us of the difference, and it lies not in the number of his good works, for

it would have been physically impossible to increase them; the secret was in his understanding of and relationship to the will of God. Before his conversion Wesley says that he had served God as a servant, he was afraid of Him, he sought justification by works. He was converted by realizing that God loved him, that Christ had died for him. His faith was that of a son, and spontaneously and joyously he now performed his Father's will.

So shall we say, 'Thy will be done,' in happy acceptance when we recognize that God loves us and wills the best life for His children. The prodigal will return to find true happiness at home. He will hear the loving Father's voice, as Francis Thompson heard it, saying:

All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasps My hand, and come!

THIRD SUNDAY AFTER EPIPHANY.

Christian Optimism.

'We know that all things work together for good to them that love God.'—Ro 8²⁸.

Is this mere vague optimism on St. Paul's part, or does it rest on a solid basis of fact? The optimist is sometimes too fond of indulging in vague sentimental generalities. He shuts his eyes to inconvenient facts while he repeats the unreal formula that everything is for the best in this best of all possible worlds. St. Paul's assertion is far more precise than this: it is carefully limited and strictly defined. He does not, indeed, offer any arguments to prove it. Perhaps it was to him rather an intuition than an inference. At any rate, whether self-evident or derived from experience, he 'knows' that it is true. And not merely does he know this himself: those brethren at Rome to whom he is writing, though he is as yet personally unacquainted with them, know it also. 'We know,' he writes—we Christians know—'that *to them that love God* all things work together for good.' There are two points in particular which seem to come out, as we think about his words.

(1) Men often find it difficult to see any continuous purpose running through their lives as a whole. The various experiences which befall them seem to them inconsistent and antagonistic, sometimes distinctly helping forward, and sometimes as distinctly retarding their own immediate

aims and ambitions. 'One moment brings a message which the next moment seems to contradict.' As applied to some lives, this statement may perhaps be thought exaggerated, but many people will feel that there is truth in it. Men are often really unable to see any unity of purpose or providential direction in life, and this is the cause of much restlessness and unsettlement in their minds. They are led to look upon life as a riddle, a jest, a mockery. How can it be otherwise? If we put a loving and a loved God entirely out of the question, life is bound to become a combination of jarring elements. St. Paul's conviction is that to them that love God this sense of discordance and instability in life ceases to exist.

(2) There is another difficulty about life which the Apostle seems to have had in his mind—the difficulty which is caused by the existence of evil. St. Paul does not try to minimize the reality of evil in the world. He feels what every thoughtful man must feel about the suffering which pervades both Nature and human nature. He does not suppose that Christians will be rendered insensible or indifferent to suffering by having the love of God in their hearts. Still less does he suppose that a special Providence will interfere to protect them from the consequences of the evil which lies around them in the world. But he holds the belief that their love of God has the power not merely of disarming these consequences, but also of transforming them into something positively good. To them that love God all things—even evil things—work together *for good*. St. Paul seems to mean that the result of their working together will be not so much happiness as moral goodness. The painful experiences of life will not necessarily be less painful, but there will run through them all a spiritual education, a spiritual profiting, which will make the Christian who undergoes them a better man. Perhaps it might even be said that they will probably make him a happier man also.

Let us try to get a little deeper down into the heart of the text. What is the principle at work? How can the love of God dwelling in a man force each incident of his experience to help forward his moral and spiritual development? An interesting explanation of St. Paul's idea has been suggested. It is this. Love of God necessarily involves love of goodness. Now, if a man yearns after goodness, every experience will bring him only what stimulates goodness; he will find a suggestion and ministry of goodness in everything that befalls him. His hunger and thirst after righteousness will find in every event and incident their spiritual satisfac-

tion. Whatever a man constantly and predominantly demands from life, that he will eventually get out of life.

Of the truth of this principle we can, most of us, satisfy ourselves from our own observation. Have we not often noticed how differently the various experiences of life, its joys and its sorrows, affect different individuals? One man will be nerved by a disappointment to a nobler effort; another, smarting under a sense of failure, will give up the struggle. Prosperity, which brings out all that is good in one man, will be fatal in its moral consequences to another. Some great sorrow or bereavement which sweetens and purifies one man's nature will sour and harden another's. Perhaps there is not a single joy or a single sorrow which affects two people in precisely the same way. Now why is it that these common experiences affect us so differently? There can only be one answer to that. Their influence varies as our character varies. The mean or selfish man makes everything that happens to him minister to his meanness or selfishness. The noble nature comes out of the experience of joy or sorrow confirmed and strengthened in its nobleness. 'To the pure all things are pure, but to them that are defiled and unbelieving nothing is pure.'

Such are the facts on which St. Paul's assertion seems to be based. Those who love God confront a sorrow which would embitter and do moral harm to some one else, and because desire for what is good is supreme in them, it works out in increased goodness. They are touched by pain, and, though to them pain is pain still, yet their soul takes no hurt, but because it is full of love for God, becomes all the more loving towards God and towards man. Many of us probably have had the privilege of knowing intimately some strong, quiet, serene man or woman who takes the varying experiences of life without undue elation or depression, and by virtue of an indwelling love of God transforms them all into fresh opportunities of getting nearer to Him. If we have ever marked the presence of this power of turning evil to good either in ourselves or in any one else, then we have reached an assured conviction that St. Paul's words rest on real facts.

'If ye love me,' says Christ, 'keep my commandments.' There we have a test which we can apply to ourselves. In the soul's long ascent towards the perfect love of God there are many stages and degrees. We may not as yet have climbed very high. But this we know, that unless we are hating with all our soul the thing that is evil, the love of God and of Christ dwelleth not in us. There is

no other thing in the world except sin which makes this love impossible to us. All other kinds of evil may, if we use them rightly, result in drawing us more closely to God. That is the question which St. Paul asks himself a few lines after the words of the text. 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us.'¹

FOURTH SUNDAY AFTER EPIPHANY.

The Mystery of the Missing Day.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D.,
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'So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man.'—Jos 10¹³⁻¹⁴.

Joshua, too, was a 'praying General.' Let us see whether, wrapped up in the mystery of that famous prayer and its sequel, there is a secret which we would do well to share to-day.

Joshua is at Gilgal, in the Jordan valley. He has entered upon his conquest of the Promised Land. One day he receives a call from his allies the Gibeonites. Would he come at once to Gibeon? 'Slack not thy hand from thy servants. Come up to us quickly and save us.' He did so. By an almost superhuman effort he and his men made a forced march all night until, at dawn, they reached Gibeon. He saw at once that the situation was critical. There, on the hills around and in the valleys beneath, were five armies, the armies of the five kings of the Amorites. He took it all in at a glance. He saw that if he was to settle the matter of those five armies he must do so before night-fall. We think of Cromwell, that other 'praying General,' before the battle of Dunbar. 'We are upon an engagement very difficult,' he said, 'through which we cannot get without almost a miracle.' And as he watched the mists break over the hills of Dunbar he sent up his prayer: 'Like as the sun riseth, so shalt Thou drive them away!' And so did Joshua. There, 'in the sight of Israel,' he prayed: 'Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon!' And at once he set about doing his part in helping God to answer his prayer. Then began the race against the sun, up hill and down dale, until, when night did fall, and the sun did set, all was over and the victory won. 'And,' says the old chronicler,

'there was no day like that before it or after it, that the Lord hearkened unto the voice of a man!'

What really happened? Did the sun and moon literally stand still? The question was asked in a most interesting article by the Rev. C. Stanley Thoburn in THE EXPOSITORY TIMES a few years ago. 'To be sure,' writes Mr. Thoburn, 'it has been claimed on appeal to modern scientific authority that a whole day has been found missing at the time that Joshua lived.' Can any light be thrown upon the Mystery of the Missing Day?

In the article just mentioned Mr. Thoburn describes an experiment which he made. Having as far as possible identified the places, measured the distances and checked the times, Mr. Thoburn and a friend endeavoured to reconstruct the events of Joshua's battle of Gibeon on the spot and in their proper sequence. They did so on 23rd March 1935. They made the forced night march from Gilgal to Gibeon, and arrived at dawn at the very spot from which Joshua saw the sunrise on the brow of El-Jib. And then away they sped, up hill and down dale, in the footsteps of Joshua and his men, being pursued by the shadows and racing against time. And the conclusion to which they came was that only a man putting forth almost superhuman effort and consumed by an overmastering purpose could have done what Joshua accomplished in the time and made one day do the work of two.

'And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man.' Astronomically, perhaps not. But we are sadly impoverished unless, in the only sense in which it does matter to us, we can recapture the secret of the Missing Day. In its own way, and for its own day, this old 'Mystery Story,' tells us four things which are true on any day and for every day.

1. If you want a thing very much, so much that you are willing to pay the price, then, sooner or later, you will get what you want.

This law applies whether the end you are aiming at is good or bad, and whether the means to that end be fair or foul. I want a thousand pounds! In my case, I fear, that is a bit of 'wishful thinking.' But so did the other man. And he got what he wanted! Incidentally, he got caught! What is the difference between his 'wanting' and mine? Just this: he wanted that sum of money at all costs. I do not—at that price. Wanting a thing, and getting what you want, involves accepting the means as well. It is just a question of being ready and willing to pay the price, whatever it may be.

¹ H. G. Woods, *At the Temple Church*, 48.

Every victory has its price. Joshua wanted that victory so much that he was willing to pay the price of running that race against the sun and making one day do the work of two. What victory do we desire? The victory over self, over sin, over the huge army of the world's desires? That victory is ours if we want it so much that we are willing to pay the price. Repent, and believe the gospel! He that endureth to the end, the same shall be saved!

2. We have, locked up within us, energies and powers of which we little dream, and which may never be released, unless the appropriate stimulus is applied.

Sometimes the stimulus is the impact of a sudden emergency, some new responsibility. Sometimes love will do it, or hope; sometimes fear or despair. But there they are, stored up within us, these slumbering reserves of energy waiting to be awakened. One day, some years ago, a lady well known to me heard a thud and a cry. A huge slab of stone from the quarries at Festiniog had fallen on top of her little girl and pinned her underneath it. She rushed to the spot and lifted the slab with her hands, as though it had been the most natural thing in the world, and released her little girl with her foot. It took the strength of two men in cold blood to move that slab. Where did she get the power from? It was there all the time, only it needed the stimulus of a sudden emergency to bring it out.

'After chasing the Amorites over only a portion of the distance,' says Mr. Thoburn, 'we were sufficiently exhausted to regard those Hebrews of Joshua's day with profound admiration.' It is surely not safe to say: 'I can't do this,' or 'It is not in me to do that.' How do we know? It is there, but we cannot 'get at it.' No, but God can. And in the gospel story we see this miracle at work. We see Jesus applying the stimulus, releasing the energies of quite ordinary people, extending their personalities, multiplying their possibilities. A look from His eyes! A word from His lips!

He breaks the power of cancelled sin,
He sets the prisoner free!

3. When a man is really on the side of God and is doing the work of God, he is often helped by Forces that are beyond human.

The Sun stood still for Joshua and the Moon, 'for the Lord fought for Israel.' On the other hand, 'the stars in their courses fought against Sisera.'

It has often been observed and noted that when a really good man directs all his energies upon the

doing of the will of God, that, sooner or later, all ends well. Even the difficulties and disappointments of good men are caught up into the purpose of God and turn out to be blessings in disguise. Think of some of God's great helpers like Paul of Tarsus, George Müller, Livingstone, Grenfell, Mary Slessor, how these men and women, often at their wits' end, with nowhere to turn, suddenly found that, apparently from nowhere, help had come. When a man is on God's side he finds that he is helped by forces that are not human at all. He is caught up in the current of that Stream of Tendencies, not ourselves, which makes for righteousness. And this applies in the life of nations and of communities, too. We have no business to be despondent about the future. No one, said somebody, can be a prophet who does not know history. The Bible is human history written from the standpoint of the Supernatural. There we see God at work in human affairs and in human lives. Read, for instance, the story of the Early Church. Not only the strength of men but their weaknesses, not only the martyrdoms but the murmurings—all were directed to one end, and 'all ended well.' If God be for us, who can be against us? It is not that Nature is violated. It is that the Supernatural overrules, and that God holds all things in His omnipotent hand.

4. Miracles of this order, it might be objected, do not happen because you cannot put into one day more than a day will hold. You can. You can put Eternity into it! And the point at which the eternal enters into time is the point which a man reaches when he comes to a decision. It is when a man cries out to the eternal God, and God answers. When you make up your mind, you make up your life. And when you make up your life, you make up your destiny. That is how much a day will hold. It will hold your salvation unto life eternal. And if any man, any day, makes that great decision, then he, too, will be able to look back and say: 'And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man.'

SEPTUAGESIMA.

Endurance.

'He endured, as seeing him who is invisible.'—Heb 11²⁷.

The author of the Epistle to the Hebrews gives more biographical details of the early days of Moses than are recorded in the Book of Exodus, for he tells us that Moses, who had been brought up in the Palace of Egypt and given royal status, identified

himself, when he had grown to manhood, with his enslaved people. He had been reared and educated as a prince, and yet he forsook 'the velvet course of fortune,' the luxury and prestige of his upbringing, to befriend the countrymen he loved. But in this self-sacrifice he must show tenacity of purpose if those serfs in the brick-kilns were to go free. He must endure in making their cause his own.

1. He endured rebuff. Moses met with an insolent rejection from the bondmen for whose emancipation he had stepped down from rank and comfort and ease. They made it clear that they did not wish this young lord to meddle with them, and repelled his generous intentions. One day Moses killed an Egyptian overseer, whom he caught flogging a Hebrew slave. The Government White Paper says of a German Concentration Camp: 'The Jews were sneeringly told by their guards that they were only experiencing the same treatment as their forefathers in Egypt, and that Pharaoh had not gone far enough.' Moses thought Pharaoh had gone too far, because Moses hated oppression. But the next day, when he rebuked one Hebrew who was oppressing another, he suddenly discovered that the Hebrews were so far from appreciating his chivalrous motives and aims, that they no longer deferred to him, but were ready to gibe at his authority and hint that he was not so safe himself now that he had the blood of an Egyptian official on his hands. This was how Moses' countrymen received his disinterested championship of their cause. The rebuff was so thankless and mortifying that it must have galled a spirited man like Moses. But he did not reply bitterly, because he trusted in a power working out of sight; he believed in God. Israel might not yet be ready for deliverance from bondage, the position had not reached breaking-point, the hour for action had not struck, and he must wait.

Endurance is the crowning quality

And patience all the passion of great hearts,

but no one has 'the crowning quality' which makes him a saving influence, without 'the passion,' the suffering love which bears the cross, till people shall be moved to change their mind and accept the proffered deliverance.

2. He endured delay. Moses' hopes had been dashed at the outset, but he did not abandon them. He had to leave the country and seek shelter among the quiet hills of Midian, because the liberation of his people was not practical politics meanwhile. It was part of his endurance that he could adhere to an ideal whose fulfilment seemed remote.

But it must have chafed the ardent spirit of Moses to rusticate amid the bucolic scenes of Midian, when the evil tyranny was still going on in the brickfields and slave-huts of Egypt. How he hated it! But he did not drop his project as hopeless. No, he took long views and proved himself capable of a long-term fidelity. He could endure delay, because he was sure that his hatred of oppression was God-instilled and would be God-fulfilled. He could hold out, because he was certain that his love of justice was not merely a brain-wave, an illusion of his own mind, which had no counterpart in reality, but had a Divine origin. The purpose God had begun in him God would complete. A man cannot last in the pursuit of such an ideal as that of Moses, unless he sees the invisible as his great command and support. His moral sense must be backed by some ultimate truth eternal to himself, some objective Otherness, and he must see God as the guarantee that such moral values as justice, honour, freedom, and goodwill are supremacies of the universe. It is religious faith that inspires confidence in certain moral standards, which are felt to be binding on all men as God's will for them. A better order of human society is likely only when people believe that the desire to do the straight, decent thing is not merely a sentiment characteristic of one person or nation but is a universal law inspired by God. Such a vision of the Divine Author and Ally of all good impulses is invaluable if there is to be a gallant persistence in what is felt to be right.

3. The long-distance task became an immediate demand. Moses did not endure in vain, for at length the formidable Rameses II., the Pharaoh of the oppression, died, and was succeeded by his son, Meremptah, and the hour of Israel's deliverance had come. The Hebrew bondmen were now so goaded to desperation that they would follow any leader who offered to sever the chain of their misery. After many years of delay, the favourable opportunity to liberate the enslaved people had arrived, the fortunate moment had come. The Italian Legion raised by Garibaldi in South America carried a black flag with a volcano in the centre, a symbol of Italy mourning with the sacred fire at its heart. The flame of vision had been burning in Moses' heart against a background of gloom, but he had waited through long years for it to burn in other hearts as well. That answering fire, the spirit of the downtrodden flaring up in the resolve to be free, had been so slow of coming that Moses could scarcely believe the message of the burning bush. Had it really happened at last? The heather

was on fire now, and Moses recognized in the burning bush on the hillside a symbol of the flame in the heart of the people; this was God telling him that the time to move had come, the long-distance task had become an immediate demand. The soul of Israel had been kindled by God. Moses saw the invisible as the befriending, saving God. Is not that the assurance we need when we are faced by some costly task, when we have to make some big choice, the full consequence of which we cannot foresee? We have long dreamed of it, it has been a sacred ideal for many years; yes, but what if we were unable to carry it through, what if it failed, and involved us and all we loved in suffering and destruction? No wonder Moses put that question to himself. But he went on because he saw that whatever the risk and whatever the sacrifice, the step forward must be taken, and the sacred fire at the heart of a mourning people would not prove fatal, because God was in this movement against tyranny.

The author of the Epistle to the Hebrews paid homage to Moses' endurance—why? Because it was a magnificent attitude of forgiveness for the rejection and insult meted out to his first approaches to a degraded people. It was persistence in self-effacement and self-sacrifice in spite of stinging memories. It was the patience which is 'the

passion' of a great heart, the way of the Cross, and it cannot be explained except as a splendid insight into the forgiving character of God, a vision of His undiscouraged mercy, and a presage of what was revealed in Jesus Christ and Him crucified. 'He endured as seeing him who is invisible' and now he came to the rescue of those who had mocked him, for he was not ashamed to call them brethren. Gerald Gould writes:

I loose my hold of silence and of song,
And join the ragged ranks where I belong;
Mix with the crowd of them that shun their
fates,
Poor, pitiful souls, that are my natural mates!
Ah, how regain the morning, how control
The lost, the hunted, and the haunted soul,
Save by the light, the peace that made me see
Even in the slave the spirit of the free!

Jesus Christ lived, died, and rose again to prove the dependable content of the unseen, which will bear our weight and never let us down in the enterprise for a more Christian civilization. When things look ugly for Christian ideals we venture to believe in the unseen God of love as our adequate support, because Jesus Christ has made us sure that such belief is not misplaced.¹

¹ A. A. Cowan, *Captain of the Storm*, 17.

Entre Nous.

Pain.

'I am only trying to show that the old Christian doctrine of being made "*perfect through suffering*" is not incredible. . . . My own experience is something like this. I am progressing along the path of life in my ordinary contentedly fallen and godless condition, absorbed in a merry meeting with my friends for the morrow or a bit of work that tickles my vanity to-day, a holiday or a new book, when suddenly a stab of abdominal pain that threatens serious disease, or a headline in the newspapers that threatens us all with destruction, sends this whole pack of cards tumbling down.

'At first I am overwhelmed, and all my little happinesses look like broken toys. Then, slowly and reluctantly, bit by bit, I try to bring myself into the frame of mind that I should be in at all times. I remind myself that all these toys were never intended to possess my heart, that my true

good is in another world and my only real treasure is Christ. And perhaps, by God's grace, I succeed, and for a day or two become a creature consciously dependent on God and drawing its strength from the right sources.

'But the moment the threat is withdrawn, my whole nature leaps back to the toys: I am even anxious, God forgive me, to banish from my mind the only thing that supported me under the threat because it is now associated with the misery of those few days. Thus the terrible necessity of tribulation is only too clear. God has had me for but forty-eight hours, and then only by dint of taking everything else away from me.

'Let Him but sheathe that sword for a moment and I behave like a puppy when the hated bath is over—I shake myself as dry as I can and race off to reacquire my comfortable dirtiness, if not in the nearest manure heap, at least in the nearest

flower bed. And that is why tribulation cannot cease until God either sees us remade, or sees that our remaking is now hopeless.' ¹

The Bread I ate with you was more than Bread.

In the form of short letters Rita F. Snowden writes on great things of life and religion—Love, the Incarnation, the Cross, Easter. The title that she gives to her book is *The Winds Blow*, and it is published by the Epworth Press at 3s. 6d. net. There is a fine use of imagination in these letters and a wealth of illustration. But it is easier to show what they are by quotation than by description. And so we quote from the one on first communion.

'DEAR JILL,—

'Many thank for your letter. So you are coming to your first communion. I am so glad.

'Can I tell you what this means to me? I will try. In my mind are some lovely words: "Music I heard *with you* was more than music, *And bread I ate with you was more than bread.*" Of course it was. You can think of some times, I am sure, when that has been true to you; when with your friend you have shared some simple meal, and it has been more than bread. Truly so!

'Away back in 1909 four men were making their way wearily back from the South Pole. They had been short of food for days, and one of their number was sick. All that they had was a little horse-flesh and a few biscuits. One morning the sick man, Commander Frank Wild, was so ill that he couldn't bear his horse-flesh. Then Shackleton did a glorious thing: he slipped into his companion's pocket his own morning's ration, one biscuit. The weary march went on, the others had no knowledge of what had happened; it was all done so quietly. But in his diary Wild wrote of it: "I do not suppose any one else in the world can thoroughly realize how much generosity and sympathy were shown in this. *But I do, and I shall never forget it.*" Only after the great explorer's death did he tell that to the world. To him it was a beautiful thing: you see, there are times when "the bread I ate with you was more than bread." It's the presence of one's friend, and the sympathy and the deep, real love of one's friend that makes it so. So is the bread and wine of this simple feast, to me. *The presence of my Friend makes it a sacrament. . . .* I come to this simple table to share this feast with my Lord, and because He is here, this "bread that I eat is more than bread." Studdert-Kennedy has

¹ C. S. Lewis, *The Problem of Pain*.

the same wonderful thought expressed in a slightly different experience: he says, "If we picked a rosebud from a tree, it would be a rosebud and no more; but if the one we loved best in all the world plucked it and gave it, it would be a rosebud, and a great deal more; something spiritual would be added *because of the love behind the gift*. In this sense," he says—and adds the thought I have expressed—"the bread and wine we take at the Communion service are different from the food and drink we have in our own homes; *they carry a share of the love of our Lord who receives us at His table*."

Lebensraum.

'It is early one morning in February, and a group of pacifist and isolationist students have me "on the mat." They are emphatic in their denunciation of war and in the determination to keep America out of the present conflict. I suggest that there is a geographical aspect to their pacifism; if Hitler were in New York State, and had seized Massachusetts and Rhode Island, would not their pacifism be qualified? There was no reply. About this time I was told that Dr. James Moffatt dealt with characteristic shrewdness with an isolationist who spoke of the war as between two imperialisms and declared it would be well if it ended in a draw. Dr. Moffatt said, "Well, let us assume that is so, and Britain and France say to Germany, 'We are impressed by your appeal for *Lebensraum*. We will give you one of the British West Indies and one of the French'." "But you can't do that," said the outraged isolationist, "that would bring them on to our door-step!"' ²

Books for the Troops.

'Please say nothing about my losses or some good Samaritan will forthwith send me odd numbers of the *Evangelical Magazine*—the pictures extracted; *Alleines Alarm* without the title page; an odd volume Charnock's sermons, etc. etc.' So Livingstone wrote in 1852 after he had lost his books.

² Dr. Peel in *The Congregational Quarterly*, October, 1940.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

‘THE particular problems of the Christian conscience in time of war are but signal instances of the problem inherent in the Christian life,’ writes Canon F. R. BARRY in his recent book, *Faith in Dark Ages* (S.C.M. ; 2s. 6d. net). The problem of faith he deals with elsewhere, but in his second chapter, ‘Christians and Compromise,’ he faces the *ethical* problem, and he does so in a challenging and even startling fashion.

We are not in the same moral situation as in the last war. Then the Church on the whole went quite frankly nationalist. It was taken for granted that the function of Christianity in war time was to be the servant of national morale. And it is not surprising that we began to hear that ominous phrase, ‘a moratorium for Christianity.’ But in the intervening years we have pondered over that collapse, and we have begun to learn the lesson of it. What is being burnt in upon us is that the thing that is really at stake in this war is ultimate moral and religious principle, about which Christians cannot remain indifferent. We cannot contract out of our obligation. The one course that is ruled out for the Christian is merely to sit in the grandstand and look on.

Are we, then, involved in a moral contradiction such as demonstrates that Christianity is impracticable in this present evil world? Have we to choose between such ‘detachment’ as would turn Christianity into a kind of Buddhism, and such an accommodation to the world as would rob it of every claim to be religious? To accept either alternative would imply radical misunderstanding of the nature of Christianity itself.

The central fact is that Christianity is in its essential nature a revelation of God in human history. That means that both in creed and in conduct it presents a unique conception of the true relationship between what is absolute and what is relative. It is not a ‘timeless’ theory about God, but a gospel about God as revealed in Jesus under the conditions of life in Palestine in the principate of Augustus and Tiberius. The absolute is revealed in the relative. So far as belief is concerned this means that there is always and necessarily some measure of intellectual tension.

But we are concerned now with the Christian life. And the point here is that the Word has always to be made flesh, to be verified in the actual circumstances which confront us. The Christian lives in two worlds, from neither of which he can be denationalized. Man is a citizen of the eternal Kingdom, and the centre of gravity for human life is in fellowship with God and life eternal. Yet he is a product of history and a citizen of earthly cities. To both of these kingdoms we belong. The one is absolute and the other relative. And we cannot contract out of either. Moreover, it is within the citizenship of earth that Christians must fulfil the obligations of the citizenship which is in heaven.

This is the ethical problem of which conduct in war time is a special case. And it raises at once the question of compromise. Can Christians transform society without being subdued to its standards? There are some (as there always have been some) who are so alive to the challenge that they have recourse to the radical solution of seeking to withdraw from the world. The hermit did that. The

Pacifist does it to-day. He says about war, 'I refuse to have anything to do with it.' That is the working ideal of the monastic system. The Pacifist, however, cannot strip himself of being a citizen with all the involvement in the social order. He cannot contract out altogether. His ideal, which is impossible, is what Canon BARRY somewhat obscurely calls the Salt.

On the other hand, the ideal of the Leaven, which is that of the ordinary church member, is notoriously exposed to danger. We try to change the world from within, but too often the leaven has been drowned in the lump. It is fatally easy for Christians to accept the prevailing standards of their group till there is not much left that is distinctive between the Christian and his next-door neighbour who is professedly a 'man of the world.'

This is probably the real ground for the growing indifference of our own people to what is called organized religion. They complain that the churches have 'nothing to say to them.' And this means that the Church does not speak to their condition just because the traditional Christian ethic, as it is expressed in books and sermons, no longer fits the facts of the world to-day. Once it moves beyond the family and personal relationships into the world of citizenship and livelihood it seems to have lost touch with realities as they present themselves to the man in the street. Of course, the Christian teaching has influenced, and does influence, social life and industry in many ways. But it remains true that there is a clash between the established ethic of society and the law of love proclaimed in the New Testament.

This is the root of the ethical problem. And this is the point at which Canon BARRY uses the ambiguous word 'compromise.' Of course the demands of Christ are absolute, but there is a sense in which compromise is the very condition of the Christian life. In 'doing the will of God' we must act; and it is in this world, with all its limiting conditions, we must act. They define the limits of what is possible. We can do no more than what can be done, and that is seldom the 'ideal' course. It follows that there is no such thing as a 'pure'

Christian action. There are Christians acting, more or less faithfully, on the raw material which life gives them, in the job that has to be done where they are. There are Christian principles and standards and ends, but these do not define Christian conduct for us.

'What I mean,' says Canon BARRY, 'is that the things Christians do will, as often as not, necessarily fall short of what would be done in a fully Christian order; and, if we are not prepared to face that, the only alternative is a Trappist monastery.' Of course, this is open to grave misunderstanding. We must never compromise with conscience. The choice of the second best is always sinful. But equally clearly there is no 'best' course independent of actual circumstances. If we shrink from relative decisions we cannot be doing the will of God at all. Moreover, no sinful man is capable of any 'absolutely' good action. If we think we can live in this world in absolute love, honesty, and purity we deceive ourselves, and the truth is not in us.

So we face the present situation. We are involved in a war which, if the Allies are defeated, will result in the eclipse of even the possibility of Christian life in the West for generations. It is within this actual situation that the Christian has to decide on his duty. He may decide on Pacifism. But, if he does, he must remember that he is free to do so only because other fellow-Christians stand in arms between him and the Gestapo. The latter service must not be regarded by him as a lower grade of Christian loyalty. It is what Christian duty requires, as conditions are now, from the great majority.

There are no rules in Christian living, no law. Christ revealed a new spirit in which we are to approach the moral decisions which life itself sets us. And normally, and nearly all the time, we must live with the relative and fragmentary. What is hard is not to lose sight of the eternal city, not to be dulled into acquiescence in the conventional sub-Christian standards. The disciple's acts are relative, but the Lord's claim is absolute. There are no *specified* Christian acts. But there is the

authentic fruit of the Spirit—those qualities of mind and character born in the hearts in which Christ is King. Through them the new life comes into the world and the Kingdom of God enters the plane of history.

The problem of pain presses very acutely upon men's minds at the present day, much more acutely than, say, the problem of sin. Many have come to feel that the amount of pain and suffering in the world makes faith in a God of love and power incredible.

Much has been written, especially from the Christian standpoint, if not to solve the problem, at least to alleviate and make it more tolerable. Of these apologetic writings a good deal is superficial and at times exasperating, while stock arguments tend to grow hackneyed.

It is therefore a rare pleasure when one meets a book which treats the subject with real freshness and distinction of thought. And this is what we have in *The Problem of Pain*, by Mr. C. S. LEWIS, M.A. (Centenary Press; 3s. 6d. net). It is a comparatively short book but it treats its subject in a great way. The writer is engagingly frank in regard to his own feelings and experiences, and he has the gift of an interesting style. But, what is more important, he is a thinker who goes to the root of the matter and lifts the whole discussion on to a very high level indeed.

The book has two special excellences. It begins with God and not with man. 'Man is not the centre; God does not exist for the sake of man. Man does not exist for his own sake.' Then it gives full weight to the fact of sin, without which no treatment of the problem of pain can be anything else but superficial and out of focus. Let us indicate briefly what is involved in this manner of approach to the problem.

It is common to approach the problem from man's point of view. A picture is drawn, often in high colours, of the pain and suffering in the world, and then the question is discussed of whether it is

possible in the face of all this to reach out to a faith in God. All can see the difficulty, many would affirm the impossibility. But here we meet with a counter-problem. 'If the universe is so bad, or even half so bad, how on earth did human beings ever come to attribute it to the activity of a wise and good Creator? Men are fools, perhaps; but hardly so foolish as that. The direct inference from black to white, from evil flower to virtuous root, from senseless work to a workman infinitely wise staggers belief. The spectacle of the universe as revealed by experience can never have been the ground of religion; it must always have been something in spite of which religion, acquired from a different source, was held.' This, when one thinks of it, is perfectly obvious, for every generation of men has bitterly felt the pain and waste of human life. To mention nothing else, 'reflect for five minutes on the fact that all the great religions were first preached, and long practised, in a world without chloroform.'

What then are the grounds of religion? If the inference from the course of events in the world to the goodness and wisdom of the Creator has never given rise to any religion, whence comes man's faith in God? 'In all developed religion we find three strands or elements, and in Christianity one more. The first of these is what Professor Otto calls the experience of the *Numinous*.' That is to say, the elemental feeling of something ghostly and uncanny behind Nature, something which awes and fascinates by its tremendous mystery. This feeling is not given in the facts of experience or derived by any argument. It is primary and innate.

The second strand or element in religion is the sense of moral obligation, of a Law approved as good yet continually disobeyed. Here is an inexplicable thing that 'all men stand condemned, not by alien codes of ethics, but by their own, and all men therefore are conscious of guilt.' The third strand is woven when men identify these two, that is, 'when the Numinous Power to which they feel awe is made the guardian of the morality to which they feel obligation.' This conclusion is not reached by observation or by logic, but is the expression

of some primary conviction of the human soul. 'For the actual behaviour of that universe which the Numinous haunts bears no resemblance to the behaviour which morality demands of us. The one seems wasteful, ruthless, and unjust; the other enjoins upon us the opposite qualities. Nor can the identification of the two be explained as a wish-fulfilment, for it fulfils no one's wishes. We desire nothing less than to see that Law, whose naked authority is already unsupportable, armed with the incalculable claims of the Numinous.'

Here then is man's innate sense of the power and goodness of God, which has a root in his soul independent of his variable experiences and which cannot be eradicated by them. The problem of pain is still there, but it must be discussed in the light of that conviction and not by ignoring it. In approaching the problem we must understand more clearly what is implied in the omnipotence and the goodness of God. In regard to the former the main point to be observed is that 'not even Omnipotence could create a society of free souls without at the same time creating a relatively independent and "inexorable" Nature.' No doubt we could conceive a world in which God corrected or prevented every abuse of free will—made guns, for instance, into butter when they tried to shoot. 'But such a world would be one in which wrong actions were impossible, and in which, therefore, freedom of the will would be void; nay, if the principle were carried to its logical conclusion, evil thoughts would be impossible, for the cerebral matter which we use in thinking would refuse its task when we attempted to frame them.'

As for the goodness of God, it is often most unworthily conceived as mere easy-going kindness. Many want, in fact, 'not so much a Father in Heaven as a grandfather in heaven, a senile benevolence who, as they say, "liked to see young people enjoying themselves," and whose plan for the universe was simply that it might be truly said at the end of each day, "a good time was had by all".' But it is only for people for whom we care nothing that we would wish happiness on any terms. With those whom we truly love we are more exacting and would sooner see them suffer much than

be happy in degrading and estranging ways. Such is 'the Love that made the worlds, persistent as the artist's love for his work and despotic as a man's love for a dog, provident and venerable as a father's love for a child, jealous, inexorable, and exacting as love between husband and wife.'

The question then is what will result from the impact of this holy Love upon a world of sinful men? Full account must be taken of the fact of sin if the remedial and redemptive mission of pain is to be understood. 'A recovery of the old sense of sin is essential to Christianity. . . . When men attempt to be Christians without this preliminary consciousness of sin, the result is almost bound to be a certain resentment against God as to one who is always making impossible demands and always inexplicably angry. . . . When we merely say that we are bad, the "wrath" of God seems a barbarous doctrine; as soon as we *perceive* our badness, it appears inevitable, a mere corollary from God's goodness. . . . We actually are, at present, creatures whose character must be, in some respects, a horror to God, as it is, when we really see it, a horror to ourselves. This I believe to be a fact; and I notice that the holier a man is, the more fully he is aware of that fact.'

It is only from this standpoint that the problem of pain can be rightly approached and profitably discussed. On this Mr. LEWIS has much to say that is wise, sympathetic, and profoundly true. 'God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains. It is His megaphone to rouse a deaf world. A bad man, happy, is a man without the least inkling that his actions do not "answer," that they are not in accord with the laws of the universe.' 'All arguments in justification of suffering provoke bitter resentment against the author. You would like to know how I behave when I am experiencing pain, not writing books about it. You need not guess, for I will tell you—I am a great coward. But what is that to the purpose? When I think of pain . . . it "quite o'er crows my spirit." If I knew any way of escape I would crawl through sewers to find it. . . . I am not arguing that pain is not painful. Pain hurts. That is what the word

means. I am only trying to show that the old Christian doctrine of being made "perfect through suffering" is not incredible. To prove it palatable is beyond my design.'

Dr. S. C. CARPENTER, Dean of Exeter, has published a volume entitled *Faith in Time of War* (Eyre & Spottiswoode; 6s. net). Its compilation was only a matter of weeks, and it is not surprising that it shows a certain looseness of structure; but it contains much useful exposition and many topical allusions.

The first part of the book consists chiefly of an account of faith: among the Hebrews, in the Gospels, in the Apostolic age, and through the centuries. In the last instance the treatment is to take a few 'snapshots' here and there in illustration of the range and power of faith. From the nineteenth century two patterns of faith are chosen, Frederick Denison Maurice and Mrs. Josephine Butler. Where there are so many to choose from, the choice inevitably appears arbitrary.

The second part of the book gives reasons for faith, considers the marks of faith in action, treats of faith as an antidote to fear, and ends with a chapter, of which we now proceed to give a summary, on 'The Vision of Faith.'

What hopes, it is asked, may be entertained by Christian people of being able to recognize and understand phenomena to-day, and to foresee truly the events of the future? If we are to answer this question, there are said to be four points which it seems essential to keep in view.

The first is that Christian faith involves believing that the Body of Christ is in the world to-day, entrusted with, and actually performing, the work of Christ; which is the work of gathering disciples, teaching, forgiving, feeding them, and equipping them for their Christian warfare in the world. But it should be remembered that the Church, like

other institutions, has an immense amount of organization, furniture, and custom which is purely human. If the Church of England has no authority to produce another Bible, another Creed, another Ministry, and other Sacraments, all else—including the Book of Common Prayer—can be changed if necessary. And the present embodiment of the Church might be turned into something very much better.

The second thing which is seen by the vision of faith is that large masses of existing spiritual forces, at present unattached, uninstructed, uninspired, and unhelpful, will be mobilized. In particular, the experience of the war will make those who control education determined that the ruling aim shall be to develop the Christian character. And why should they not take hints from the less sinister side of experiments elsewhere? They should launch out into the deep and let down their nets.

The third element in the vision is not clearly indicated in the chapter, but it is suggested by the vision that came to the 'prophet's servant' of 'chariots and horses of fire, round about Elisha.' It should be an encouragement of faith—so we seem to be told—that the work of utilizing the splendid material awaiting the discipline of Christian education will not depend on the existing Church organization alone, or even upon the Christian forces manifestly operative in the community, but upon the presence of the living Christ Himself. With Francis Thompson we should see Christ walking on the water, 'not of Gennesareth, but Thames.'

The last element in the vision of faith is freedom, which comes from above, and which respects the differences in human nature. In present-day Germany we see the violation on a large scale of this sacred principle. The secret of freedom is none other than Christ, who is the Word made flesh, and whose is a universal quality which can reach every individual. If we know the Truth, the Truth shall make us free.

Spiritual Problems and the War.

III. Reflections on the Problem of Church and State.

BY THE REVEREND CANON T. GUY ROGERS, M.C., B.D., RECTOR OF BIRMINGHAM.

THERE is a sentence in the opening chapter of Volume VI. of the Report of the Tambaram Missionary Conference which may well introduce these reflections: 'Relations between Church and State can only be static when the Church has ceased to grow and the form of the State has become fixed.' I do not know whether the writer meant to imply that such a situation could ever arise. I hardly think so, for in his masterly analysis of the problems of Church and State as they affect the mission field he presents us with a mass of evidence to the contrary. We may safely assume that so long as the Church lives it will go on growing, and so long as men go on thinking the form of the State, and what is perhaps more important, the functions of the State will go on changing. In other words, we may assume that there never will be any escape from the tension of Church and State. It will vary from acute conflict to well regulated co-operation. It will produce in the course of history—sometimes on the part of the Church tyrannical claims and a base subservience—sometimes on the part of the State violence and persecution. It will bring about all kinds of concordats and working arrangements according to the political theory dominant at the moment and the culture and tradition of the nation concerned. We need not commit ourselves to Marxian dialectic philosophy in accepting this law of tension governing the relations of human life. We can accept it as a law of God essential for man's growth in wisdom and discipline and right living. But there it is—tension, differing in extent and character in a hundred ways—governs and presumably always will govern the relations of Church and State.

For this reason the study of concrete facts and particular situations is of more interest at the moment to the student than the formulation of general principles. This latter has been very adequately done by the Oxford Conference on Church, Community, and State. We may recall the pertinent passage from the volume, *The Churches Survey their Task*.

'We recognize as essential conditions necessary to the Church's fulfilment of its primary duty that it should enjoy (a) freedom to determine its

faith and creed; (b) freedom of public and private worship, preaching, and teaching; (c) freedom from any imposition by the State of religious ceremonies and forms of worship; (d) freedom to determine the nature of its government and the qualifications of its ministers and members, and, conversely, the freedom of the individual to join the church to which he feels called; (e) freedom to control the education of its ministers, to give religious instruction to its youth, and to provide for adequate development of their religious life; (f) freedom of Christian service and missionary activity, both home and foreign; (g) freedom to co-operate with other churches; (h) freedom to use such facilities, open to all citizens or associations, as will make possible the accomplishment of these ends, as, e.g. the ownership of property and the collection of funds.'

Here in this statement, which will command the general support of churchmen, the crucial word is freedom. It is evident that in practice different churches interpret the obligations of freedom in different ways and have different conceptions of how to relate their own freedom to the freedom of the State. It is unlikely that the Church of England will ever be as sensitive, theoretically or practically, as the Church of Scotland on this question of freedom. The history of the two Churches and the temperament of the two peoples is distinct. Where the State has long been governed and administered in close relation to the Christian tradition, and when people are as pragmatical in their way of living as the English, a great deal of influence, direct or indirect, will be conceded by the Church to the State. It is only 'in the last resort,' to quote the words of the English Episcopate after the rejection of the Prayer Book, that the Church will desire to enforce all its own inherent rights.

The Tambaram Report is particularly valuable in its concrete treatment of the subject. Both British and European churchmen, obsessed at times with the harassing nature of their own problems, need to be reminded that the freedom which the dominant Church demands for herself from the State is often refused by her to the Church of the racial minority or to some Evangelical Church in her midst. The freedom of the Church

is a double-edged weapon and must be allowed to cut both ways.

Here in this volume, which deserves to be more widely known, is set out the most amazing differences in the relations of Church and State throughout that vast area in which Christian Missions are at work. Take for example this summary of the relations of the Roman Catholic Church to the State in Latin America: 'In practice there has been establishment with privilege, establishment without privilege, and privilege with or without establishment.' But in no case will it be found that the Evangelical Church in these countries has secured any such freedom as it may possess through the goodwill of the dominant Church. It is to the secular State that the Evangelical Church must look for the vindication of essential Church rights in such circumstances. Perhaps this is the reason why so many good Christian people are slow to commit themselves to any rigid view with regard to the relation of Church and State. Too often in the past has the Church been a persecuting and intolerant force for people to be quite sure what its demand for 'freedom' means. Though not a trace remains of the demand for special privilege in the statement of the Oxford Conference, good people continue to be on their guard as much against a totalitarian Church as a totalitarian State.

It might be well if we approached this problem more often from the point of view of the State, remembering that whatever the religion, Christian or Muslim or Shinto, some kind of working relationship has to be established involving the adjustment of claims which may seem quite reasonably to be in conflict. Resistance to the State is more fully justified when the case for the State is more fully understood. The Tambaram Report provides just such a survey of experimental relationships as may acquaint the reader with most of the salient facts. He is left with a series of difficult reflections. Is it better that Turkey should secularize all life, creating a prejudice against religion in general, or that Egypt should preserve the privilege of the Muslim religion to the disadvantage of Christianity? Is the disestablishment even of the Muslim religion all gain? Is it better that the Christian Church should work in an atmosphere of tolerant materialism or in an atmosphere of severe religious persecution? How far is it right for the Christian Church to acquiesce in some of the methods and usages of our own Colonial administration? Here and there the general policy of toleration or strict neutrality towards the religious beliefs of the peoples of the Empire is broken by the necessity of maintaining

order. In British Somaliland, now occupied by the Italians, no missionary was allowed to enter for fear of Islam. Some of my fundamentalist friends would probably regard the present occupation as a judgment of God on our own country. But Somaliland is not an isolated instance. The rulers of several Indian States do not admit Christian missions. In Northern Nigeria something closely resembling the 'establishment' of the Muslim religion is maintained. Until recently, at any rate, the promise given to the Emirs that there should be no 'interference' with their religion was interpreted to mean that none but pagan tribes could be evangelized.

These various restrictions might well be regarded as an infringement of one of 'the essential conditions necessary to the Church's fulfilment of its primary duty' as laid down by the Oxford Conference (compare (f) 'Freedom of Christian Service and missionary activity both home and foreign'). But few people would deny that genuine considerations of order (whether these instances are genuine need not be discussed here) would justify a government, in presence of intense fanaticism dangerous to life, in suspending for the time being at least the institutional work of Christian missions. The presupposition of the successful working of any kind of religion is the existence and preservation of some kind of order. The Christian virtues cannot be applied to the life of the jungle. (This fact may or may not have its bearing on the limitations of the possible practice of Pacifism at a time when the foundations of order are being destroyed.) It certainly has to be taken into account by governments faced with the question of the official introduction of missions into a highly fanatical Muslim country. To go cannily need not imply any betrayal of the Christian faith.

Curiously enough the most sympathetic and at the same time the most searching analysis of the dilemma in which the State may find itself, which I have seen, is to be found in Dr. Arthur Frey's powerfully written book, *Cross and Swastika*, which deals with the ordeal of the German Church. He quotes an illuminating passage from a lecture by Dr. Max Huber, a Swiss, formerly President of the International Court of Arbitration at the Hague. It is worth quoting at some length:

'The more the State realizes in its "nomos" the idea of community, the more it wants to be the bearer of the spiritual values residing in its people, the nearer lies the danger of its regarding itself as the historical embodiment of the divine will, and of claiming as its own proper sphere the

sphere of the moral duties of man to man, yes, the danger of its authority stepping into the place of the divine authority. This danger is especially great when man has lost his mainstay in belief in the Gospel or when this belief, if not lost, has been shaken and weakened. Then it is natural for man to see in the State the substitute for the authority of God which has been lost to him, and for the lost fellowship which springs from the Gospel. The State can apparently meet this quest of man, of the intellectually homeless man, "fed up" with his unfettered freedom. And besides it is of the very essence of every political principle that it tends to realize itself in its utmost consequences in accord with a rational or a mystical logic; it tends to go on developing not in accord with empirical necessities, as is done in a healthy political system, but in accord with ideological necessities. Not only the idea of freedom, even the ideas of authority and community, can become demonic things. The criticism and the corrective of this development is the Gospel, the Gospel in its totality.'

This lifts the discussion of the subject to the highest level. With little change the words might be addressed not only to his immediate hearers but to all those States which are trying experimental solutions of a secular kind. Again and again it is the perversion or exaggeration of what is in itself good which creates the impossible situation which finally results. Nationalism within limits has a contribution to make to the stability and communal sense of the people concerned. The State is not normally a figment of satanic imagination or a product of demonic forces. It need not be the vehicle of an evil spirit. It may represent the collective wisdom and experience of a whole people concerned not about a soulless machine but about the welfare of the individual people who compose it. It is entitled to its full share of rightful responsibility. With such a State the Church should and would endeavour to co-operate, not merely for the maintenance of order but for the promotion of culture. Given goodwill on the part of the State and a general community of aim, compromise on the part of the Church may be a Christian policy. But when the State becomes in the full modern sense totalitarian it is too late for such a policy. There is no alternative then to accepting the rôle of persecution and martyrdom.

Meantime the emphasis which Dr. Max Huber places on lost fellowship with God, the denial of divine authority, and the condition of intellectual homelessness, is a warning to all who seek a secular solution without realizing the full implications which 'godlessness' brings with it, and which the

provisional grant of freedom of conscience does nothing to correct. For Muslim States as well as nominally Christian States, resolving on some secular solution, the end of which is not foreseen, the warning is obvious.

For the Christian Church, however, there is much more in this passage by way of warning. It will be noticed that *The Gospel* is the counterpart or antidote or opposite number—or shall we say partner in the axis with the State? The Gospel not the Church! This is in accordance with the main argument of the book though it is not always so clearly expressed. It is not the Church, as the Church, which is offering resistance to totalitarian claims but the Confessional Church inspired by the Gospel. Nor is it for the freedom of the Church as the Oxford Conference would define its freedom that the Confessional Church is fighting, but for the freedom of 'the Word of God.' The only importance to be attached to the Church is its capacity for witnessing by word and life to 'the Word of God.' That particular part of the Church which stands by the Barmen Confession of faith in the Word of God is, in the eyes of the writer, the only Church that counts in the German conflict—and it only counts because of its more complete subordination to the authority of God's Word in the Gospel.

Here is a notable shifting of the front, in the age-long tension between Church and State, which will have to be taken account of in the days to come. The Confessional Church in Germany may rest upon too narrow a foundation. Its Barthian philosophy of religion may be quite inadequate. But its emphasis on the Gospel and its distrust of the official Church indicates the great complexities of this fascinating problem of Church and State. It is perhaps too readily assumed that all Christian sympathy must be with the Church in any quarrel which it may have with the State, and that the official voice of the Church represents the intrinsically Christian position. The Confessional Church has done the world a service in repudiating that view within the sphere of Church connexion to which it belongs. Its restatement of the problem, as one not of Church and State but of the Word of God and the State, is a salutary warning to the Church as a whole of the form which the problem may one day take.

We must not expect too much from the Church which, whatever its divine origin, is a very human institution. Its official leaders and spokesmen may often overstate its claims as happens so often in the case of the Roman Catholic Church, or understate them as happens in the case of certain forms

of Liberalism. We can start with no presupposition that the Church is right or the State is wrong before the facts of each particular crisis or challenge are examined. Perhaps the Pope is to be less blamed than some of us imagine for confining himself to the enunciation of great Christian principles in the present conflict. The Roman Catholic Church as an institution is too committed to national interests on either side—it has a footing in so many camps—the repercussions of its policy are so far reaching—that its Head is practically condemned to be a neutral. I understand from the book, *The Pope Speaks*, by Charles Rankin, which contains the record of the Pope's admirable pronouncements, that the Pope himself has no quarrel with the title assigned to him, 'the Great Neutral.' Cardinal Hinsley may speak concretely for some 'group' in England or, for all I know, some Italian cardinal may speak concretely in very different language in Italy, but the Pope as the Pope must

speak less pointedly. It is better that it should be so than, for example, that the Abyssinian campaign should seem to be officially blessed. The true voice of the Roman Catholic Church, as in the case of the German Church, may be found eventually with some group that grounds itself more nearly on the Word of God.

But I fear these reflections, which for me are only begun, must now cease. If I have at all succeeded in showing how the enunciation of principles is much the smaller part of the problem, and how necessary it is to study the relations of Church and State from both ends, with sympathy for the people at either end, it is perhaps as much as I set out to do. Though it is only a half truth it is worth remembering, when hope deferred makes the heart sick, that with goodwill even a bad system may work well, and without goodwill a good system may work better than a bad one. Such are the imponderables of the human element in human life!

Literature.

NOUUM TESTAMENTUM GRAECE.

It was convenient in more ways than one that the first part of the 'New Tischendorf' to be published was the 'Gospel According to St. Mark' (April, 1935). With commendable rapidity it has now been followed by St. Matthew—*Nouum Testamentum Graece Secundum Textum Westcott-Hortianum: Euangelium Secundum Matthaeum cum apparatu critico novo plenissimo, lectionibus codicum nuper repertorum additis, editionibus versionum antiquarum et patrum ecclesiasticorum denuo investigatis*, edidit S. C. E. Legg, A.M. (Milford; 25s. net). In this case the materials are much more abundant. Mr. Legg's task has been stupendous, and he is to be heartily congratulated on its completion. The Clarendon Press has also thereby added another to the more wonderful of its typographical achievements.

A worthy review of such a work demands about ten years' use and a detailed comparison with the 8th edition of Tischendorf. The latter task would show what signal progress has been made during the last seventy years, and even a brief examination shows what a valuable instrument has now been put in the hands of scholars and students. In the three departments of manuscripts, versions, and

patristic citations a great advance is evident. Among the most welcome additions to the critical apparatus are the readings of W (the Washington Codex), Θ (the Koridethi MS.), fragments of six papyri, more exact particulars of various minuscules, readings of the Sahidic and Bohairic versions, and perhaps, most welcome of all, the Georgian.

When a man makes thousands of statements in print, absolutely faultless accuracy is almost impossible to attain. I have seen hardly any errors of commission, though I venture to think I have noticed a very few of omission. Burkitt and Lowe both assign Codex Bezae to the fifth century, not the sixth; the symbol f has slipped out before Brixianus. The date assigned to Horner's Coptic applies only to the Sahidic. 'Eucharis' should be 'Eucherius,' Eugippius is wrongly dated saec iv.-v. instead of saec vi. Or it is dated saec iv.-v., but saec vi. is more likely and saec vii. has even been suggested. 'Rureius' should be 'Ruricius.' Mr. Legg is hardly to blame for 'Petavionensis' as the editor of Victorinus' text was himself ignorant of the true form 'Poetoviensis.'

So much for the prefatory matter. Now for a very few notes on the body of the book. At 5⁴ the evidence of the Latin Vulgate is the opposite of what is stated: 5³² the clause καὶ ὁς ἐάν . . . μοιχᾶται

was omitted also from Greek and Latin MSS. known to Augustine (*adul. coniug.* 11): 6¹³ the clause 'which we cannot bear' after *πειρασμών*, though known to Hilary, Ambrose, and Jerome, is not mentioned; 11²⁷ there is patristic evidence for the inversion of the clauses; 12²⁴, for the spelling *Beelzebul* add Hilary on the Psalms, p. 29, 12-16: 20²³ Hilary and Augustine use the reading *ἄλλοις*: 22³ Jerome attests *τὸν δοῦλον* for *τοὺς δούλους*: 23³⁸ is not, apparently, cited by 'Cyp.': 27^{16, 17} Orig. is not mentioned here as evidence for 'Jesus Barabbas': 28¹⁹ for omission of *πάντα* add Aug. *C.D.*, 13. 24.

Jerome composed his commentary on Matthew on Palestinian soil. May a future editor of his work express his personal gratitude for the signally valuable aid in his task with which Mr. Legg has furnished him?

A. SOUTER.

CONSCIENCE AND LIBERTY.

This short book, *Conscience and Liberty*, by Mr. Robert S. W. Pollard (Allen & Unwin; cloth 4s. 6d. net, paper 2s. 6d. net), is disappointing, as its treatment of a great subject is inadequate even within its limits of space, and not impartial, as such a treatment should be. It contains much interesting and valuable material in parts, but the argument as a whole is unconvincing. The first chapter, on 'What is Conscience?', fails to give a satisfying answer. It states crudely and dismisses curtly the religious answer, in my judgment the only true answer. If there be a God, and He be what Christian monotheism affirms, no definition of conscience which ignores man's relation to Him, and the dependent and derivative nature of conscience can afford a solid basis for its authority. As the writer adopts the utilitarian standard of morality 'that every individual is of equal value, and has an equal right to happiness' (p. 105) conscience resolves itself into a calculation of expediency, a reasoning on the known facts as to what will permit, or what will hinder such happiness, and more than once he claims for political opinion the same authority, and the same claim for liberty in speech and deed. He has no conception of reason in the Kantian sense as a source of values, and his treatment is entirely empirical. He still stands for the extreme *individualism* of last century which is now quite an anachronism, except as regards the economic sphere, for he asserts 'that liberty and democracy will never be secure until there is economic equality' (p. 114)—to secure that would involve an invasion of individual liberty more

oppressive than any which he condemns. Judging from his own treatment of his subject as well as the literature which he cites he clearly belongs to the Left, always 'agin the Government.' His conception of the State is quite inadequate. There is a shocking statement of Leonard Woolf's quoted on p. 106: 'It has no more connexion with our best selves than has a sewage farm, and it is reasonable to expect just as little and just as much sweetness and light in the State as in a water-closet.' The State is an abstraction unless we regard it as a necessary and legitimate organ, not of external order only, but of community, or fraternity, the third of the triad in the motto of the French Revolution without which the other two—liberty and equality—cannot be realized. The author is always insisting on rights; he scarcely ever mentions duties; and so the liberty for which he argues would resolve itself into anarchy. There is an anti-church bias in the survey he gives in his third chapter of persecution; he compares the Church at its worst in this respect with Islam at its best, ignoring what at other times both have been, and he does not do full justice to the contribution of English Nonconformity to the promotion of liberty. His censure of the restrictions on liberty in war time (1914-1918) and now (1939-1940) and in the interval does not adequately recognize the dangers to be averted and the needs to be met in such a situation, and the responsibility of Government to avert disaster and distress. Of Scottish Dissenting ancestry and now at home and active in English Nonconformity, a Liberal in politics since Gladstone in 1879 kindled my political ardour, I care as much as does the author for the conservation of liberty and with some of his censures of bureaucracy I can agree, but it is not by such inconsiderate advocacy that the cause will be promoted, and therefore I am disappointed.

A. E. GARVIE.

THE DECLINE OF RELIGION.

Dr. Cecil P. Martin is Professor of Anatomy in McGill University, Montreal, but he is an earnest student of the Bible and a convinced Christian. He has written a book on *The Decline of Religion* (Allen & Unwin; 10s. 6d. net) and he offers in excuse for venturing into this field 'the fact that many of my scientific colleagues avail themselves of every opportunity for expressing their opinions which are frequently very anti-religious.' No excuse, however, is needed for the writer is fully competent and his book is a contribution of value.

Perhaps the most interesting part is that in which he deals with science. He has no patience with the absurd adulation of 'the scientist' so common to-day among the ignorant. 'The scientist is frequently depicted as a noble figure who unselfishly dedicates his life to a patient pursuit of truth and bends all his energies to the noble task of acquiring exact and reliable information. He is wholly free from personal and selfish motives, and far above the meanness and pettiness that soil the common run of men. His attitude is often compared, very much to his favour, with that of his opponents who are supposed to be more partisan and liable to be swayed by ulterior motives. All this adulation is quite unjustified and in truth is very distasteful to many scientists. . . . Scientists are very ordinary members of *Homo sapiens*, quite liable to envy and jealousy, often very fond of vainglory, sometimes tempted by the lure of personal gain or fame, eager to acquire labels that purport to be recognitions of merit, and just as capable as any body of men of obstinately adhering to an irrational opinion.' That was much needing to be said and comes well from a Professor of science. His general conclusion is that 'the present widespread antipathy or even hostility to Christianity is founded on a number of misconceptions and misrepresentations.' These are our preoccupation with material things, our blindness to the limitations of science and the existence of spiritual realities of which science can take no account. There is also the further mistake of judging Christianity not by the character and teaching of Christ but by its modern materialized form. 'Dislike of these modern forms of Christianity combined with our scientific conceit which makes us contemptuous towards the judgments of our ancestors of pre-scientific days led to the conclusion that the whole Bible is a mass of myth and conjecture. So we dismiss the Bible and Christianity off-hand.' This is a vigorous and powerful book.

J. H. MORRISON.

ANCIENT AND ENGLISH VERSIONS.

An excellent, one is inclined to say an indispensable, book on the history of the Bible has just appeared—*The Bible in its Ancient and English Versions* (Milford; 12s. 6d. net). It is an entrancing subject in which, as every minister who has lectured to a Bible class on 'How we got our Bible' knows, the Christian lay-mind is deeply interested. This scholarly but plainly written book is of composite authorship. The editor is Principal H. Wheeler Robinson who himself contributes an Introduction,

the closing chapter on the 'Bible as the Word of God' and the account of the Hebrew Bible; Professor W. H. Howard deals with the Greek Bible; Professor T. H. Robinson with the Syriac Bible; the Rev. H. F. D. Sparks with the Latin Bible; Sir W. A. Craigie, D.Litt., with English Versions to Wycliffe; Mr. J. Isaacs, M.A., with Sixteenth-century English Versions and with the Authorized Version and after; and Professor C. J. Cadoux with the Revised Version and after. Appended are a Bibliography, a Chronological Table, and Indexes of personal names, subjects, and Scripture references. The volume aims to meet the needs of theological students and of the intelligent layman, and is admirably suited for the purpose. The information given as to ancient Versions is interesting and, especially for New Testament students, important. So much has to be learned about the vast number of manuscripts that too little attention is usually paid to the Versions which are not only interesting as versions but for the light they cast on Text and Canon.

As to the English Versions much information is conveyed that to most readers will be new. Thorough-out care has been taken to be full and accurate and yet to avoid overloading with detail. The merits and defects of the English Revised Version are indicated, and the editor has wise remarks about the need for and the difficulty of procuring a new revision. It is clear that no translation can ever be final.

W. D. NIVEN.

THE BIBLE AND WAR.

In his contribution to the Christian-News Letter series: *War—What Does the Bible Say?* (S.P.C.K.; 1s. 6d. net), Dr. J. R. Coates discusses—in impressionist rather than argumentative style—the teaching of the Bible, especially of the Old Testament, on the subject of war. The old-fashioned directness of his title introduces a thoroughly modern attitude. He has little sympathy with those who look upon the prophetic books, particularly in their military references, as a string of predictions which can be authenticated only by exactly-dated fulfilments. He wishes to rescue these books from the hands of 'oracle-mongers,' and to replace them in their true setting as part of the sacred history of the development and 'coming-of-age' of the people of God. With the proviso of this purpose, he traces the changing phases of the idea of war—from the level at which war was taken for granted and God was conceived of as pre-eminently the Lord of war, through the

gradual heightening of thought when war became a duty rather than a passion and was regarded as an undesirable interruption in the life of a people organized for peace. Then, little by little, war became a problem, because it did not seem to fulfil its promise of removing the difficulties or overcoming the evils besetting the nation. Relief from the problem was found by recognizing war as the judgment of God, the Divine reaction to human failure and sin, carried to an extremity of severity in the annihilation or deportation of the people. Yet even in His wrath God does not permit the forces of Judgment to pass from out His control, for the world-conquerors whom He uses as rods of punishment come also to destruction. So, out of the terrors of war—dramatically brought to a concentrated climax in the *Revelation* vision of Armageddon—a new spirit emerges, expressible in the new covenant and the conception of an individual relation of man to God. There is now a war against war, and the weapons have the spiritualized form of the struggle for social righteousness, political disaster leading to a completeness of trust in God as the founder of a Kingdom which cannot be destroyed by any earthly conflicts—the Old Testament preparing the way for the New.

This book is pacifist in tone, not in its references to the occurrences of the past or the actualities of the present, but in its anticipations of the future and its appeal for the enrichment of that spirit which will make us ready for the post-war years. Its fundamental principle is given in a quotation from Matthew Henry, 'Times of war should be times of reformation.'

W. S. URQUHART.

COMMENTARY ON ST. MATTHEW.

A new commentary on the Gospel of Matthew for schools, with a side glance at parents and even teachers, has been written by the Rev. Paul P. Levertoff, D.D.—*St. Matthew, with Introduction, Maps, and Explanatory Notes* (Murby; 3s. 9d. net). This is Dr. Levertoff's third contribution to the same subject. Years ago he was asked by a German Academic Institution to edit the Hebrew text of St. Matthew, with a commentary in Hebrew. Later he wrote on the subject in Bishop Gore's 'New Commentary.' He may justly claim, therefore, to be a recognized authority on the gospel. And the present volume fully justifies such a claim. It may be briefly described. There is a fairly long introduction on (a) the Synoptic problem; (b) the date and authorship of Matthew; (c) the background of the gospel, including essays on the

Roman Empire at this period, the religious groups in Palestine, the physical features of the land and a long and most interesting account of the Synagogue and the school; (d) a section on the particular character and aim of the gospel; and finally (e) a scheme of the Contents which shows that, in the author's opinion, St. Matthew had a clear plan in his mind.

Each section of the gospel is preceded by a brief introduction, and (very happily) the notes (few and illuminating) are printed on the same page as the text. There are two plans, of Jerusalem and the Temple, and one map. We have read the introduction with interest and profit, and sampled the notes which are all to the point, and we can commend this new guide cordially to those scholars and their teachers for whom it is intended. It should be added that Dr. Levertoff has an original theory as to how the Evangelist arranged his material. Echoes of the Synagogue Lectionary are to be found in the gospel, and the author believes that St. Matthew had these in view and disposed his material to fit in with the appropriate sections of Scripture then being read in the Synagogue.

F. J. RAE.

ST. PAUL AND HIS GOSPEL.

Canon A. E. Baker whose exposition of 'The Teaching of Jesus for Daily Life' was, deservedly, so favourably received, has put us further in his debt by giving us *St. Paul and His Gospel* (Eyre & Spottiswoode; 5s. net). While it is neither documented nor provided with a bibliography, it reveals acquaintance with the most recent and important contribution to the literature on St. Paul. It exhibits no less an independent mind that with keen insight and reverence has made its own deep probings into the thought of the great and so often elusive Apostle. The value of Canon Baker's concise book is twofold. On the positive side it unfolds the essential points of Pauline teaching on such great themes as Christ, the Church and its Worship, Faith and the Sacrament, the Holy Spirit, the Life of the Christian, and what the Apostle means by 'my Gospel.' On the negative side it deals trenchantly and effectively with 'some criticisms' of St. Paul. Not only is this the subject of the closing chapter, but it runs through the book. The 'criticism' in view is set forth in a 'composite' picture of Paul as one who knew little of and cared less for the historic Jesus, but formed his view which came to dominate the Church mainly out of primitive superstition, Rabbinism, and, the Mystery Religions.

Historic Christianity in short was the invention of Paul. Against this Canon Baker maintains convincingly that the connexion between Paul and Jesus is most intimate. The very essence of the gospel that Paul preached, his Good News, was forgiveness of sin—free forgiveness, and he got that thought from Jesus.

If here and there one must slightly disagree with Canon Baker, for example, with his too dogmatic statement 'it is clear that Paul the Christian was not a real man' (because as Ramsay has shown, the Apostle must have had available considerable means to appeal to Cæsar and hire a house for two years in Rome), or with what is said about Paul's 'simple, clear, and consistent' attitude to the Law. Regarding the Apostle's personality and thought the last word is unattainable, but Canon Baker's words are valuable indeed. W. D. NIVEN.

An excellent book on *The World's Need of Christ* (Abingdon-Cokesbury Press; \$2.00) has been written by Dr. Charles A. Ellwood. The writer is Professor of Sociology in Duke University, and naturally the social application of the gospel is his chief concern. But he very rightly insists that the tree of human nature must first be made good before it can bring forth the good fruit of a Christian social order. His book is to a great degree negative and critical, dealing mainly with 'the neglect of Christ in Science and Philosophy, in Religion and the Church, in Business and Industry, in Politics and International Relations.' In his final chapter on the Christian reconstruction of our civilization he becomes more positive and argues that 'the concrete programme of the Church for the Christian reconstruction of our civilization should consist of three main parts. First of all, the Church must combat the increasingly sensate character of our civilization. . . . In the second place the Church must teach the need and absolute obligation of universal love. . . . In the third place the Church must arouse and organize enthusiasm for the Christian cause among its members, especially for the building of Christ's Kingdom in this world.' With all this there will be general agreement, but it is in maintaining that spirit and bringing it to bear on particular problems that the whole crux of the matter lies.

The Runner's Bible, by Nora Holm (Allen & Unwin; 5s. net), is a little book which has had a certain vogue in America for some years and is

now issued in Britain. Each chapter consists of a catena of Scripture texts with occasional brief comments. The various topics are grouped under three main headings—Statements of Truth, Divine Commands, and Promises. The whole is intended for spiritual direction and comfort. The writer goes somewhat to extremes in declaring that disease is unreal and arises from failure to discern the truth, but taking the little book as a whole it is full of stimulating Bible teaching.

Under the title *Go Up Higher* (James Clarke; 3s. 6d. net), the Rev. William C. MacDonald, M.A., the popular Edinburgh minister, has set out to write 'a religious book, not too heavy, to send to a young soldier.' It is in three parts, the New Testament Portrait, the Declarations of Jesus, and Questions Jesus Asks, and under each heading there are five addresses. It is all plain straightforward gospel preaching. It makes no attempt to solve the riddle of the universe or deal with those intellectual difficulties which beset the academic rather than the popular mind. It should appeal to the common soldier who is after all just the man in the street in uniform. It is well fitted to guide him to an intelligent faith in Christ.

The pamphlet, *Cross into Swastika?* (Hodder & Stoughton; 3d.), is one of a series which deals with 'The Spiritual Aspects of the War.' The title *Cross into Swastika?* suggests the questions, Can the Cross be bent into the swastika as the picture on the cover seems to suggest, or in plain words, Is National Socialism a possible development of Christianity? That question the contents of the pamphlet, a comprehensive selection of characteristic statements in speech or writing by Nazi leaders, enables us to answer with an unhesitating and emphatic No. When its disguises are stripped from it, it appears 'naked and unashamed' as anti-Christ, a total departure from and a violent opposition to all that the Christian Church stands for in religious conviction or moral conscience. Such a collection will be very useful to speakers or writers dealing with the present conflict in Germany, and it provides convincing evidence of the justification of our country's conflict with Germany. The arrangement might have been more *genetic* or *organic*, showing the development of this ideology, and the relation of the parts of doctrine and practice to the whole. The persecution of the churches and the oppression of the nations are an inevitable result of the ideology.

Dr. Winnington-Ingram, after nearly forty years as Bishop of London, retains his vigour of mind and speech in a remarkable degree. He has issued four sermons under the title of *A Second Day of God* (Longmans; 1s. net). They are inspired by strong convictions vigorously expressed. 'To my mind, it is the greatest day which Great Britain has had for a thousand years, by herself to be guarding the gate of the House of Liberty, and the grand thing for us civilians is that we are all in the battle line together.' These four sermons, on the spiritual aspect of the War, Courage, Love to Enemies, and Eternal Life, are most helpful and invigorating.

Do We Really Die?, by the Rev. W. H. Elliott (Longmans; 6d. net), is a reprint of the last chapter of the writer's book, 'The Christian in His Blindness,' which appeared some years ago. His line of thought is that extinction at death is contrary to reason and to our faith in the love of God confirmed as it is by the resurrection of Jesus Christ. Written with reverence and restraint this little book should bring real comfort and cheer to the sorrowing.

There is one question which every thoughtful and earnest mind is asking, and whoever can answer it ought to make a wide appeal. Mr. G. Thomson sets out to do so in his little book, *Do You Seek Reality?* (Lutterworth Press; 2s. net). It is the second of a new series which bears the title 'The Quest Library.' The chapters deal with Reality and Ourselves, Who is the Realist?, Who is the Idealist?, and Christianity and Modern Life (which occupies about half the book). The answer to the question in the title is, the author urges, to be found in Christ, and the discussion which leads to this conclusion is full of interest and enlightenment. It is a book easily read, though it handles profound matters, and the task is made easier still by the frequent quotations from contemporary works. This is a useful and able example of popular apologetic.

The Bride of Christ (Religious Book Club; 2s. 6d.

to members), by the Rev. Claude Chavasse of the Altar Rectory, Toormore, County Cork, is subtitled as 'An Enquiry into the Nuptial Element in Early Christianity.' Or, as it is more simply put in the Preface, it is an enquiry into what the Book of Common Prayer calls 'The Mystical Union that is betwixt Christ and his Church.' We think it is not generally realized by students of Christianity what a large place the 'nuptial element' holds not merely in Pauline doctrine but in the Old Testament and in the literature of the early Christian centuries; and we are greatly indebted to Mr. Chavasse for his learned and comprehensive exposition of an idea whose origins the mysticism of the Middle Ages had strangely obscured. In particular, we are indebted to him for his account of the teaching on this subject given by St. Augustine, 'who, more than any other Christian teacher, has seen and expressed the manifold splendours of the Marriage of Christ and the Church.'

It is probable that the problem that presses most heavily in war time on minds devout or merely bewildered is that of prayer. Is it any use? Will it help to bring peace? Should we pray for victory? Can we, with any sincerity or hope of an answer, pray for our enemies? These, and others, are the questions discussed in a helpful little book by Canon F. A. Cockin and Mr. H. V. Ireson—*What Should Christians Pray For? : War-time Discussions with an Ex-Serviceman* (S.C.M.; 1s. net). It is not an essay by one man, but a series of talks between the two mentioned above. These talks were broadcast, and the Canon, in his Preface, has a good deal to say about the numerous letters that reached him from people who listened to the broadcast. These ranged from hearers who were far more assured and definite than the Canon himself, to those whom a bitter experience of life had alienated from the faith. This will serve to point the value of the book. It is frank, modest, and sincere. And it supplies just the kind of guidance and assurance that so many need. Its chapters might with advantage form the basis of a series of sermons. Preaching of this kind is much needed.

The Historic Church and Present Need.

IV. The Universal Church and its Local Manifestation.

BY PROFESSOR JOHN FOSTER, M.A., SELLY OAK COLLEGES, BIRMINGHAM.

ONE of the most difficult sections of the Madras Conference was that which had to deal with the relation of Christianity to other faiths. The discussion there begun is admirably continued—by eight scholars of eight different nationalities!—in *The Authority of the Faith*.¹ I can best introduce you to the problem by smuggling you in to listen to the actual discussions at Madras. We shall choose a moment when representatives of each extreme are speaking.

The first is an Indian: 'Jesus Christ comes not to destroy but to fulfil. Even so He comes to India, not to pull down the old spiritual home. Rather His demand is the making of a new window where before there was a blank wall, or the replacing of smoky oil lamps by electric light.' I do not know how that strikes you. I am wondering, with a shudder, if he is going on to say 'h. and c. in every room.' The building analogy is an unfortunate choice. New Testament passages leap to one's mind about the One Foundation—not a new window—and the Chief Corner-Stone—not mere electric wiring. And so we ask ourselves, Is this enough?

Next a German: 'There is no such thing as what we used to call the Comparative Study of Religions. You cannot compare because there is no common standard. Christ is not fulfilment of but judgment upon our religious past. Even the Hebrew of the Hebrews, heir to the fullest apprehension of God yet to be found among men, had to say, "What things were gain to me, these have I counted loss for Christ."'² Again I am uneasy, this time because of the *unrelatedness* of pre-Christian and Christian experiences. St. Paul spoke other words: 'He left not Himself without witness. . . . As certain even of your own poets have said. . . . What therefore ye worship in ignorance, this set I forth unto you.' Is not this an overstatement?

National sentiment, especially where it is of recent growth, makes some unduly sensitive of seeming criticism upon their cultural heritage. Others speak as though the whole of Christian truth can be summed up in terms of one redis-

covered theological emphasis. The Conference had to declare, 'Christians are not agreed. This is a matter urgently demanding thought and united study.'³ Perhaps the mistake is to imagine that by further thought and study we should arrive at an 'either . . . or' solution. The glory of our Lord is that with Him may be found room for 'both . . . and . . .' He is fulfilment, not in the sense of adding a bit more to that which was almost complete without Him, but as 'faith is the *hypostasis* of things hoped for,'⁴ as a real presence may fulfil the dim perceptions of a dream. He is judgment upon our past, even our religious past at its best, since He not only satisfies the desires of every living thing, but awakens new, undreamed-of desires for things higher, deeper, eternal.

The practical part of the problem is how to relate Christianity to the background of pre-Christian thought so that it will remain Christianity, but cease to be a foreign faith. This is, of course, a great historic problem, one which belongs to the second century of the Church's life. Let us remind ourselves once again that in the lands of the Younger Churches it is the second century which is upon us now.

In the earliest extant letter of St. Paul there occurs a sentence which may be taken as 'convenient summary of the earliest Pauline teaching . . . the most effective means of reaching the consciences and satisfying the religious instincts of their heathen auditors.'⁵

'Ye turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath to come.'⁶

If it is a summary of missionary preaching, it is also a summary of the great articles of belief among those who had been won over from paganism:⁶

² *The Authority of the Faith*, 211.

³ He 111.

⁴ G. Milligan, *St. Paul's Epistles to the Thessalonians*, p. xlii f.

⁵ 1 Th 1^o. 10.

⁶ F. C. Burkitt, *Church and Gnosis*, 10 ff., to which I am largely indebted in working out this view of Gnosticism.

¹ Tambaram Madras Series, i.

(1) Monotheism, (2) Second Advent, (3) Resurrection, (4) A Saviour from Judgment. Notice that such a statement of the faith bears two marks: It is essentially primitive and essentially Jewish. I say primitive, because it belongs to the days when the striking turn-over has been made—from idols to God, from the many to the One, from the dead to the Living, from the false to the True. Ask to-day any first generation Christian in China what it means to be a Christian and he will answer unhesitatingly, '*Pu pai p'u-sa*' ('We don't worship idols').¹ That may seem to you a disappointingly negative description. But mistake him not: The reason is the same—this tremendous choice is the experience which overshadows all else. The second mark (items 2, 3, 4, above) is the imprint of the missionary. Here in *Thessalonians* the statement of the faith for Greek Christians is essentially Jewish. 'We preach not ourselves,' says the Apostle to the Gentiles. But we can preach the truth only as we see it; we can see it only from our own standpoint, and describe it only in our own terms. Even so the faith of the first generation Christian to-day, apart from this primary and overwhelming experience of choice, is in terms learned from the missionary, translated from a foreign environment. Ask that Chinese Christian to go on and tell you more, and from his answer you may guess to which European or American mission he belongs.

St. Paul was the hero of the Church's first crisis, the conflict with the Judaizers. Christianity was not to be a sect within the national religion, but the faith which would claim mankind. He thus became the pioneer of all pioneer missionaries. There is one question however which, while it ought to belong to the mind of the pioneer—and it was in the mind of St. Paul—can never be his battle. The pioneer rediscovers, or demonstrates anew, the universality of the faith, but he is doomed to preach it in terms of foreign thought. Only later can it become indigenous. Care over that becoming he must leave to his successors. In the findings of the Madras Conference, it is stated:

'We strongly affirm that the Gospel should be expressed in indigenous forms, and that in methods of worship, institutions, architecture, etc., the spiritual heritage of the nation . . . should be taken into use. . . . The endeavour to give Christ His rightful place in the heart of a people who have not known Him—so that He will neither be a foreigner, nor will be distorted by pre-Christian patterns of thought—is a great and exacting spiritual task in the fulfilling of

which a young church can bring a rich contribution of her own to the Church Universal.'²

This 'great and exacting spiritual task' belongs to the age after the great pioneers, the post-apostolic age, the second century of the missionary movement—*us*.

By the second century there are many reasons why expression of the faith must change. 'Ye turned. . . .' No, they did not—they were born of Christian parents. To that one overshadowing experience of choice they are strangers. Strangers too to those alien apostles. The Jewish missionaries are long since gone. Jerusalem itself as the mother-church is gone. The great figures of Christian history at the turn of the century—Ignatius, Clement, Polycarp, Justin, Aristides—are not Jews. The day of indigenous leadership has come. Neither the simplicity nor the borrowed nature of the primitive statement can satisfy. They must have a faith which is related to the culture around them.

So comes the second great crisis. The first was bound up with the origin of the missionary movement. The second is the problem of Christianity's indigenous expression.³ 'Leave us free to make our own heresies,' said a young Ceylonese minister at Madras. I do not know how seriously he meant it. Heresy-hunting has fallen into disfavour in this age of broad toleration. We must ever beware lest our progress in broad-mindedness should reach the infinite breadth of vacuity. Still there is something to be said for this attitude in the churches of the West. If this is not a heresy-hunting, neither is it a heresy-making age. But heresy is an ever-present danger to the Younger Churches. *It ought to be*. They are precisely at that period of development.

That which was wrong with Gnosticism, in seeking to attain this desirable end of indigenous expression, was that it led not to a reinterpretation but to a ruin. The work of the Gnostics was not to bring essential Christianity to clear and vigorous expression through the use of indigenous symbols. It was to recast Christianity in the mould of indigenous philosophy. What came out was shaped by the mould. That which had been decisive was a pre-Christian apprehension of life. Something of Christianity was left adhering to the surface—that was all.

² *The World Mission of the Church*, 53; *The Authority of the Faith*, 213 f.

³ See H. Kraemer, *The Christian Message in a Non-Christian World*, especially pp. 307-335; G. E. Phillips, *The Gospel in the World*, ch. xiv.

¹ See my *Chinese Church in Action*, 57.

The thought-environment of Indian Christians is syncretism, of Chinese Christians humanism, of Japanese Christians nationalism; African Christians are obsessed by problems arising from a polygamous society. Thus each is tempted to forsake one part of the Christian tradition: the Indian, Christian history; the Chinese, Christian theology, the Japanese, Christian universality; the African, Christian morality. These are not meant to be sweeping generalizations but rather typical examples. Indian thinkers are tempted to let go of history, to identify Christian experience with Hindu mystical communion with the Soul-of-the-world, to apologize for any special mention of Jesus of Nazareth.¹ Chinese thinkers are tempted to let go theology: It does not matter what you believe about our Lord's relation to the Godhead if you accept Him as Ideal Man, One with a higher ethic than the *Chun Tzu* (Princely Man) of Confucius.² Japanese Christians in September 1939 resolved to 'co-operate in the realization' of the New Order in East Asia, and to 'stress the harmony between Christianity and the national objectives.'³ A year later the Salvation Army had been forced to reorganize on a national basis, the Anglican Communion had asked its British and American bishops to resign, and six other great denominations had, under pressure of similar sentiments, come together in one National Church.⁴ Much unrest in African churches is due to what is sometimes regarded as the finickiness of missionary-imported traditions with regard to sex. It is all the modern equivalent of ancient Gnosticism. It is our second-century crisis, demanding our continued brotherly help and sympathy and prayer. Yes, *elder*-brotherly, for it is upon us that they depend for that experience which is history. A sense of history is the outstanding need of the Younger Churches. As the Madras findings say,⁵ one of the chief tasks of the

modern missionary is 'to embody and transmit the experience of the Universal Church.' That is no small order. It demands our utmost respect, both for the task itself, and for the men who go to it.

I always find it easier to think of the relation of Christianity to the non-Christian religions, when the terms of reference point me, not to a disembodied Christianity, but to the Christian Church. It is here that one can see plainly that the 'both . . . and . . .' solution must be the right one. The seed has life in itself, the same life generation after generation and whatever the field. But the seed is planted in the local soil. It is through that soil that its nourishment must come, and it must grow. Or, to change the parable, Christianity is represented by two lines, one downward the other across. The downward one is the continuity of Christian experience, the unchangeable 'faith once for all delivered to the saints,' the 'one, holy, catholic, and apostolic Church.' The line across is that which reaches out to the environment, relates it to the here and now, our faith and our Church. Is it fanciful to think that it takes both these lines to form the symbol of our faith, the Cross? Let us look at each in turn.

First, the local manifestation: I have lived in China, wandered in the Philippines and Japan, and now most recently have visited India. In all these lands, I fear, we have transplanted the traditional architecture of our own worst period, we have scattered Asia with mock-Gothic and other Victorian ugliness. And in most we have acted as though the nurture of Christ's flock were inseparable from the bleating of American organs—instead of using the simple instruments of the place and consecrating their own music from the start.

But do not put down all such mistakes to the stupidity of the missionary. Often one is faced with the opposition of the people themselves. While any of the 'turned-to-God-from-idols' attitude remains that which is foreign will be welcomed because it is foreign. I recall a new church in one Chinese city. The (missionary) architect was keen on Chinese styles. He had given us a splendid pagoda instead of a steeple—a pagoda surmounted by a great cross. The building committee, composed of responsible Chinese business men, was considering the furnishings. I ventured to write urging that they should get a Chinese bell. Any one who has heard the boom echo and re-echo over the hills, as a monk in the neighbouring monastery has struck regular beats with his wooden ram, will agree that in China are cast some of the

¹ See *Rethinking Christianity in India* for a weakening of the position of the historic Christ (e.g. p. 75 f.); distaste for our historic connexion with the Old Testament; disowning of the historic Church. Much of it might have come from the pen of Marcion.

² Professor T. C. Chao in an article, 'The Future of the Church,' says that the 'naturalism and humanism' of his environment, with the 'shallowness' of his own religious experience, 'can at best lead the Chinese Christian to an adoption of the ethical teachings of Jesus. . . . Confucianist under a different name.'

³ *National Christian Council of Japan Bulletin*.

⁴ *New York Sun*, October 20, 1940; *Japan Christian Quarterly*, xv, 315-326.

⁵ *The Life of the Church*, Tambaram Madras Series, iv, 253.

best bells in the world. They considered my proposition—and they bought a bell from Woolwich. They said, 'We want nothing in God's house which will remind us whence we have come.' One's use of the indigenous must always be conditioned by the conscience of one's people. Sometimes it means a long wait.

But there have been some amazing triumphs of grace in this regard. I was charmed by the Telegu lyrics which I heard in South Indian churches, sung to strange one-string fiddles, flutes, tambourines, and cymbals. I thought sadly of the popular hymn in China which still tends to be Sankey on the harmonium. I quote from my India travel diary :

We saw dancing in the courtyard of the church. The religious dance is something carried over from pre-Christian days. The leader tells a Bible story, e.g. the deliverance from Egypt. The dancers form two concentric circles, moving in opposite directions. Each dancer has a stick, and as he passes each member of the other ring he taps his stick. Feet beat rhythmically, sticks tap to the same rhythm, and through it all come the chanted words of the story, with a refrain (like 'The Lord came down to Egypt'), oft repeated, in which all the dancers join. The story advances very slowly and in something like House-that-Jack-built method. Needless to say this is a great means of teaching Bible knowledge. On summer nights they will go on with one story, elaborating it by description of what every one wore, and how every one felt, into the small hours. Whereas if one told a straight story the non-Christian neighbour would be unmoved, and the Christian himself might not remember it.

It reminded me of what happened when the Church was first established among our heathen ancestors. Pope Gregory the Great had already shown his broad-mindedness in his instructions to Augustine not to feel himself bound in any slavish spirit to every detail of the Roman rite :

'If you have found anything either in the Roman, Gallican, or any other church, which may be more acceptable to almighty God, carefully make choice of the same, and sedulously teach the church of the English, which as yet is new in the faith, whatsoever you can gather from the several churches. For things are not to be loved for the sake of places, but places for the sake of good things.'¹

A model of missionary statesmanship is his letter to the Abbot Mellitus whom he sent in the year 601 with reinforcements for the mission:²

¹ Bede, *Ecclesiastical History*, i. ch. xxvii.

² *Epistles*, xi. 76.

If soundly built, temples are not to be destroyed but cleansed and consecrated, that people may 'more freely resort to the places to which they have been accustomed.' Local usage is to be adopted and baptized, even the 'slaughter of many oxen' for sacrificial feasts; but now the feasting shall be in honour of God and the saints, not of demons. 'He who tries to mount to the highest place must go up by steps and not by leaps.' Gregory even advances in support of this practice the theory that the sacrificial system of Egypt may have influenced the Mosaic ritual. How modern (you may say, how like the author of this article) he sounds, both in his concern for the 'indigenous' and in his search for parallel situations in earlier Church History! We know that something like this procedure does lie behind the foundation even of our most famous churches. The mother-church of English Christianity at Canterbury rose from a ruin already old, 'built by the ancient workmanship of Roman Christians.'³ Some old churches were not in ruins but had been desecrated by pagan worship since the Anglo-Saxon invasion.⁴ These were restored under a general licence from King Ethelbert, and reconsecrated by the Archbishop. Later tradition speaks of the paganism which was supplanted as being that of the great gods of Greece and Rome. Thus Stow, speaking of the discovery near St. Paul's in 1316 of 'bones of oxen and kine,' says that this

'confirms greatly the opinion of those which have reported that of old times there had been a temple of Jupiter, and that there was daily a sacrifice of beasts.'⁵

One might more reasonably be reminded of Pope Gregory's letter about the 'slaughter of many oxen' in English pagan feasts. A charter of Westminster Abbey, which is still in the chapter house and is ascribed to King Offa (758-796), speaks of the place of its foundation as '*loco terrabili*'— 'a dreadful place,' being quotation of the *Vulgate*, Gn 28¹⁷.⁶ Later tradition speaks of a ruined temple to Apollo on the site. Roman or English, the reference to a theophany may well imply pre-Christian religious associations.

But if you are surprised at such enlightened tolerance in a bishop of Rome over thirteen centuries ago, it is nothing to my amazement at our mid-nineteenth century missionary predecessors. Remember the attitude among pious evangelicals

³ Bede, *Ecclesiastical History*, i. ch. xxxiii.

⁴ Bright, *Early English Church History*, 61 f.

⁵ Quoted by G. E. B. in *Cathedrals*, 8.

⁶ Bright, *op. cit.*, 101 f.

towards dancing then. Yet when the call of God had summoned them from their narrow Victorian environment and set them down in an Indian jungle, they were able to take hold of a religious dance and consecrate it to the service of the Church. Can you explain it apart from the grace of God?

Though the use of indigenous music and original hymns is of later development in China, there you will find other parts of the 'local manifestation' long and well established. Chinese Christians have one festival which is not on our calendar. In the Spring, the males of non-Christian families go out to the family graves. They add more sods to each mound, crowning them all with red paper. They fire crackers to scare away evil influences. They burn 'spirit money' as offerings to the needs of the dead. Christians still keep the Spring festival. They go out men and women together, for in Christ 'there can be no male and female.'¹ They go not by families but in a body, one household of the faith. They sing glad hymns to One who has vanquished death. In prayer they are joined to all the companies of heaven. The festival has become fully Christian.

The story is told of an up-country Chinese merchant who advised an English business acquaintance to try to get hold of a book he had been reading. 'I don't know whether there is an English translation yet. Its name is *New Testament*.' Apocryphal or not, there is this amount of truth in it: parts of the New Testament are better understood in Chinese than in English. In a Chinese family there is a different word for 'brother' when applied to the eldest boy. He has quite a different station. He does really share the parental authority. There is an especially close 'father-firstborn' relationship. There is a ready understanding of the Only-begotten from the Father, who is at the same time the Firstborn of many brethren. In Chinese philosophic thought the *Tao* (Way) has been all but personified—a metaphysical principle which precedes all being ('Silent, ineffable, abiding alone and changing not'²), and from which all being proceeds ('Mother of all things . . . loving, nourishing, and ruling all things'). With as much understanding as those who first read John 1 in Greek, Chinese can read:

'In the beginning was the *Tao*, and the *Tao* was with God, and the *Tao* was God. . . . and the *Tao* became flesh and dwelt among us. . . .'

Have you ever thought that the Church will not have become truly catholic until wise men of every

land have opened their treasures and offered to Him their gifts? While one of the 'local manifestations' is lacking or undeveloped, the Universal Church itself is incomplete.³

It is important to remember, whether your work is in Perth or in Peking, in Tottenham or in Timbuctoo, that that which you serve is the Universal Church, nothing less. How little the ordinary churchgoer has realized it was illustrated when some one asked, 'Why should we take our religion to the Far East?' I said, 'How long has Christianity been ours?' For answer I turned up another letter written by Pope Gregory the Great to the Patriarch of Alexandria in the year 597.⁴ You will remember that according to Bede's story of the fair-headed slave boys ('Not Angles but Angels'), Gregory could not resist a pun. This letter is further evidence:

'The nation of the Angles, set in an angle of the world, remained until now believing in the worship of stocks and stones.'

He goes on to tell of the 'happy success' of Augustine's mission. It is not only that he wants to pun. That is how he regards these barbarian kingdoms. So far from our being central in Christendom, he calls us 'the end of the world.' The Church was planted in northern England thirty-eight years later, when Bishop Aidan came from the island of Iona to Holy Isle off the Northumbrian coast. The year 635 is a year to remember. It marks the beginning of the permanent triumph of the faith in this our land. And that same year another bishop, the Persian Alopen, having crossed the highest mountains in the world and some of its most dreadful deserts, arrived at the capital of the greatest civilization upon earth—China.⁵ Our Christianity? For Anglo-Saxons and for Chinese, Church history opens in the very same year!

The Church is not something which belonged to the West, and which, only recently, we have taken East. If we are awarded only a dead heat with the 'heathen Chinese,' we are knocked out of the competition by the Indian. The Church in South India has a tradition of apostolic foundation, which, even if you do not accept it as history, is so

³ For further illustration of the use of indigenous forms, see H. P. Thompson, *Worship in Other Lands*; Mabel Shaw, *God's Candlelights* (Rhodesia); D. J. Fleming, *Each with His Own Brush* (Christian Art), *Heritage of Beauty* (Architecture), *Christian Symbols in a World Community*.

⁴ *Epistles*, viii. 30.

⁵ See my *Church of the T'ang Dynasty*.

¹ Gal 3²⁸. ² *Tao-teh-Ching*, the classic of Taoism.

hard to disprove that you cannot mention in the same breath our legends of Joseph of Arimathea, the holy grail, and the flowering thorn. The Church was certainly planted in India long before our ancestors were in England at all. The Church was, is, and always will be the *Universal Church*, attaining its local expression in this land and in that, until it shall be so in every land.

It is not only my rather ignorant questioner (above) who did not believe in foreign missions. My concern is a change of attitude in those who do. An old pillar of the church prayed in a missionary prayer meeting, 'Lord, we thank Thee that Thine arm can reach even to China.' As though God were sitting in Britain, but had to lean far over to touch East Asia! Our attitude may never have been such with regard to the Almighty, but most of us have been brought up to think in that way of the Church.

About the year 1690 the Emperor K'ang Hsi complained to the Jesuit fathers, who were in good hope of converting him,

'If all this be true, how is it that God waits for over 1600 years before giving us any knowledge of it? How is it that the Chinese are left out, and only the barbarians are mentioned?'

The answer should have been that God did not wait; that from the days of the apostles the Church pushed eastwards; that in spite of man's delays it arrived in 635; that thenceforth, apart from one break (c. 1370-1550), the Church is either present in Chinese territory or pressing China-wards.

The question of K'ang Hsi is still asked. In China during the years 1925-8, in India now, whenever and wherever excess of nationalist zeal

breaks out, anti-Christians charge the Church with foreign-ness. Christians for the most part have nothing to answer. They themselves are only too conscious of being a late appendage to a predominantly foreign institution. This tragic failure to develop a right church-consciousness in the Younger Churches is due to the fact that we of the Older have failed to apprehend the meaning of the Universal Church.

For all of us Christian history must be presented as being primarily the progress of the Church towards the realization of its universality. Central, and giving meaning to the whole, must be that part of the progress which, in every age, brings the Church nearer towards *my land and me*.¹ Africa, India, the Far East, need to be shown more clearly each its own main line of interest; to know that the Church was never foreign, was always meant to come to them, and was always coming. Men of the modern missionary movement need to know that what they are doing is not transplanting a foreign institution, but making up for delays, failures, faithlessnesses of the past by helping now some thwarted local out-working of the Universal Church—which is the fulfilment of the eternal will of God.

This view makes all our service so much grander and more glorious—and so inevitable.

I repeat, Christianity is represented by two lines, one downward, the Universal Church; one across, the local manifestation. And I venture now to answer what before I asked: It is *not* fanciful to think that it takes both to form the symbol of our faith, the Cross.

¹ I have worked out this idea fairly fully in *The Life of the Church* (Tambaram Madras Series, iv.), 258-271.

Who was the Servant of the Lord in Isaiah liii.?¹

BY THE REVEREND PROFESSOR CHRISTOPHER R. NORTH, M.A., HANDSWORTH COLLEGE, BIRMINGHAM.

THE question which this paper attempts to answer is at least as old as the first Christian century, when the Ethiopian eunuch asked the evangelist Philip, 'Of whom speaketh the prophet this? of himself, or of some other?' The answers that have been given to it are numerous, and bewildering in their variety. The literature on the subject is immense, and as long ago as the year 1800 the German scholar Augusti stated that an annotated bibliography on Is 53 would make a good-sized treatise. Since then there has been a perfect spate of books and articles in at least ten different languages. It is impossible within the compass of this paper to summarize, or even to mention, all the theories that have been put forward; but a brief description of the main lines of the discussion is a necessary preliminary to any attempt we may make to answer the question for ourselves.

Until the close of the eighteenth century Christian writers—with the exception of Grotius, who thought of Jeremiah—were unanimous that Is 53 was Messianic prophecy. This was natural enough, since no one then doubted that the passage, despite its exilic context, was written by a prophet who lived some two centuries before the Exile. But no sooner was there talk of a 'Second Isaiah' than Christian scholars in increasing numbers adopted the view that had long been regnant among the Jews, namely, that the Servant was the nation Israel. This collective theory, in one form or another, held the field until 1892, when Duhm published his commentary on Isaiah,² in which he argued that the Servant 'Songs,' as he called them, were not the work of the Second Isaiah, and that the figure portrayed in them was a historical individual. No one, so far as I know, has ever adopted Duhm's 'leprous rabbi' theory; but ever since he wrote, scholarship, particularly in Germany, has tended to move away from the collective to some form or other of individual interpretation.

Many candidates for the title of Servant have been put forward, among them, in the last fifty

years, Zerubbabel,³ Meshullam the son of Zerubbabel,⁴ Sheshbazzar,⁵ Jehoiachin,⁶ Moses,⁷ King Uzziah,⁸ Eleazar, a martyr of the time of the Maccabees,⁹ even Cyrus¹⁰—Cyrus as the martyred Servant of Is 53! Most of these theories have either been abandoned by, or have died with, their authors. In 1921 the Norwegian scholar, Sigmund Mowinckel, published a brochure¹¹ which has been almost as influential as Duhm's Commentary. Let us cease, he said, to play blind-man's buff among all the known and unknown figures of the exilic and post-exilic periods, and recognize that the answer to the enigma is implicit in the question of the Ethiopian eunuch. Of whom should the Prophet be speaking if not of himself? The suggestion has been adopted by a number of famous scholars, including the redoubtable Ernst Sellin, who had already three times, and each time finally, solved the problem by proposing in turn Zerubbabel, Jehoiachin, and Moses. In 1931, ten years after he had made it, Mowinckel¹² abandoned his own theory because it had committed him to the extremely hazardous assumption that the Prophet wrote the account of his own death. To conclude this brief initial summary, during the last century and a half the Messianic interpretation has never been without its advocates, both Catholic and

³ E. Sellin, *Serubbabel. Ein Beitrag zur Geschichte des messianischen Erwartung und der Entstehung des Judentums* (1898).

⁴ J. L. Palache, *The 'Ebed-Jahveh Enigma in Pseudo-Isaiah* (Amsterdam, 1934).

⁵ H. Winckler, *Altorientalische Forschungen. Zweite Reihe*, iii. (1901) 452 f.

⁶ E. Sellin, *Studien zur Entstehungsgeschichte der jüdischen Gemeinde nach dem babylonischen Exil. I. Der Knecht Gottes bei Deuterjesaja* (1901); *Das Rätsel des deuterjesajanischen Buches* (1908).

⁷ E. Sellin, *Mose und seine Bedeutung für die israelitisch-jüdische Religionsgeschichte* (1922).

⁸ K. Dietze, *Ussia der Knecht Gottes* (Bremen, 1929).

⁹ A. Bertholet, *Zu Jesaja 53: Ein Verklärungsversuch* (1899).

¹⁰ T. H. Weir, 'A New Theory of the "Servant of Jehovah"' in *Isaiah 40-55* (*Westminster Review*, clxiv. (1909) 309-314).

¹¹ *Der Knecht Jahwäs*.

¹² 'Die Komposition des deuterjesajanischen Buches' (*Z.A.W.*, 1931).

¹ An address read at the Annual Commemoration Service of Handsworth College, Birmingham, on 3rd November 1939.

² *Das Buch Jesaja übersetzt und erklärt*.

Protestant, fundamentalist and critic. And, as we might expect, there are not wanting those who see in the Servant a figure akin to Tammuz, a refinement of the myth of the dying and rising god.

To-day the theories still held, and which have a claim to serious attention, may be reduced to four.

(1) There is the theory that the Servant was an anonymous contemporary of the Second Isaiah, a man who, the Prophet believed, was destined to be the Messiah. This solution, which may be termed *historico-messianic*, was first proposed by Rudolf Kittel,¹ and elaborated by Wilhelm Rudolph,² in Germany, and is represented in this country by Prebendary Oesterley.³ It has been subjected to criticism by Volz⁴ along these lines: Is it likely that there lived, at the same time as Deutero-Isaiah, a yet greater leader and prophet who has remained quite unknown to us? Further, does not Rudolph's hypothesis altogether misplace the emphasis of the poems? It lays the stress upon the political elements in the person and work of the Servant, whereas these are throughout of only secondary importance.

To this we may add, does not the relation between Servant and Prophet present an unsurmountable psychological difficulty? The Servant, as he makes his first appearance to the Prophet, looks the most unlikely person to be a political leader. He had, indeed, no such pretensions—here I am summarizing Rudolph's own argument—and his claim to the Prophet's admiration at first consisted solely in his conception of a world-mission. It needed the Prophet to point out to him what he really was. In this the Prophet appears to be greater than he. Unfortunately, the Prophet fired him with enthusiasm for less spiritual objectives, in the pursuance of which he met his death. In other words, the Servant needed the Prophet to make him fully conscious of himself, and then fell a victim to the Prophet's enthusiasm for the political liberation of Israel. Surely we should hesitate before implying that the Prophet, who so revered the Servant, was really his evil genius. The association of the two men, as Rudolph imagines it, was not altogether fortunate, and as a result neither of them is quite as great as we had thought him.

(2) The second theory which we must briefly

examine is that which would make the Servant the Prophet himself. We may call it for convenience the *autobiographical theory*. I have said that Mowinckel, who originated it, no longer believes that the last Song was composed by the Prophet. Indeed, he now denies that any of the Songs is by the Prophet, and in so far as he has any positive opinion about the identity of the Servant it is only that the figure described in Is 53 is a 'cult-hero delineated with mythological colouring,' possibly reminiscent of the presumably martyred Deutero-Isaiah. At the same time I should say that as recently as the end of last year Joachim Begrich, of Leipzig, published a volume of studies in Deutero-Isaiah,⁵ in which he so far revives Mowinckel's original thesis that he thinks that the Servant was the Prophet, and that the Prophet wrote all the Songs. But the most confident exposition of the autobiographical theory is that of Sellin,⁶ elaborated by Karl Elliger.⁷ These two scholars think that the last Song was written by Trito-Isaiah, the disciple of Deutero-Isaiah, as a threnody upon his martyred master.

Now if it could be proved that the last Song was by an intimate and clearly recognizable disciple of Deutero-Isaiah, the Sellin-Elliger modification of the autobiographical theory might be very strong indeed. But, to begin with, the unity of Is 56-66—a condition precedent to our being able to think of an individual person to be called Trito-Isaiah—is not the general view of Old Testament scholars, despite Elliger's pleadings. Further, an examination of Elliger's argument has convinced me that his proofs of the Trito-Isaianic authorship of Is 52, 53 have nothing of the cogency that he claims for them. This is not the occasion for going into the matter in detail. That, in all probability, will have to wait until after the war is over.

On the general question, the fundamental difficulty about the autobiographical theory is that it limits the horizon of the Songs. When we read Sellin, Elliger, and Begrich, we are left wondering why the Gentiles receive such prominence in the Songs as they unquestionably do. In the Songs the Servant is destined to be 'a light to the Gentiles,' not failing nor being discouraged until he has accomplished his task. Unless the Prophet-Servant

¹ *Geschichte des Volkes Israel*, iii. (1927) and earlier works.

² 'Der exilische Messias' (*Z.A.W.*, 1925), 'Die Ebed-Jahwe als geschichtliche Wirklichkeit' (*Z.A.W.*, 1928).

³ W. O. E. Oesterley and T. H. Robinson, *Hebrew Religion: its Origin and Development* (1937).

⁴ P. Volz, *Jesaja II übersetzt und erklärt* (1932).

⁵ *Studien zu Deuterjesaja* (1938).

⁶ 'Tritojesaja, Deuterjesaja und das Gottesknechtsproblem' (*Neue Kirchliche Zeitschrift*, 1930); 'Die Lösung des deuterjesajanischen Gottesknechtsrätsels' (*Z.A.W.*, 1937).

⁷ *Deuterjesaja in seinem Verhältnis zu Tritojesaja* (1933).

was a dreamer doomed to complete disillusionment, we expect that he should go at least some way toward realizing the destiny ordained for him by God. Not only did he not do this, but the exponents of the autobiographical theory appear to say that nothing of the kind was ever seriously intended for him, nor even by him. Thus, the first Song is ostensibly addressed by Yahweh to an unspecified, but presumably wide, audience; the second by the Servant to the world at large; the third is a monologue of the Servant; the last is put partly into the mouth of Yahweh, partly into the mouth of other speakers—whether Israelites or Gentiles is disputed. Sellin, Elliger, and Begrich press the Songs, which are unique, into the now fashionable Psalm-types of monologues, dialogues with God, words of comfort to the Prophet, thanksgivings of the Prophet to God, which the Prophet only committed to a small circle of disciples. We are left wondering why they are so concerned about the Gentiles, since the Prophet was not destined, either in fact, or, apparently in intention, to exercise the ministry described for him. It is possible that the Songs were only committed to a small circle of disciples, and such a possibility is quite consistent with most theories of the Servant. It is, however, difficult to reconcile it with the autobiographical theory, and yet the exponents of that theory, paradoxically, seem the most concerned to limit the scope of the Servant's opportunities. It is the price they have to pay for the necessity that is laid upon them of proving that the Songs do not break through the bounds of the rest of the prophecy. They do not, they cannot, in view of the plain language of the Songs, deny that the Servant has a mission to the Gentiles; but they minimize that element in the Songs as much as they can, and they put the Prophet in a position that makes it impossible for him to exercise the wider ministry. The references to the Gentiles seem superfluous embroidery, since the Gentiles are hardly allowed even the rôle of a Chorus.

(3) Amongst current solutions of the problem that have to be seriously considered we must obviously reckon the collective theory. It is the theory most commonly held in this country, largely due to the powerful advocacy of it by the late Dr. Peake and by Principal Wheeler Robinson, and to the fact that our three commentaries on Isaiah, the Cambridge, the Century, and the Westminster, all present it, though in different forms. The theory, indeed, has taken many forms, empirical Israel, ideal Israel, the pious remnant of the true Israel, and so on, together with combinations of

these elements in different proportions. The most recent, as well as the most attractive form of the theory, is that associated with the names of Principal Wheeler Robinson,¹ and Professor Otto Eissfeldt of Halle,² whose views, published independently, are nevertheless strikingly similar. There is no need for a lengthy description of Principal Robinson's exposition, since it is easily accessible and well known. He examines two objections to the collective interpretation. In answer to the first, namely 'that the portrait is too special and elaborate in its details to represent any group,' he shows convincingly that elsewhere in the Old Testament there are passages, unquestionably referring to communities, in which we have an equal 'descriptive individualism' to that of the Songs. The second objection, 'that . . . a real distinction seems to be made between the work of the Servant and the national life as its sphere of operation,' is, he admits, more difficult to answer. He allows, what most advocates of the full collective theory have strenuously disputed, namely that the Servant has a mission to Israel; but he proposes to transcend the antithesis by reference to the ancient idea of corporate personality. That idea, he says, is consistent with a 'fluidity of conception, a possibility of swift transition from the one to the many, and vice versa, to which our thought and language have no real parallel.' When, therefore, we set the individual and collective views over against one another as contraries, are we not arguing 'on an antithesis true to modern, but false to ancient modes of thought?' There is, in some sort, 'truth in each of the rival views,' even in Mowinckel's. 'We are to think of the Prophet's consciousness as capable of a systole and diastole, an ebb and a flow, so that though he utters his own experience in the service of Yahweh, it is always with the sense implicit or explicit that these things are true of all the devout disciples of Yahweh, and that *they* are Israel.' At its widest extent we cannot rest content with anything less than the equation the Servant *is* Israel, for only so can we 'do justice to the imposing scale of the treatment.' At the same time what we have in the Songs is 'essentially an individual experience,' and 'in fact if not in form' the Prophet 'must be thinking of the experiences of those to whom

¹ *The Cross of the Servant* (1926), 'The Hebrew Conception of Corporate Personality' (*Werden und Wesen des Alten Testaments*, edited by P. Volz, F. Stummer, and J. Hempel, 1936).

² 'The Ebed-Jahwe in Isaiah xl.-lv.' in *THE EXPOSITORY TIMES*, xliv. (1933) 261.

religion was a reality . . . ; probably in his deepest thoughts the Prophet stood alone, . . . and was projecting his own consciousness into that of men of lower spirituality.'

The attractiveness of this exposition is obvious. I was first led to question it when Principal Robinson, in a paper read at Göttingen four years ago, said that the Prophet was conscious of no contrast during the expansion from the smaller to the larger mission of the Servant. 'He (*i.e.* the Prophet) is Israel created to be the Servant; he is Israel, though working alone to make Israel what she ought to be; he is Israel finally become a light of nations to the end of the earth.' But is not this to think of the Prophet-Servant too much after the fashion of a modern pastor of souls, whose business is exclusively with the spiritual welfare of his flock? Part of the Servant's task is 'to raise up the tribes of Jacob,' and that—note the word 'tribes'—not only admits of a political reference, but even seems to require one. If we say that in the Old Testament political and spiritual well-being are inseparable, the case remains the same. The message of Deutero-Isaiah is largely concerned with the expectation of a return to the homeland, and the Servant is to be the instrument for the accomplishment of this. That being so, it is difficult to see how the Prophet-Servant could be conscious of no contrast between himself and the nation, since he was really committed to leading the nation back from exile. If we admit that we are either back at the full autobiographical theory, with the problem of ch. 53 still on our hands, or we must look for some other individual Servant.

(4) We have, so far, felt obliged to reject every one of the theories which would regard the Servant as a historical individual. Our examination of the collective theory has driven us back to think of an individual who, if he cannot be historical,

must be in some sort an ideal figure. Not, of course, 'ideal' in the sense of Plato's ideal man, existing only in the philosophic and religious imagination, but ideal in the sense that—and here lies the difference—it was the confident expectation of the Prophet that he would appear.

Mention must here be made of the fourth main theory to which I referred earlier, namely, the Messianic. For a century after the rise of criticism the defenders of the Messianic theory were almost, if not quite, without exception fundamentalists, whether Catholic or Protestant. During the last fifty years, however, a number of works¹ have appeared advocating a Messianic interpretation, while at the same time often frankly admitting that the writer of the Servant passages lived during the Exile. Most of them, though not all, have sought to show that the Servant of the Songs is none other than the Davidic Messiah of Is 9 and 11. This is to over-emphasize the political features in the portrait, and if we are to advocate a Messianic interpretation, it must be with the qualification that the Servant of Is 53 differs as much from the traditional Messiah as Jesus of Nazareth subsequently did.

(To be continued.)

¹ Notably L. Ley, *Historische Erklärung des zweiten Teils des Jesaja* (1893); Feldmann, *Der Knecht Gottes in Isaias Kap. 40–55* (1907); J. Fischer, *Isaias 40–55 und die Perikopen vom Gottesknecht* (1916), *Wer ist der Ebed in den Perikopen Is. 42¹⁻⁷. u.s.w.?* (1922); H. Gressmann, *Der Messias* (1929), J. S. van der Ploeg, *Les Chants du Serviteur de Jahvé* (1936). Feldmann, Fischer, and Ploeg are Catholics, and therefore obliged to keep within the terms of the Biblical Commission of 1908. The general practice of Catholic exegetes is to say that the historical background of Is 40–55 is the Exile, and then go ahead with much the same freedom as any one else. Fischer's work is, on the whole, the solidest and most objective treatment the subject has ever received.

In the Study.

Virginibus Puerisque.

Little Sir Echo.

BY THE REVEREND S. GREER, M.A., AYR.

'None of his words fall to the ground.'—I S 3¹⁹.

You know the song about the lonely child who wanted a friend to play with and one day found Little Sir Echo. It is a real adventure to discover an echo. You call out a word, and the word comes back. But you only get back what you sent out. You shout a cheery 'Hallo!' and back comes a cheerful 'Hallo!' You cry 'Friend!' and back comes 'Friend!' You call angrily 'Wretch!' and the echo insults you in turn.

It is like the Mirror Maze you visit in a Fun Fair. You enter a queer house, and on your right hand and on the left are reflections of You, You, You. You turn a corner, and almost run into yourself. You see somebody approaching, and dodge to avoid colliding with—yourself. Always You, You, You. At first it is a laughing You, but if the maze is longer than your patience, it is by and by a rather bored You. But, smiling or cross, it is always yourself you meet.

I know a lad who is always running into himself in real life. He says everybody has a grudge against him. Really it is his own unhappy and grudging self he is confronting everywhere. He is rude and ungenerous, and gets rudeness and ungenerous treatment in return. Be helpful, and you will find there are ever so many helpful folk about you. Grouse and the world will grouse at you, but if you are a cheerful kind of person you will find kindly eyes smiling back to you. If you go out in the morning feeling grumpy, you'll meet the grumpiest folk ever. It's yourself you've been meeting—running up against yourself all day. Just watch the faces round you; you'll learn quite a lot about yourself. Listen to Little Sir Echo; he'll tell you much that may be good for you to hear.

Here is an experiment you may try on the first person you meet to-morrow, should it be rainy. Say to that person: 'What a wretched day!' The answer will be: 'Yes. Perfectly disgusting!' And you both go on your way feeling quite miserable. Now suppose you said: 'Jolly fine weather for the garden! Just what the vegetables were needing.' Your friend will probably answer:

'Yes, and aren't our vegetables coming on!' And you both go on your way feeling better, thinking that, after all, what's good for the garden can't be bad for you, and in any case your comfort isn't the only consideration. Little Sir Echo may be the next person you meet in the street.

A poet tells us that he once shot an arrow which flew out of sight, and years later he found it in an oak. What we do, what we say, quite often comes back most strangely. In a Scottish village a Russian gentleman was very hospitably entertained by the head of a business firm, who afterwards showed him his lovely rose garden. Long years afterwards this business man's son, travelling in Russia during the Revolution, was in great difficulties. He was not allowed to leave for home. At length he applied to a very high official who questioned him about his name, his home town, his business. Then the Russian asked the astonishing question: 'And has your father still got his rose garden?' He was the guest of years ago, and there was no more trouble after that. It is not just their words that come back to people in echo; often the kindness they did is returned mysteriously upon them.

So you see there's a great deal of truth about Sir Echo. Shouldn't that make us feel rather solemn every morning when we go out? What we say, what we do, what we are, go so far and may come back upon us, or upon others. Not one word shall fall to the ground. Shall we not ask God each day to instruct our tongue, to guide our feet, and to cleanse our heart, so that Sir Echo may not put us to shame?

The Green-Eyed Monster.

BY PROFESSOR NORMAN V. HOPE, B.D., NEW BRUNSWICK, NEW JERSEY.

'Never envy . . . but always reverence.'—Pr 23¹⁷ (Moffatt).

You will all have heard of Sir Walter Scott, the great Scottish author. Perhaps you have already read some of his poems, like 'Marmion,' and his novels such as *The Fair Maid of Perth*. If you haven't yet read Scott's works, then there's a treat in store for you.

Sir Walter, when a boy, went to the High School of Edinburgh. At school he was not a very out-

standing pupil. In his class, however, there was one boy who was always at the top; he always came with his lessons prepared, and could answer all the questions put to him. Scott noticed that whenever this boy was asked a question by the teacher he fumbled for a certain button in his waistcoat; when he had found it, he twisted it round, and—lo and behold!—the answer came to him at once. Now Scott was very jealous of this boy; so one day, seeing the boy's waistcoat hanging up, he (Scott) cut off the button. Next day the boy, who hadn't noticed his loss, was asked a question in class. He fumbled for his button as usual; but it wasn't there. He became so confused that he couldn't answer the question. Scott, sitting farther down the class, was able to supply the correct answer; and so he was promoted to the top. And though the other boy no doubt had his missing button replaced, he never managed to get back again to the top of the class.

Now probably young Scott thought at the time that he'd been very clever in outwitting his rival, of whom he was so jealous. But in later years, when he had grown wiser, he came to realize something of the wrong he had done to the other boy; and he bitterly regretted his youthful act of petty jealousy. He saw that it hadn't done the other boy any good at all; and, in truth, it hadn't done him (Scott) any real good either.

The Bible has quite a lot to say about the evil of jealousy. Right at the beginning of the Bible the story is told of Cain's jealousy of his brother Abel, and of the terrible results to which that jealousy led. The Book of Numbers tells, in chapter 12, of Miriam's jealousy of her brother Moses, and of the penalty which she suffered for it. The New Testament even says, in Mk 15¹⁹, that it was for envy that Jesus Christ was delivered up by the Jewish leaders to Pontius Pilate, who allowed Him to be put to death.

Those who know human life best agree entirely with the Bible in pointing out the evils of jealousy. Shakespeare called it 'the green-eyed monster,' and wrote a great play about it, called *Othello*. And the late Sir James Barrie, the well-known writer of plays, once called jealousy 'the root of all evil.'

Perhaps already you know something of how common is jealousy, and how evil. And the only effective cure for it that has ever yet been found is the love of Jesus Christ in the heart. If you have His love in your heart, instead of envying and even hating other people for their gifts and talents and whatever other things they may have, you will

rejoice in them, and will thank God for them. 'Never envy,' says the wise author of the Book of Proverbs, 'but always reverence.'

The Christian Year.

SEXAGESIMA.

The Voice of God.

'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.'—Jn 5²⁵.

The difference between an ordinary self-centred, mundane existence, and the new career on which Christ launches the soul is the difference *between death and life*. That is the New Testament's reiterated verdict. Without scruple or hesitation those men lay hold of the most startling and dramatic metaphor within their reach, and use that to describe the difference Christ has made. 'We know that we have passed from death unto life.' Nor is that simply their unsupported testimony. It stands as Christ's verdict too. 'This my son was dead—and is alive!' Now the question arises, Can such a use of language be justified? Does it not look as if those writers of the New Testament, carried away with the fervour of the newly converted, have allowed their rhetoric to outrun their logic? That may be our first feeling. But maturer reflection will disclose that they are not after all striving after effect or lapsing into crude, naïve hyperbole: they are speaking sober truth. They are accurately transcribing experience. Ask any one who has deeply felt the liberating, vitalizing touch of Christ upon his soul, and he will tell you—'Only then did I begin to live!'

Consider, for one thing, the appalling *aimlessness* of so much human life in this modern world. The highroad of life that stretches from the cradle to the grave is full to-day of people wandering about with no sense of a direction or a goal. Hither and thither they keep rushing, restlessly preoccupied, driven to and fro by strong, conflicting hungers and instincts and desires, pursuing now one prize, now another, absorbed in money-making, love-making, war-making, peace-making, career-making—and yet, in spite of it all, dissatisfied, bored, unhappy. Why? Because the whole thing seems so senseless, unco-ordinated, devoid of plan and purpose. And indeed, if a man has no ultimate scale of values to give integration to his life and meaning to his struggles; if deep within his secret heart there is no throne where certain regnant

convictions hold unchallenged and commanding sway ; if 'earth to earth, ashes to ashes, dust to dust' is the last word when the brief kaleidoscope of threescore years and ten is over, how pathetically hollow life becomes !

Sad as the wind that sweeps across the ocean
Telling to earth the sorrow of the sea,
Vain is my strife, just empty idle motion,
All that has been is all there is to be.

There is another kind of deadness besides that of aimlessness—the deadness of *formality*. 'I know thy works,' declares the Christ of the Revelation to the Church at Sardis ; 'thou hast a name that thou livest, and art dead.' If you were to find a Church one day which had no expectancy in its prayers, no warmth and welcome in its fellowship, no fire or passion in its work for the Master, no feeling of being 'lost in wonder, love, and praise' before the mighty acts of redeeming grace, no hushed, awed sense of a divine presence in its sacraments, no kindled blaze of missionary ardour—what would you say of such a Church ? Was the New Testament wrong in nailing down formality in religion as enmity to Christ, the very negation and antithesis of the spirit of life ?

But there is a third condition, beyond aimlessness and formality, which the New Testament describes as *death*. 'You were dead in trespasses and sins,' declares Paul. We know that in the realm of organic nature, faculties, and capacities which are left lying idle and unused inevitably atrophy and decay. So in the region of the soul. Let a man neglect conscience long enough, and conscience will cease to speak. Let him abandon himself to evil thoughts and habits, and gradually the whole spiritual universe will take its revenge by rendering him insensitive and blind to higher things, incapable of appreciating the beauty of holiness or of discerning the reality of God. 'Verily,' said Jesus, in one deep, solemnizing verdict, 'they have their reward'—they get what they have set their hearts upon, they end up chained to the worthless things they have chosen. 'To be carnally minded is death.'

What then is to be done ? The fact is, there is one point at which man, in spite of all his other wonderful achievements, stands helpless and baffled and defeated : he cannot create life. Not all the labours of his hands, not all the ingenuity of his brain, not all the passion of his heart, can work the everlasting miracle of revivification and renaissance. He may roll away the stone from the grave : he can't wake the dead. Yet nothing else will satisfy.

'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant ;
More life, and fuller, that I want.

Is that quest doomed for ever ?

The answer is here : 'The hour cometh, and now is, when the dead *shall hear a voice*.' At the coming of the sound of a voice, an aimless world, a formal Church, a sin-entombed soul, will stand up and live ! How often the hearing of a voice has changed the whole aspect of the world ! But which voice ? The world is full of clamorous, conflicting voices. To whose voice must we hearken now ?

Some would tell us that what we need for our regenerating is the voice of the scientist. Is that true ? Let us indeed thank that voice for all it has told us of the majesty and marvel of the universe ; but let us also remember, as Reinhold Niebuhr has put it, that 'science can sharpen the fangs of ferocity as much as it can alleviate human pain.' 'We are living now,' says Aldous Huxley, in that deeply significant book, *Ends and Means*, 'not in the delicious intoxication induced by the early successes of science, but in a rather grisly morning-after, when it has become apparent that what triumphant science has done hitherto is to improve the means for achieving unimproved or actually deteriorated ends.' No, the voice of science may tell us of a thousand mysteries : it cannot smite death with resurrection !

Shall we hearken, then, to the voice of the moralist, the philosopher ? His voice will tell us of the road to beauty, truth, and goodness. But what is the good of knowing the road if we have not got the power or the vitality to walk ? The moralist can fashion an ethic or promulgate a code. But confront him with Ezekiel's problem of the dry bones in the valley of death, and he is helpless : he cannot regiment them into a marching army, nor breathe into their deadness the breath of life.

Will the voice of the Church, then, do it ? Here in the midst of life, thrusting the eternal issues upon a confused, uproarious world distracted between Vanity Fair and Armageddon, stands this strange fact, the Church. And sad will be the world's fate if ever the Church should cease to care for the souls of men, or the voice of the Church cry aloud no longer in pleading and in challenge. Yet I do not find that Peter and John, encountering a poor cripple at the gate of the temple, cried—'In the name of the Church, rise up and walk.'

'The hour cometh when the dead shall hear *the voice of the Son of God*.' This is the voice, the only

voice, which can echo down into the dark deeps where my spirit lies dead in its aimlessness, formality, and sin. 'Hark, my soul, it is the Lord!'

Have you ever listened to its tones? Sometimes it is a still small voice, like music far away, a whisper of hope when all is dark, to comfort and encourage and chase the shadows from your soul. Sometimes it is a trumpet-call, a battle-cry, a voice no longer gentle and appealing, but masterful and mighty and impassioned: 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!' Sometimes it murmurs, 'Come, weary soul, come unto Me, and rest.' Sometimes it blazes forth, castigating all lethargy and comfortable complacency, 'Son of man, gird on thine armour, and fight! Rise up, O man of God!'

But whatever its tones, it tells of life made new. 'The dead shall hear the voice of the Son of God; and they that hear shall live.' 'The dead shall hear the voice'—not of the great Teacher, not of the Jesus of the Galilean road—'the voice of the Son of God,' the voice (that is) of death's Conqueror, of One who ever since the dawning of the first Easter day has held all Resurrection power in His keeping, and reigns the Lord of life for ever. Read the very next words following our text, and you will find that made explicit: 'For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.' Don't you see now how Christ achieves the seemingly impossible? He can give you life, by imparting Himself to you, by making His dwelling with you—for He *is* life. That is the secret. If Shakespeare were in you, what poetry you could write! If Beethoven were in you, what music you could compose! If Christ were in you, what a life you could live! If? There need be no if about it. You can't have an indwelling Shakespeare or Beethoven. You *can* have an indwelling Christ. You can say with Paul, 'I live; yet not I, but Christ liveth in me.' Then your spirit has cast off all its bonds and come alive! Then

From the ground there blossoms red
Life that shall endless be.¹

QUINQUAGESIMA.

Love of God.

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.'—Mt 22³⁷.

'Thou shalt love.' How strange it is, when we come to think of it, that we should be *commanded*

to love. Love is a feeling which does not spring up at the summons of another. You cannot command love. You cannot put it forcibly into any one's heart by the exercise of authority. You may tell a man that he ought to love, and he will reply, 'Yes, I know I ought, but all the same I don't, and I can't.' Love has an independence of its own. It comes and goes, it waxes and wanes, without any conscious effort of our will, almost without our knowing why. But to the average Jew of our Lord's time, familiar with the words from his childhood, and bound by his religion to recite the passage from Deuteronomy twice every day, the commandment would have presented no difficulty. To Jesus Himself it presented no difficulty. That was not because He was careless as to whether He was commanding an impossibility. On the contrary, He was always most careful not to force His teaching on men against their judgment or will. He always respected human personality. He took into account the mental and moral atmosphere of the individual soul. He said to the doubter, 'If thou canst believe.' He led His disciples gradually on to see things for themselves, and to make the truths which He was teaching them their own. When He said, 'Thou shalt love the Lord thy God with all thy heart,' He was not insisting on something which men could not do: He was setting an ideal before them which it was in their power to attain, if only they made the effort. Love cannot be constrained by a command, but it can be won by an appeal. An appealing love draws out an answering love, and it was this appealing love of God which Jesus made known to men. There are still masses of our fellow-men who do not love God, who hardly, indeed, think of Him at all, but all have the power, and all would have the desire, to love Him if only they could be brought to think of Him and to feel the reality of His love for them.

The originality of our Lord's teaching about the duty of loving God lay, not in the commandment itself—that He was quoting from Deuteronomy—but in the special pre-eminence which He gave it. It was not *a* commandment, but *the* commandment. It stood apart from the Ten Commandments. Incidentally, indeed, the second commandment of the Decalogue makes a reference to it when it says that God shows mercy unto thousands of them that love Him, but in Christ's new interpretation of the law of Moses the Decalogue itself became subordinate to this first and great commandment. Love—whether of God or of man—became the fulfilling of the law: love became the foundation of personal religion and the test of religious character. The

¹ J. S. Stewart, *The Strong Name*, 58.

first question which Christ virtually asked His would-be followers was this: 'Do you love God above all things? Are you seeking *first* the kingdom of God and His righteousness?' This command to love is the one command, says Dr. Anderson Scott, given by Jesus which He intended to apply to all men, under all circumstances, and at all times.

We all know that there is another and a lower aspect under which religion has often presented itself to men. Instead of making the love of God the groundwork of their religion, Christians have far too frequently taken their own salvation as their aim, and fear of future punishment as their motive. To some minds at some periods no religious motive has been so forcible as the fear of eternal punishment. 'What shall I do to be saved?' is the most natural question that a man can ask when he is turning for the first time from the bondage of sin to the service of God. But this question ought only to be a stepping-stone to higher aims and motives. The Christian has to learn to pass from self to selflessness. If he never reaches the further stage he is surely dethroning the first and great commandment of Jesus from its rightful place. The love of self may be perfectly proper and justifiable within certain limits and on certain occasions, but it must not stand in the way of the love of God. It is good for us all to try to see clearly the wide difference between these two aspects of religion. The man who is religious because he loves God for His own sake, and the man who is religious because it is his interest to be so, stand on very different ground; the one keeps, and the other does not keep, the first and great commandment. When we think of self in any form, there must needs be some tinge of selfishness imparted to us.

And yet it may be questioned whether the love of God as felt by human beings here on earth can ever be entirely pure. Absolute disinterestedness could hardly perhaps be claimed for the greatest saint that ever lived. Reward is not the motive of his love—it is only an unworthy love that looks for recompense—but it *is* the consequence of his love, and as such it has to be taken into account. He thinks of St. Paul's words: 'We know that all things work together for good to them that love God.'

'With all thy heart, and with all thy soul, and with all thy mind.' We are to love God with every power of our nature—emotional, moral, and intellectual. Wholeheartedness in our love toward God means that God—the God of mercy and loving-kindness—ought to stand alone as an object of

love. To idolize any human being is to lack a sense of proportion in our expenditure of love. It is bad for the person idolized, and it is bad for the person idolizing. The unchangeableness of God makes our love of Him different from any type of human love; it supplies a sense of calmness and steadfastness and strength. People sometimes ask how can we love a Being whose nature so infinitely transcends our own? We cannot get very far beyond the analogy of the little child's attitude to his father. With our love we must mingle a good deal of trust, a good deal of hope, and a certain amount of awe. The idea of familiarity with God is repugnant to every devout and reverent heart.

Then, secondly, 'with all thy soul.' The soul is that which constitutes most truly the man's personality. We may interpret it as the human will and conscience. Here we get a new aspect of God as the object of our love. It is no longer His mercy and loving-kindness which we have placed before us, but His holiness and purity. The thought of this Divine moral greatness often strangely moves men's love. All that is best and noblest in their nature seems to vibrate in unison with His moral perfection. To love God with one's whole soul is to love Him with the whole force of one's deepest moral convictions; it is to have one's love of Him backed by an enlightened conscience and a steadfast will; and, above all, it is to keep His commandments because one loves Him.

And lastly, 'with one's whole mind.' There is an intellectual side to love. Love and knowledge are sometimes contrasted, but they are not really very far apart. The more a man loves God the more he knows about God. Love's quick intuitions may outstrip the slower processes of reason. But love cannot usurp the place of reason in the religious life. God wishes you to use your intelligence about religion as about everything else. Try to follow the spirit of the Psalmist when he says, 'Lord, what love have I unto thy law; all the day long is my study in it.' Never forget that the object of your love is not merely the God of mercy, not merely the God of holiness, but also the God of truth.¹

FIRST SUNDAY IN LENT.

Life's Inevitabilities.

'But in everything commending ourselves, as ministers of God . . . in necessities.'—2 Co 6⁴ (R.V.).

Perhaps this paragraph is specially for ministers, for in it Paul describes his own conduct as a preacher.

¹ H. G. Woods, *Christianity and War*, 161.

Paul was jealous of his reputation as a Christian minister. He knew how largely the acceptance of the gospel depended on the character and conduct of the man who preached it. He knew how honourable and unselfish behaviour on the part of the preacher would predispose men to listen to his message.

While we admit that a special responsibility rests upon ministers, we are all of us responsible in greater or less degree in this matter of furthering or hindering the progress of the gospel. By character and conduct we are all of us either commending or discrediting our Christian faith. And it is for us to see to it that we do not by foolish or unworthy conduct put any stumbling-block in another's way. Paul preached the gospel of the love of God, and his conduct confirmed that gospel. For when it was blackest night with him, he could sing, so sure was he of the love of God. He commended himself as a true minister of God by the gallantry and courage with which he faced life's trials and difficulties and calamities. How we face up to the inevitable difficulties and hardships which life brings is a pretty accurate test of the reality of our faith in God.

'Commending ourselves, as ministers of God . . . in necessities.' Perhaps what the Apostle had specially in mind was 'narrow circumstances,' conditions in which supplies were reduced to the barest minimum. Paul knew what it was to be hungry. But we may use it to include other circumstances—some of those great and dread experiences which not one of us is able to avoid. There are certain hardships which come to some but which others escape. But there are other hard experiences which are common to us all. And how we face up to these inevitabilities reveals the measure of our faith in God.

1. Take that matter of *physical weakness* to begin with. Some enjoy a much larger measure of vigour and health than others do—but sooner or later we all of us become acquainted with the touch of pain. Well, how do we bear it when it comes? Some people become querulous and fretful. Others just set their teeth and go through with it. But the man who has a real faith will bear it all with a certain cheerful courage, knowing he is in his Father's hands.

How do we bear *our* inevitabilities? For probably each one of us has his own particular handicap. In life there are some things we have just got to accept. We can't escape them. We can't alter them. And half of the art of life lies in learning to accept things with a brave and cheerful spirit.

Half the misery of life is caused because people, instead of accepting cheerfully and bravely things which they can't either change or escape, rebel against them and fret and fume and repine. That kind of conduct simply adds to the total sum of human unhappiness. The world would be an infinitely happier place if we learned to accept things. That is hard for a man who has no faith in God. But it ought not to be impossible for the man who believes in the God and Father of our Lord Jesus Christ, who believes that Love rules and therefore all things must work together for good to them that love God. Have we learned the art of accepting things? Robert Hall, the great Baptist preacher, used to be subject to paroxysms of pain in the course of which he would roll in sheer agony. But, when the paroxysm was over, the first words he used to say were these: 'I hope I didn't complain.' Complaint, in Robert Hall's view of things, was unfitting in a man who professed to believe in a God of love. When we learn to bear our pains and sickness with a brave courage and a serene trust we shall be commending ourselves as real believers in God—giving proof of the efficacy of our gospel.

2. Take again the matter of *temptation*. That again is one of life's inevitabilities. Some people may be tempted more fiercely than others, though, indeed, it is extraordinarily difficult for us to estimate the strength of the temptations to which other people are exposed. We read in our newspapers of certain trades which they speak of as 'sheltered trades,' trades which are not exposed to the fluctuations to which other trades are subject. But there are no callings or conditions 'sheltered' against temptation. There may be some who find themselves in circumstances where the temptations are terribly strong. Those Christians who were members of Cæsar's household must have had a hard fight of it to keep themselves unspotted from the world. But while some may be specially tried, no one is exempt. As long as we are in this world we are being continually tempted to sacrifice the eternal for the temporal, heaven for earth, the soul for the flesh. So it is of no use imagining we can escape temptation. We cannot, except by being taken out of the world, and Jesus did not pray that we should be taken out of the world, only that we should be kept from the evil that is in it. Well, how do we face this inevitability? Do we fret and complain that we are hardly used and that our lot is a difficult one? Or are we like the New Testament Christians who met their temptations with a certain gaiety of spirit? They

knew that greater was He that was with them than all that were against them. They knew that they could overcome through Him that loved them. 'Count it all joy,' writes St. James, and James was a severely practical person, 'when ye fall into divers temptations, for when ye have been proved ye shall receive the crown of life.' 'He is able to make you stand,' says the Apostle Paul, and 'stand' they did, though they had trials of mockings and scourgings, moreover of bonds and imprisonments. God was able to make them stand.

Dr. John Kelman in one of his books suggested that if we found ourselves in places of special difficulty, we ought to be proud of the fact, for it was proof that God had a special confidence in us. He had sufficient trust in us to believe that even in a hard place we would keep our Christian name unsullied. A soldier doesn't fret and grumble when he is assigned some task of special difficulty and danger. He accepts it as a compliment to his courage and skill. And if we find ourselves in a hard place, that is how we should regard it—as God's compliment to our courage. We should face our temptations with courage. When we fret and complain and make moan we act as if there were no God pledged to help and keep and save. But when we face our temptations without flinching we commend ourselves as ministers of God, and we help men to believe that there is something real and worth while in the gospel which we profess.

3. One other inevitability is the *inevitable end*. The one thing absolutely certain about life is that it must finish. We may differ in our experiences in the course of life—we may have more or less of sickness and trouble, we may have more or less of temptation and conflict, but we are all alike in the end. We must all die. How shall we face up to this last inevitability? Some men refuse to think about it at all, but refusing to think of it does not get rid of it. Some again will go through it with a kind of Stoic courage. But that is not the Christian way of meeting the inevitable end. No one can read the New Testament without seeing that the Christians faced the end with a certain triumph. They were not afraid of death—they exulted over it. Jesus had taken death captive and had revealed to them the Father's house on the other side.

Dr. Glover gives three reasons why the Christian faith so completely triumphed over the old paganism. They are these—the Christians out-lived, out-thought, and out-died the adherents of the old pagan faiths. They *out-died* them. Death was a thing of gloom and terror to the average pagan. But they saw these Christians face death in its

most appalling forms with faces lit up with smiles of triumph and with songs of praise upon their lips. That is how they conquered that ancient pagan world. They out-died it. Men were compelled to believe in a faith which enabled men and women to go out like that, with drums beating and flags flying.

That is how we ought to face that final inevitability still. I don't know that we always do so. In our funeral services we move rather in the region of the Old Testament than in the sunlit region of the New. You remember how Burne-Jones felt this at Browning's funeral. It was altogether too gloomy for him. 'Much would I have given for a banner or two,' he writes, 'and much would I have given if a chorister had come out of the triforium and rent the air with a trumpet.' Banners and trumpets, Burne-Jones wanted, and he was right! Banners and trumpets are the things that best accompany a Christian's departure—for he goes to be with Christ which is far better.

So we prove the reality of our Christian faith and we help or hinder the progress of our gospel by the way in which we comport ourselves in face of life's necessities.¹

SECOND SUNDAY IN LENT.

A Grown Man's Faith.

BY THE REVEREND R. W. STEWART, B.D., B.Sc.,
KILLERMONT.

'When my father and my mother forsake me, then the Lord will take me up.'—Ps 27¹⁰.

When one has come to manhood or womanhood, and then, after long happy years, has lost aged parents, the simple sorrow of the bereavement is keen. A chapter of life is closed. Life is in all sorts of ways poorer.

In the new situation one particular difference makes itself felt. As long as they were alive, parents gave a certain sense of security to life. Whether or not they were really stronger or cleverer than we, they had the authority of experience. They had lived through crises by which we had not been tested and had endured them. 'As one whom his mother comforteth,' says Job, as though there was no consolation like hers. It is true that much that we need is to be had only from the frank company of our own generation; but equally true that something is found only in the constant encouragement and toleration and shelter of a parent's love.

¹ J. D. Jones, *Morning and Evening*, 23.

So when they die a man or a woman feels deprived of a familiar refuge. There is no one any more to whom one can always turn, on whom one can always lean for moral support. Nay, further, a man realizes in new fashion that he himself is now one of the older generation to whom the young look to furnish the stable element and basis of continuity in the changing world. He is in a new relation. Parents were so comforting and adequate. Can he convey the same sense of comfort and adequacy to his children?

Nothing is more definitely established in modern psychology than the inevitability of the impression made on a child by the home atmosphere. The harmony and co-operation and happy relation between parents, or the absence of these qualities in the home background, is always reflected in the development of a child's mind. And any anxiety or fear or sense of insecurity in the mind of a parent, however careful be the effort to conceal it, is sensed by the child in some dim way and may blight its outlook and disposition. Parents must be cheerful and unafraid in their attitude to life if they would have their children fearless too.

The famous preacher John McNeil often used as an illustration an experience of his own youth. As a lad in Inverkip he got work at Greenock, lodging there through the week; and even on Saturdays his hours were long, so that it was past midnight when he tramped the seven miles homeward for his Sunday off. Perhaps there was nothing really to fear, only the dark road was unnerving. But often at the blackest corner he would hear a familiar step. His father had come to meet him, and as his voice rang out, 'Is that you, John?' every fear was banished. Most people can recall some incident in their own early days, or perhaps in later life when they played comforter to their own little ones. How can one justify this confidence of the young?

The question comes at any time to a thoughtful man. In present conditions it presses heavily on the mind. Never was there such universal insecurity. Never did men feel they could do so little for their children. Never was there such need for personal courage, for the serene bravery that reassures and steadies the youthful and the weak. How is man to get it and keep it for himself and pass it on to others? It is up to us to be a source of courage, and there is no one now older than ourselves to whom we can turn. It is we ourselves who have to radiate confidence. We cannot do so unless we possess it.

The only confidence that has any reason in it is

confidence in God. Trust like that of this Psalmist who had come to our pass, yet exclaimed, 'When my father and my mother forsake me, then the Lord will take me up.' This final faith in God, many people quite recognize, is something that will be required in the hour of death.

'When at last I near the shore
And the fearful breakers roar'

'Father, into thy hands I commend my spirit,' said Jesus. One dare not have less and need not have more to say. But all the same, admitting this, people feel that that is probably a distant experience, not greatly to be dwelt on, and for to-day and to-morrow they have set their confidence in all sorts of practical arrangements, in time-tables and investments, and insurances and house-purchase schemes. And now all such things are revealed as uncertain shaky structures which might give way any day. Can they give to this experience the interpretation the writer of Hebrews gives to the ancient words of prophecy—'the removing of those things that are shaken that those things that cannot be shaken may remain.' Nothing less than the ultimate faith in God which is required at death is of any use to-day for common everyday life, if it is to be lived bravely and hopefully. When children look to us for confidence, can we make them feel that, if we are stronger than they, it is because even we are not alone and self-supporting, that it has been and still is the experience of our riper years that 'when my father and my mother forsake me then the Lord will take me up.' We can radiate courage and confidence only if we are really courageous and confident, and who can be confident except the man whose trust is in the Lord.

In those days one subject on which any one who has the ear of others feels bound to speak is National Service, urging that no one ought to be content unless he is contributing his utmost effort to the common cause. A nation that has boggled at Socialism and professed to hate Communism has suddenly agreed that private enterprise and gain must just now be entirely subordinated to the general safety and welfare. All profess to accept this. But in connexion with the various organizations that have sprung up to meet the needs of the time some persons stand out as willing co-operators, and others rather hang back and are not ready to do their full share. Now all such service is along the lines of Christian principle laid down in such words as 'ye are members one of another'; 'bear ye one another's burdens'; 'by

love—serve.’ As a patriot and as a Christian, let each do his utmost in these days.

There is one bit of National Service however that rests on members of the Church, that is, to hold high the banner of faith. The King in simple and earnest words addressed lately to ministers of the Church of England asked them ‘to give to us all the message of encouragement and faith that we so greatly need.’ That is indeed the duty of ministers, but also of every member who is a man of faith. Others, younger, weaker, will take their cue from you. Do they see in you a shining faith in God that keeps you serene and steadfast in a trembling world.

What is this faith? It is that God reigns and that His righteousness will triumph. A German saying runs, ‘History is judgment’ (*‘Das Weltgeschichte ist das Weltgericht’*). The Christian says no. The course of human history is not the final judgment of the Almighty. No ideal development of social or political organization amounts to the Kingdom of God. No victory or defeat amounts to the revelation of the holy Will of God. There is a region beyond history, a realm of the spirit, a Divine order where right triumphs and goodness is blessed, and evil is judged and God is perfectly glorified. From this it follows that the path of

duty is the one safe path. ‘Man is immortal till his work is done.’ And if it is faithfully done God has a welcome for His servant. ‘Fear not them that can kill the body and after that have no more that they can do.’

Of this faith Jesus Christ is the pioneer who blazed the trail and took possession of a new country. Some saints and heroes indeed before Him, like this Psalmist, explored the land and sojourned in it. But it is Jesus Christ who made it a habitable dwelling-place for common folk. Come and settle in this region of faith. And if this sure and certain faith is your possession, this grown man’s faith, not of a child who trusts his father but of a man who trusts his God, to live up to it and proclaim it is a specifically Christian bit of National Service.

The one certainty in future years is the call there will be for men and women who will labour with patience amidst disappointment, with hope in all sorts of difficulties, with steady confidence that it is worth while to persevere. To prove ourselves such people will require faith in God. Those and those only will be strong to meet every situation undismayed who can say like the Psalmist ‘When my father and my mother forsake me, then the Lord will take me up.’

Scottish Religious Thought: A Forty Years’ Retrospect.

BY G. F. BARBOUR, D. PHIL., FINCASTLE, PITLOCHRY.

THESE paragraphs are written at the end of October, just forty years after that morning in October, 1900, when in a great hall temporarily built within the Waverley Market in Edinburgh, the Free Church of Scotland and the United Presbyterian Church joined to form the United Free Church. A vital step was then taken towards the greater union of Scottish Presbyterianism in 1929. Let me say at the outset that the impressions which follow are partial, drawn from memory, not from research. They are the impressions of a boy during the last decade of the original Free Church, the Church of the Disruption, and of a student during the first eventful years of the United Free Church; for I matriculated at Edinburgh University the week

before the Union Assembly of 1900. Much is thus left out of this survey, for the thought and practice of the then Church of Scotland are hardly touched on, nor can I do justice to the great contribution which A. R. MacEwen, Orr, and others brought into the Union from the side of the Seceders, for I only came to know it as time went on.

Seven years before the Union Assembly the Jubilee of the Disruption was celebrated, and I well remember the scene in the crowded Assembly Hall as the poet-preacher, Walter Smith, gave his address as Moderator, and the way in which the young folk of the Free Church were taught at this time the meaning of the Disruption, that great and venturous act. In those seven years I saw in

the Moderator's chair Alexander Whyte, Robert Rainy, Macmillan of Greenock, Stewart of Lovedale and Miller of Madras, while among the teachers in the Free Church Colleges in Edinburgh and Glasgow during the same years were Rainy, Davidson, Dods, Bruce, Denney, T. M. Lindsay, Henry Drummond, George Adam Smith, and Alexander Martin. The Church to which they belonged assuredly did not lack leadership either intellectual or spiritual.

By that time the echoes of the Robertson Smith case were fast dying down, and there was a wide intellectual liberty, though charges of heresy, more or less defined, were brought against three or four of those named. Along with an attitude to Scripture that was broadly liberal, save in the Highlands, there went an active spirit of evangelism. The main appeal, as I recollect it in my boyhood, was to heart and conscience, and personal religion was still generally treated as a deeply individual experience. The ideal held before us was that every member of the Church should 'come forward' as the result of a personal decision for Christ. While the form of the gospel appeal was changing (as the address on 'The New Evangelism' published after Drummond's early death bore witness), this fundamental postulate remained. Thus the influence of the Church in the community as a whole was thought of rather in terms of evangelism than of permeation—a fact which probably marked one of the chief differences between the Free Church and the Church of Scotland. The differences due to a divergent view of State endowment are too familiar to need more than a passing mention here. To the great majority of Free Churchmen there was nothing uncongenial in the voluntarism which the United Presbyterians brought into the Union of 1900.

The central place given to personal decision in the Free Church, as I remember it, was less a matter of clearly defined principle than one of atmosphere and ethos. When, in quite recent years, I first heard the phrase, 'a gathered Church,' I at once recognized the underlying idea as closely akin to that in which I had been brought up. Even those who were too young to remember the great revivals—that of 1859 which so profoundly stirred many of the country districts of Scotland, and the Mission led by D. L. Moody in 1874 which had its main effect in the towns and cities—could not fail to be conscious of their after-effects. It was fortunate that the strong humanity and shrewd common sense of Moody saved the profound movement of which he was the leader

from fostering the less healthy tendencies of religious individualism. Rather, it helped to reawaken 'that sense of civic and economic duty, by which the older evangelicalism of Wilberforce, Chalmers, and Shaftesbury was so nobly distinguished' (George Adam Smith, *Life of Henry Drummond*, 93). True, even in this awakening a strain of individualism held its place, for the line along which the Churches which united in 1900 mainly attacked the social problem was that of temperance. The need for such an attack on the gravest and most visible defect in Scottish social life was so urgent that it was perhaps natural that ardent reformers did not stop to ask whether drunkenness was not rooted in other social evils and especially in the deplorable housing conditions of the time. The Church of Scotland under the guidance of Charteris, James Paton, and others probably showed more of Chalmers's wide understanding of the needs of the nation, even if they showed less intensity than the Free Church in fighting one outstanding national sin.

In one respect the time at the turn of the century which saw the birth of the United Free Church was like the autumn of 1940. It marked the beginning of a second winter of war; and although the South African War was small, remote, and local compared with the present world struggle, it marked the close of the Victorian period of peace and unquestioned external security—a close of which the great Queen's passing in the following January was but the final and deeply impressive symbol. Thus new problems were arising in international as well as in social ethics, and the minds of the younger men and women were turning to such questions as those of Pacifism and the relation of the 'progressive' to the 'backward' races in the light of Christian principle.

In some quarters this movement towards a wider thought of Christendom and a more corporate sense of Christian duty was checked by a new form of religious individualism. Harnack's *What is Christianity?* (*Das Wesen des Christentums*) had a very marked, though not a long-continued, influence. Its assertion that religion is essentially concerned with the relation of the soul and God, coming from one of the greatest historians and critics of his age, made a strong appeal to many minds; and the dangers of this form of Lutheran subjectivism did not at once appear. But a Church in which the two most compelling voices were those of Whyte and Denney had strong safeguards against both modernist subjectivism and that facile optimism which was crystallized about that

time in a much-quoted phrase of Sir Oliver Lodge's, that the modern man was not worrying about his sins.

To go back to the prevailing thought of the Free Church in the years before the Union. I cannot remember many references in sermons to the distinctively Calvinistic doctrines of Election and Predestination, though these, and still more the thought of Reprobation in the background, still caused perplexity to sensitive minds. It was in the deep sense of personal responsibility and awe in the divine presence that the Calvinist tradition remained as a living influence. Among the more conservative, the test of orthodoxy was rather a substitutionary view of the Atonement than the doctrine of Election. As far as my memory serves, the Reformers were seldom referred to as authoritative in the domain of dogma, though Luther was often quoted (not least by Alexander Whyte) as a master of inward religion, and Calvin as a great expositor of Scripture. Many of the Church's most devout members found the norm of her teaching rather in Rutherford and McCheyne than in the great Reformers.

The chief mark claimed for the Church's teaching was that it was scriptural and above all Pauline. As regards later authorities there was a real reluctance *jurare in verba magistri*, or to accept any post-Biblical authority as final. This comes out in a letter of my father's, written just after Newman's death, which is significant since his own position was on the whole conservative and no man of his generation spoke and wrote with greater enthusiasm of Luther and Knox. 'How false,' he wrote, 'any unqualified admiration sounds from the lips of a Christian man. Saint-worship is a far sadder thing than hero-worship, inasmuch as the saint-worshipper's ideal is so much higher than the hero-worshipper's. "Call no man your father upon earth," has been going in my ears these last days. "Call no man your Master or your Lord." The Speaker knew how very hard it was not to do that; so He said it over to us these three times' (Robert W. Barbour, *Letters and Poems*, 15).

This unwillingness to give unquestioning theological allegiance to any of the great doctors of the Church had as its complement a firm belief in the guidance of the Holy Spirit, who would lead their successors as He had led them, into all needed truth and light. It was with a constraining sense of this guidance that, under Rainy's leadership and following the example of the United Presbyterian Church some years earlier, the Free Church passed its 'Declaratory Act' in 1892; and the

sense of liberation which this brought was by no means exhausted when the Union of 1900 was achieved. That declaration ran that 'this Church most earnestly proclaims, as standing in the forefront of the revelation of Grace, the love of God—Father, Son, and Holy Spirit—to sinners of mankind.' To have said this was to have placed first things first; and it was hardly an accident that this statement was made at the very time when the Student Volunteer Missionary Union was being formed as the forerunner of what later became the Student Christian Movement. In the Glasgow Theological College in the early 'nineties, a group of men, among whom Donald Fraser, Nicol MacNicol, and Harry Miller were outstanding, took the lead in this work; and Miller said not long before he died that his chief impression of that time was of the ardent love to Jesus Christ which was their inspiration to missionary service at home or abroad.

The belief of the United Free Church in the guidance of the Church by the Spirit, and in her duty to modify her statements of belief and the emphasis in her teaching in accordance with that guidance, was expressed in Rainy's saying that a Church must not become the slave of her own history. It was soon brought to a sharp test. After the Union of 1900 the dissentient minority claimed that, in modifying certain views which had been held at the Disruption, and in particular a statement by Chalmers on the establishment principle, the Free Church had forfeited her identity, and so should forfeit the property which she had carried into the Union. After long debate the Scottish Courts repelled this view, and admitted the right of the Church to modify her testimony in non-essentials and herself to determine what was essential and integral to her faith. But on 1st August 1904 the House of Lords reversed this decision, and in effect called on the Free Church to withdraw from a Union which was thus pronounced incompetent.

Of the sequel, theological and financial, to this famous judgment this is not the place to speak, but an utterance which I heard one summer Sunday the year before in the little church at Rothiemurchus may well be recalled. It was in a sermon by Dr. Denney, afterwards printed in his *The Way Everlasting* (p. 273): 'The Church of any given age is an assembly of fallible men; and no one who knows what it is to "begin in the Spirit"—no one who has experienced that deep-reaching, all-embracing emancipation which comes to the intelligence as to the moral nature when the power

of Christ's passion descends into it—can ever identify a law of the Church *simpliciter* with the truth of God. It does not matter whether it issues from Nicæa or Augsburg, from Trent or Westminster. . . . It is a false progress that is promoted by unbending conformity to creeds and confessions. The only way to become perfect is to cherish the initial liberating impulse, to keep our being open to the whole stimulus of Christ, to grow and still to grow in the grace and the knowledge of our Lord and Saviour.'

In the following summer, when the House of Lords' decision had already begun to cast its shadow before, Marcus Dods gave an address at the induction of two young professors, H. R. Mackintosh and J. Y. Simpson, to chairs in New College, Edinburgh. He dealt at length with the same subject and said with all the emphasis at his command that the Confession must be the confession of the Church, not the Church the Church of the Confession': for when the Church ceased to be free in relation to its Confession the latter ceased to deserve its name. It can hardly be questioned that these two great teachers expressed the common mind of their Church at that time.

Many other questions might be touched on, but I shall only try to answer one—Was there a strong sense of the Church and its function in those years to balance the element of religious individualism already referred to? I think a distinction is needed in the reply. In both the Churches which joined in 1900 there was a widespread and keen loyalty to the communion to which their people were proud to belong, and whose past traditions and present activities many of them knew intimately. The charge of narrowness of sympathy could hardly be brought against bodies which carried on so large a missionary enterprise in proportion to their own numbers, and many of whose members showed a keen interest in the smaller Protestant Churches of Europe. As regards missionary interest, it is a rather saddening reflection that the last forty years, which have reduced so markedly the time taken for men, and still more news, to travel from distant lands, have also seen a lessening of the informed

and often personal interest which linked the Home Churches to Manchuria, Madras, or Livingstonia. Missionary interest has perhaps become more widespread, but is certainly less concentrated, and geographical accessibility often seems to go with spiritual remoteness.

In this sphere there undoubtedly existed a strong sense of loyalty to the Church and a readiness to make sacrifices for its wider work, but if the question refers to a consciousness of the Church Catholic and an aspiration after its universal fellowship, the answer must be different; for aspirations after visible unity, save in the hearts of a prophetic few like Alexander Whyte, were limited to the Presbyterian family. And when, slowly and tentatively, the desire for a fellowship transcending these bounds began to grow, it arose from a missionary impulse in the World Missionary Conference at Edinburgh in 1910. To trace its further development, and the difficulties (real as well as verbal) which the conception of an 'ecumenical movement' has to surmount, would carry us far beyond the limits of this article.

So would an attempt to assess the loss and gain of this eventful period of forty years. Perhaps the chief loss is the slackened sense of urgency and personal appeal which was the strength of the older evangelism, though the influence of the Barthian movement and still more the rude discipline of the present war, may bring it back in a new form; and the greatest gain has been the slowly growing perception of what the Church means in the sweep of its universal witness and fellowship. Sometimes in recent years, as I have been confronted by standards of Protestant orthodoxy which were quite unfamiliar in my student days, I have asked myself, 'Am I still a Protestant?' The answer is not perhaps of the first importance: but there are four characteristics then greatly emphasized which still seem to me to lie close to the heart of the Protestant tradition—simplicity of worship, stress on personal responsibility in religion, the constant reference to Scripture as the norm of belief and conduct, and trust in the Spirit as guiding both Churches and individual believers into all truth.

Recent Foreign Theology.

THE latest addition to the 'Mémoires' of the Neuchâtel University, namely, *Études sur le Récit du Paradis et de la Chute dans la Genèse* (Neuchâtel, Secrétariat de l'Université; fr. 7.50), by Professor Paul Humbert, forms a valuable contribution towards a complex and difficult subject—the critical exegesis of the first two chapters of Genesis. The main object of the author is not to investigate the question of Paradise and the Fall, but rather to point out and emphasize the personal and synthetic conception of the Yahwist redactor who gave these chapters their present definite form. He has naturally avoided any examination of the oral or literary sources, as well as any discussion on the comparative accounts of such early stories found elsewhere in the Near East. On this last point his views agree with those recently put forward by the Dutch scholar, Th. C. Vriezen.¹

According to Professor Humbert the real personal thought of the Yahwist redactor is expressed in the Paradise story. He regards the Creation legend as a primitively independent one, taken by the redactor from oral, or rather written, tradition, and not altogether in agreement with his views, but nevertheless utilized by him in a subordinate way towards organic unity. It was necessary for the redactor, he holds, to refer first of all to the origin of the world and to point out its primordial state. Hence the description of the *adâmâh*, or 'soil,' which forms the background of the whole picture, and from which the Creator formed a man, *âdâm*, into whom He infused the breath of life—a story which breathes the air of Canaan, and reflects its fertile fields and the agricultural work of its fellahs. By this 'incorporation of the Creation myth' the Yahwist's object was only to stress the puny and ephemeral condition of man, and the great abyss between him and God—a relationship afterwards maintained even more rigorously by the Priestly Code in its efforts towards the same end.

Having thus sketched the background of his

¹ *Onderzoek naar de Paradijsvoorstelling bij de oude semietische Volken*, 1937.

account, the Yahwist then superimposed on it artificially his own specific picture—a description of Paradise, a 'Garden of Eden' somewhere in the East. The reader is no longer on the Canaanite *adâmâh*, but is transported to a distant marvellous oasis of verdure, in the midst of which is a mysterious tree, connected with the knowledge of good and evil. God Himself walks there 'in the vesper wind' (Gn 3⁸), and the introduction of the serpent is intended to discharge Him from all responsibility for man's fall (here Professor Humbert takes the opposite view from Paul Volz, *Prophetengestalten des Alten Testaments*, 1938, p. 87). The Paradise picture shows that, in the thought of the Yahwist, the Canaanite land (*adâmâh*) was under a curse, and that settled life and agricultural work were curse-laden. He thus betrays his nomad origin, and his preference for the careless, happy, undisciplined life of the desert, as adopted by the Rechabites and others (a conclusion also put forward some years ago by Albert, in *ZAW*, 1913, p. 14 ff.). The volume does not end here, but goes on to the Fall of Man and Paradise Lost.

Such is a brief synopsis of the contents, and there is also an excellent chapter on 'The Image of God' (Gn 1²⁶). Although the author does not touch on the documentary theory, the book is thoroughly modern in its scholarship and outlook. It was formerly the custom, in discussing the opening chapters of Genesis, to compare the statements with the up-to-date results of scientific research. But now the theory of a progressive revelation relieves writers from the necessity of any such discussion. In these chapters in Genesis we have an almost scientific account of the Creation and Paradise, according to the knowledge of those early times. Professor Humbert rightly assumes all this, and leaves himself free to deal with the stories themselves as treated by the Yahwist redactor. The volume is simply and clearly written, and will be welcomed by all Old Testament scholars.

J. W. JACK.

Glenfarg, Perthshire.

Entre Nous.

W.R.N.

It is as an outstanding journalist, as a littérateur—‘to his facile and burning pen many owe their first entrancing vistas of the treasury of English literature’—that William Robertson Nicoll is best remembered. But it is perhaps as a devotional writer, the Rev. Harry Escott says, ‘that Nicoll would have wished to be remembered.’ And it is to his devotional books, especially ‘The Key of the Grave,’ ‘The Garden of Nuts,’ and ‘Reunion in Eternity’ that Mr. Escott has turned in preparing a delightful short anthology.

‘It is the golden threads of love which gleam through the mingled texture of our human life that sign in it the name of God,’ W.R.N. wrote, and from this Mr. Escott gets his title—*God Signs His Name*.

The anthology, excellently bound and printed, appears as one of the ‘Wayside Books’ (Epworth Press; 1s. 3d. net). In the same series this month there is *God’s Troubadour*, extracts from the devotional verse of George MacDonald. Mr. Escott, who is minister of the Congregational Church in the Parish of Rhynie in Aberdeenshire, has prepared this anthology also. On both anthologies Mr. Escott has spent thought and care. We cannot quote from both. In giving a few quotations from *God Signs His Name* we echo Mr. Escott’s hope that they will send readers back to their sources.

‘They were by the fire on the beach with Christ. That made all the difference. That is the parable of the spiritual life.’

As a passing mirror in the street

Flashes a glimpse of gardens out of range,
Through some poor window open to the heat,

So in our world of doubt and death and change
The vision of Eternity is sweet,

The vision of Eternity is strange.

‘He is like one in the valley searching with a telescope whether the wind blows on the mountain top. If he stood there and felt it on his face, he would doubt no more.’

‘You remember the sneer about Christians who talked of God as if He were a person in the next street. We are lost if He is no nearer than the next street, lost if He is not nearer than the nearest, nearer than the atmosphere we breathe.’

Do men dare to call Thy Scripture—

Mystic forest, unilluminated nook?

If it be so, O my spirit,

Then let Christ arise on Thee, and look.

With the long lane of His sunlight

Shall be cut the forest of His Book.

Family Homespun.

‘Frances Balfour’s child, Ma’am,’ said Lady Salisbury many years ago at Hatfield when she presented the future author of *Family Homespun*, now Blanche E. C. Dugdale (John Murray; 9s. net), to her Sovereign. This child, who leaned from the balcony at Inveraray to hear the ardent talk of grown-up Campbells and their many friends in the hall beneath, who was frequently at Whittingehame in close contact with the ‘speculative Balfour mind,’ and sometimes at Hatfield where ‘respect for the liberty of the individual was too marked a characteristic of Cecil family life to escape the notice of the youngest visitor,’ had an upbringing which in every way has qualified her to write memoirs of the most absorbing interest. A highly intelligent child she was, apparently, constantly in the company of her elders, and her book, she says, illustrates the power of family influence upon the individual members of big and united families.

Lady Frances Balfour has handed on her literary gifts to her daughter, whose *Life of Arthur James Balfour* is well known. In the present volume she has given us vivid pictures of many of the ‘personalities’ of that day. One in particular, Lady Victoria Campbell of the crippled legs and the soaring spirit, played an important part in the life of her niece. She had the passionate interest of her line in ecclesiastical matters, but ‘if she pursued some preacher of the “Free” or “Episcopal” persuasion, she did so as an outsider straying from her proper fold.’ She ‘could not conceive of being a member of any Church but the Established Church of Scotland.’ The Balfour mind was not sympathetic to this outlook. Dogma, which loomed so large to her mother’s family, was felt quite unimportant in her father’s circle. Church distinctions were irrelevant. Arthur Balfour was confirmed in the Church of England, and communicated when in Scotland in Whittingehame Parish Church, and this to him was natural and right. Lady Victoria’s enthusiasm was infectious and when her niece, in some pardonable confusion

between the '43 and the '45, asked her aunt 'what exactly happened' in '43, Lady Victoria launched into the story of the Disruption in a manner so brilliant, so lucid, so exciting, that the child lived with her in the very atmosphere of that time and has never forgotten either the points at issue or the emotions they created. Lady Victoria's work among the crofters of Tiree is known, but the difficulties and adventures of her journeys are not often considered. 'Give me hold of a rope and throw my legs after me!' the intrepid woman would call to the boatmen 'who were her trembling slaves.'

The member of the wide family circle most beloved by the younger ones appears to have been A. J. B. They sought to please him and to copy him. He did not offer advice, he did not mete out praise or blame, and he rarely condemned. To pass any moral judgment was unusual in him and his niece can recall only one instance. The name of a relative long dead was mentioned. "He was wicked," said Uncle Arthur. "I think he was the only really wicked person I ever knew. . . . He was wicked because he hated goodness. He did not fall away from it; he attacked it whenever he met it, especially in a younger person".

Family Worship.

'On Sunday nights, after dinner was cleared, the bell rang in the courtyard, and five minutes later the gong in the corridor was sounded. At this signal conversation in the library stopped, and everybody went back into the dining-room. There the lights had been put out, except for two gas lamps turned low on one wall, and two candles on a small table in the middle. Round two sides of the room stood the servants, more than twenty of them, white caps and aprons glimmering in the half-light, and Fairy, in her black silk Sunday gown, at the end of the row of capless ladies' maids. At the other end was Mr. Baker [the Butler] heading the line of menservants. When we had walked in and taken our places, they all sat down with one movement. Uncle Arthur [A. J. Balfour] came in last, went to his chair by the table, drew the silver candlesticks closer, and opened the small Bible which he had brought in with him. Sometimes the passage he read had some connexion with the sermon at church. But, whatever it was, his voice compelled you to listen. It was not loud, or dramatic, but no shade of meaning seemed to escape him as he read.

'We all knelt, he read the Collect for the Sunday,

and "Lighten our darkness." Then everybody repeated the General Confession and the Lord's Prayer. After the blessing, all stood up, and waited till Mr. Baker got to the door. Then we went back to the library, and conversation was resumed where it had left off. Prayers only lasted about ten minutes, but they were a feature in our family life, perhaps all the more because they were not daily, nor a part of the morning routine of a busy household.'¹

Dr. Peel on Some Prayers.

The Congregational Quarterly has an excellent variety of articles by distinguished writers, but it is to Dr. Peel's own editorial that we turn. It is always interesting and often provocative. In the last issue he writes first on the 'elementary and jejune philosophy of prayer' among Christian people to-day. 'At Munich time it was distressing to find so many British Christians prepared to thank God for their deliverance from war, without stopping for a moment to ask what the disciples of John Huss, thus handed over to the tender mercies of Hitler and the Gestapo, would think of such a God, or of those whose prayers had wrought such a mysterious "deliverance."

'Then came the epic of Dunkirk. Responsible Christian leaders, who ought to have known better, recounted how, while in June, 1939, the seas were rough, in June, 1940, they were kept smooth *in answer to prayer*, and so hundreds of thousands of our men escaped the dread beaches and the pursuing enemy. It did not occur to them to stop to explain why the Day of National Prayer was immediately followed by the defection of Leopold of Belgium. . . .

'And sometimes, of course, glib and easy talk about answers to prayer becomes unintentionally heartless and cruel. In a vestry on the Sunday after the Armistice in 1918 a deacon rejoiced in the safety of his relatives and declared, "It is in answer to prayer," to receive from a colleague whose sons had been killed, the quiet, and we hope startling, reply which should have been felt as a rebuke, "I prayed too, Mr. X"'. . . .

'As an example of prayer at its worst, this effort of the M.P. for Weymouth in 1727 may be quoted: "Oh, Lord, Thou knowest that I have nine houses in the city of London, and that I have lately purchased an estate in fee-simple in Essex; I beseech Thee to preserve the two counties of Middlesex and Essex from fires and earthquakes; and as I have also a mortgage at Hertfordshire,

¹ Blanche E. C. Dugdale, *Family Homespun*, 94.

I beg of Thee also to have an eye of compassion on that county, and for the rest of the counties, Thou may deal with them as Thou art pleased. Oh, Lord, enable the bank to answer all their bills and make all my debtors good men. Give a prosperous voyage and safe return to the *Mermaid* sloop, because I have not insured it; and, because Thou has said, 'the days of the wicked are but short,' I trust in Thee that Thou wilt not forget Thy promise, as I have an estate in reversion which will be mine on the death of the profligate young man, Sir J. L.—g. Keep my freights from sinking, preserve me from thieves and house-breakers, and make all my servants so honest and faithful that they may always attend to my interest, and never cheat me out of my property night or day”.

British Ideals.

'The *Neues Wiener Tagblatt*, of Vienna,' says the *News Chronicle*, 'on December 13th achieved a little masterpiece on British national character.

"No other literature," it wrote, "has such masterly descriptions of scoundrels as has the literature of England. Shakespeare's scoundrels, of course, differ from those of Dickens or Wilde. But you will search in vain in any other literature for anything similar to this whole gallery of scoundrels. Only an English poet could have invented Iago.

"Of almost every other nation one can say that its great literature expresses its ideals. Nothing of this sort can be found in the literature of England, and the reason for its absence can only be that the British feel absolutely no urge towards higher things”.

An Anthology of Comfort.

'In these troubled times,' writes Mr. Sidney Dark, 'it has seemed worth while to put together this volume of encouragement, in the hope that the legion of the troubled and the burdened may be nerved to persistence and a stout heart by being reminded of the goodness of God, the wisdom of the wise, and the fine deeds of those who have successfully climbed the Hill Difficulty and have gone to their reward.' All the extracts in *Lift Up Your Hearts* (Eyre & Spottiswoode; 3s. 6d. net) have been chosen by Mr. Dark because to him they have a special significance. But readers will not find anything new or modern here, in the colloquial sense of the word. The quotations are generally from the Bible and well-known devotional literature. Some idea of the range may be got from the four quotations on the first page. They are from

the Psalms, St. Anselm, Milton, and end with Giles Fletcher's four lines:

Christ is a path—if any be misled;
He is a robe—if any naked be;
If any chance to hunger—He is bread;
If any be a bondman—strong is He!

Miss Dallas Kenmare.

We know Miss Dallas Kenmare best as an essayist. Her subject is poetry, especially modern poetry. We now welcome a small collection of her own poems with the title *Four Words* (Ed. J. Burrow & Co., 125 Strand, London; 2s. net). Some of the poems have already appeared in 'The Poetry Review.' Among those that are now printed for the first time we choose for quotation:

STIGMATA.

Russian Church, London. July 1940.

How came these wounds, these fiery nails burning
into the soul's flesh? . . .

The shadow of a bird flies across the window,
clouds of incense rise in praise to God,
the voices of the choir rise also . . .
'Alleluia!'

Shadow of a bird. . . Shadow of the Comforter . . .
but the Christ hangs crucified—
once only in Time, perpetually in Eternity,
no end, no respite—always the cruel nails and the
dripping warm blood on the brow—
'Were you there when they crucified my Lord?'
None, none can escape—all are there,
taunting, tormenting, driving new nails into the
sweet flesh—
envy, hatred, malice, and all uncharitableness—
Eternally the nails tear and the blood drips
slow tears of blood shed for the world's relentless
sin . . .

Pour wine of love into the throbbing wounds,
comfort Christ with love—
heal, heal with love the world's malignant ill,
pour, oh pour balm of love on the vast growth
sapping the world's soul,
on the throngs of men still crucifying the Christ.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Danish thinker, Søren Kierkegaard (A.D. 1813-1855) takes his place in history as an opponent of philosophical idealism as a setting for Christian faith. The smoothness of the Hegelian dialectic obliterated for him the authentic witness of the Christian consciousness. In recent years a new interest has been awakened in his work by reason of the debt to him which has been acknowledged by Karl Barth and other representatives of the neo-Evangelical movement. And it is symptomatic of this new interest that his writings are being rapidly made accessible to the English reader.

In 1937 the C. W. Daniel Company, London, published an English version of the first of three 'Edifying Discourses in a Different Vein.' It is entitled, 'Purify Your Hearts,' and emphasizes the absoluteness of the individual as distinguished from the mass-man (so glorified in our day!). The second of the Discourses above-named has now appeared under the title *Consider the Lilies*. The translation has been made by A. S. Aldworth and W. S. Ferrie. The price of the volume is 4s. 6d. net. The translators remark that in this volume we are introduced to the Christian answer to anxiety, which is the portion of so many to-day.

In this Discourse it is not so much Kierkegaard the religious philosopher we meet with as Kierkegaard the expositor and the poet. On the poetical or creative side he has a certain affinity with his fellow-countryman and contemporary, Hans Andersen. As witness his two parables of the anxious lily and the wood-pigeon, with which he enriches his exposition of the passage, Mt 6^{24ff.}

The whole exposition is an admirable illustration of what we may call the Barthian emphasis on the need of letting God speak to us through the Word. It may appear long-drawn-out by the standards of our day; but it repays quiet and unhurried reading, and there is about it a certain cumulative impressiveness.

We shall not summarize the contents of the Discourse but shall be content to offer a few quotations from it. The first points out how the silence of the lilies of the field and the birds of heaven enhances the value of the gospel for the anxious: 'With these free masters, exacting no fee either of money or of humiliation, there is no misunderstanding possible, for they keep silence—in consideration for the anxious soul. And truly all misunderstanding does arise from speech, or, more precisely, speech, especially when we speak to one another, involves the making of comparisons, as when the happy man says to the anxious, Be glad—and the word spoken implies the addition, Like me. Or as when the strong man says, Be strong—and you understand, Like me. But silence shows deference to anxiety.'

Here is how the thought of 'divine distraction' is illustrated from the passage under consideration: 'When the eye has a fixed stare, it looks steadily into space and always sees one thing, and yet does not see, because, as science explains, it sees its own vision. But then the doctor says, Get the eye to move. And so says the gospel, Distract your mind, look down at the lily and give up staring at your anxiety; look up at the bird and stop staring at your anxiety. And when the eye looks down at

the lily and the tear no longer flows, is it not as if it were the lily that had wiped away the tears? When the eye follows the flight of the bird and the air dries the tear from the eye, is it not as if it were the bird that wiped away the tears?'

Here is how the eminence of man as compared with the lower creation is illustrated: 'In working, man resembles God, who also is in truth a worker. And so when a man works for his food we shall not foolishly say that he is maintaining himself; but more precisely shall we say—and just that we may remind ourselves how glorious it is to be a man!—that he is working for his food along with God. He is working along with God, and so he is God's fellow-worker. Mark, this the bird is not; the bird surely gets its food, but it is not God's fellow-worker. The bird gets its food as a vagabond out in the country gets sustenance, but the farmhand who works for his food speaks of the farmer as his fellow-worker.'

The translation is usually clear in meaning, but sometimes it might have been in more felicitous language. Here is yet another passage, in which it is taught that to seek the Kingdom of God is not to fare forth on a venture of discovery: 'In that place where thou art, there thou remainest, for that is the place appointed thee, and every seeking away from it is, verily, unrighteousness. . . . From an earthquake man flees to safer places, a forest fire drives him to refuge in the open, from the flood he seeks the heights; but should it be that the whole world of things seen sank into decay, then man had in it no other place to which to fly, and for that very reason he remains in his place and seeks first the Kingdom of God.'

Ever since Bergson gave currency to the idea of creative evolution the word 'creative' has been used and abused unsparingly. Anything constructive or vital is sure to be called creative, and beyond that the word has come to be applied to patent medicines and the productions of millinery. The distinction between creation proper, the giving of existence to the non-existent, and constructive work

or the giving of new shape to material already existent tends to be quite forgotten. After all, there is only one Creator, and modern man's insistent claim to be 'creative' may be taken as a symptom of that primeval ambition to 'be as gods' which lies at the root of all irreligion.

These reflections are prompted by the title of a book, *Springs of Creative Living*, by Mr. Rollo MAY (Abingdon-Cokesbury Press; \$2.00). The writer is a psychotherapist of experience, and his book deals in the main with psycho-analysis. The book is Christian both in intention and in effect. At the same time the continual use of the word 'creative' tends to convey the idea that every one is or may become a self-contained centre of life and power, an idea which is, of course, profoundly unchristian.

The writer's aim is to supplement the work of psychotherapy with the Christian gospel. The psychotherapist is not really a soul-healer, as the word might indicate. His work is rather to diagnose than to heal. It is, of course, helpful and puts one in the way of healing to have the symptoms of soul-trouble interpreted and the seat of the ailment discovered. But, as Adler was never weary of pointing out, the patient must become his own physician, must summon to his aid spiritual forces strong enough to overcome his weakness.

But from what source can these healing forces be drawn? Freud is frankly pessimistic. He rules religion contemptuously out of court, and he does not believe that reason and scientific progress can prevail to control human passions. Adler bids his patients get out of the prison-house of self and find deliverance in social interest and service. Jung recognized that the want of religion lay at the root of much of the trouble. His words have often been quoted and are very significant. 'Among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed

who did not regain his religious outlook.' At the same time Jung could give no definite religious guidance to his patients for his own religion was of the most nebulous kind, amounting to nothing more than 'the reaching out of the human soul for basic meaning by which it can live.'

That does not carry us very far. It leaves an obvious gap waiting to be filled. Before attempting to show how Christian faith comes in to fill the gap, the present writer gives a sketch of the problems which the psychotherapist encounters in his work. Freud's system is here represented as a rebellion against the Puritanism of the Victorian age. It may seem so to an American, but we who live nearer have never heard that Vienna was touched with Victorian Puritanism. On the contrary, we had always supposed that Freud's cult of the *libido* was a reflection of the moral looseness of Viennese society. The picture of Victorian man, here given, is exaggerated to the point of caricature, as such pictures usually are. We had understood that Victorian man gave due obedience to the primitive command to 'be fruitful and multiply,' but now we learn with astonishment that in that gloomy age there were men 'married for months or years without a sexual experience because it was their "duty" not to force themselves on their wives.' Such, it seems, was the Victorian age, 'the most unhealthy system of repression which history, perhaps, has ever known,' which gave ample material for the liberating work of the psychotherapist.

The pendulum, however, has now swung to the opposite extreme. An exaggerated worship of freedom and an absolute claim to the right of self-expression have become the watchwords of the post-war years and have led to mental disorders. 'Persons become disintegrated in personality by too much freedom as well as by too little, and so the further contribution of psychotherapy in helping people to find structure for their living is more and more indicated in the present decade.' In other words 'this unchartered freedom tires,' as Wordsworth found, and brings unutterable weariness upon the soul. Then life becomes empty and tasteless. Nothing is of value, nothing is worth doing, vitality

simply oozes away. In such a case it is the work of the psychotherapist to endeavour to integrate the personality, to re-collect its energies and direct them into some definite and purposeful channel.

How is this to be accomplished? Here we reach the crux of the whole matter, the point at which the psychotherapist recognizes that he is faced with his most difficult problem. It is usually found that the patient under treatment develops a sense of dependence on the therapist which may become very passionate and unhealthy. Indeed, without some degree of such faith little can be done in the way of healing. It becomes then the task of the therapist to induce his patient to transfer his faith to some more stable and enduring form of reality. 'Secular therapists have a difficult question to answer here: to what or whom shall this emotional force now be attached? The therapist often tells the patient that he must hereafter depend upon "reality" or something to that effect. But what is reality? The person may be instructed to depend upon himself rather than the therapist, but he knows that he must have something more absolute than himself as his frame of reference. He is told, perhaps, to fall in love with humanity by developing social interest, or to find some "big affirmation" which will furnish him with a reality. Such suggestions may work temporarily, but unless the patient finds some reality more adequate his transference will be left hanging in the air.'

Here, then, the Christian therapist can give real help, pointing the sick soul to Christ. 'Christ is that aspect of the creative flow of life upon which one places unconditional trust. Christ is the ultimate one assumes in personality. . . . It is impossible for the counsellor or therapist to prescribe just what form the belief in Christ will take for each and every person. But it is the faith of Christians that this absolute in personality is best exemplified in Jesus Christ. And it is experimentally true that countless persons through the ages have found such a faith to be what they needed as the answer to their disunited selves. It is to this fact that Menninger has reference when he says that religion has been the world's psychiatrist throughout the centuries.'

From this it would appear that the psycho-therapist at the best can only do what the Christian Church is always striving to do in her cure of souls. And it may be doubted whether for this purpose the terminology of psycho-analysis is more effective than the language of Scripture. There is always a danger that when words and modes of expression are changed some change is at the same time inevitably made in the ideas to be expressed. And so, even granted that some of the ancient hallowed words of salvation have become meaningless to many, granted also that the gospel must be preached to every age in its own tongue, we must see to it that we offer men for their salvation, not some mystical Neo-Platonic Christ, but the incarnate Son of God, crucified and risen.

There is much and wide discussion at present about our aims—war aims and peace aims. Should we state our objective plainly? What kind of 'order' are we planning? Is this the time to deal with such matters? There are many who say: 'What is the good of talk about all this when there is only one thing that matters at present—to win the war?' There are others who contend that we cannot leave things that are vital to our welfare and the welfare of the world till the end of the war, to be settled at the time when there will be much confusion and when what will be needed is just a clearly thought out scheme of life.

The Archbishop of York belongs to the latter school. He has been saying a good deal about the question all over the country, and now he has published his thoughts in a little book with the title *The Hope of a New World* (S.C.M.; 3s. 6d. net). It contains six broadcast addresses which have already been printed, and a number of other talks and essays. The most interesting of the latter is one, 'Principles of Reconstruction,' which bears closely on the problem mentioned above, and contains some interesting suggestions about the 'new world' of Dr. TEMPLE's hopes.

He lays down certain principles to begin with, which are relevant to his theme. The first is that

every man is a child of God and as such has a status and dignity independent of his membership in any earthly state. The second is that, consequently, personality is sacred, and freedom in whatever is personal (worship, thought, expression) is to be safeguarded as among the primary ends for which the State exists.

These two principles give strong support to some form of democracy as the constitution best suited for developing and expressing the quality of 'personality' in its citizens. We cannot say they *demand* this, for the primary function of a political constitution is to ensure good order without which free personal life is almost impossible. No nation can be coerced into democracy, but it must be open to every nation to adopt it.

The third principle is that, as children of God, men are members of one family, and life should be ordered as far as possible with a view to the promotion of brotherly fellowship among all men. This points to an organization of life which draws together in relations of mutual support the largest practicable number of persons. Emphasis is laid on 'practicable,' because it must not be inferred that a large State is preferable to a small one, or that, if any system of federation be adopted, the more States to be federated the better.

But the principle will at once put us on our guard against the notion of a State founded on and bounded by racial homogeneity; for such a State will be subject in a quite special degree to the temptations of self-centred acquisitiveness and aggression. On the whole, the balance of advantage seems to lie with a federation of States, each small enough to give to the citizens a sense of individual responsibility for its welfare, while the whole group is large enough to combine many peoples of rather diverse traditions and interests, so that these may balance and check one another.

The fourth principle is that men are not dutiful children of God. They are self-centred, and need to be delivered from this by the grace of God. So far as this has not happened, they need to be

restrained in their self-assertiveness and induced by appeals to their self-interest to respect justice in their mutual dealings. The fifth principle follows. Nations exist by God's providential guidance of history and have their part to play in His purpose. But through man's self-centredness national loyalty may be perverted and the nation be made the object of that absolute allegiance which is due to God alone. Thus, if there is to be any approach to a brotherly fellowship of nations, it must be by the same method of so organizing their relationship to one another that national self-interest will itself urge justice in action.

But Dr. TEMPLE attaches the greatest importance (for this purpose) to the growing strength of the conviction and feeling among all Christians that they are united, in and through Christ, in a perfect fellowship. 'Without this I do not expect to see any living and enduring sense of fellowship between the nations. As yet this "ecumenical sense" is feeble; but it is growing fast.' It is a main ground of hope for the Rebirth of Christendom in the future.

But, short of this, the cure for the 'demoniac' national egotism lies (according to the fourth and fifth principles) in a profitable union and organized co-operation of peoples sufficiently close in tradition and interest for this to be voluntarily accepted, yet sufficiently disparate to introduce some efficient checks and balances. Dr. TEMPLE, therefore, does not look to one big federation of peoples but to a number of small ones, and he diffidently names such groups: (a) the Danubian group; (b) Germany, freed from Prussian domination; (c) the Czechs, Slovaks, and Poles; (d) the Scandinavian countries; (e) Great Britain and France, with, perhaps, Belgium, Luxembourg, and Holland. [No mention of America.]

Within each federal or confederate unit which is established the federal parliament or council, and the executive responsible to it, will, of course, take over the control of all matters of common interest, including foreign policy, and secession would be forbidden. Abraham Lincoln was right in insisting that to permit the secession of the southern States

was to approve the dissolution of the United States into its component elements.

There will, therefore, be all the greater need of the more comprehensive League of Nations which shall include the various local federations. What is its authority to be—moral only or coercive? If the League has an effective International Air Force, and if the nations agree to abandon military aviation as part of their own equipment, the League would have the force necessary to carry out its awards. But if not, then all mention of 'sanctions' should be struck out of the Covenant. We should have learnt the lesson of the past—Japan and Manchuria, and Italy and Abyssinia. The conclusions are clear: (1) No sanctions except under the authority of the League; and (2) a new loyalty towards the League in the States-members of it.

Dr. TEMPLE concludes with a reference to the applications of these principles to the economic field. This subject raises some keenly contested issues—Tariffs, Finance, and the Profit motive. It is indispensable that States should consent to submit their Tariffs to the League. There are sound reasons for this, among them the probability that it would undermine the economic nationalism which is an active part of the disease of Europe to-day. It is indispensable also to prevent Finance having positive control in the life of nations. And, finally, it is essential that the Profit-motive (as distinct from a secure but limited return on capital invested) must go.

These points Dr. TEMPLE discusses, not fully but sufficiently to make his purpose clear. Production, he urges, exists for the sake of consumption. The hungry and needy public ought to be the controlling group. We have reached a stage where the grip of Finance and Profit has become intolerable. The principles Dr. TEMPLE lays down should, if carried out, remove the anomalies and disasters of the present system. It is for specialists to turn them into constructive policy and action. The duty of the Christian teacher is discharged when he defines the principles which are implicit in the gospel, and which are essential to the welfare, material as well as spiritual, of mankind.

Spiritual Problems and the War.

IV. Progress.

BY THE REVEREND J. S. WHALE, D.D., PRESIDENT OF CHESHUNT COLLEGE, CAMBRIDGE.

CONTEMPORARY events force us to ask an old question with a new urgency: What is the nature and end of man? It is the ultimate question behind the vast debate and the desperate struggles of our time. Ideologies are really anthropologies; they are rival philosophies of human history.

'It was at Godwin's that I met him with Holcroft and Coleridge, where they were disputing fiercely what was the best, Man as he was, or Man as he is to be. "Give me," said Lamb, "Man as he is *not* to be."'¹ Lamb's perverse yet profound remark may remind us that Christian theology repudiates two classic attitudes towards the problem of progress; two estimates of human nature and human history which have never lacked their defenders; on the one hand, a naïve optimism; on the other, a cynical pessimism. The Christian evaluation of history rejects both.

I. It is common form to-day to dismiss liberalism in sociology, politics, and theology as unrealistic and sentimental. In the face of stubborn realities, the complacency of mere idealism is as nauseating as its moral inadequacy. Realism is in the ascendant, as a multitude of writers remind us, until we are almost tired of hearing that modern man is suffering from disillusionment now that the evolutionary optimism of half a century ago is plainly discredited by facts. Even in America the romantic illusions of Utopianism are an ebbing tide, but the mystery of iniquity is seen to be a real and an abiding mystery: not something exceptional, a bad patch which a young civilization like that of the United States will soon mop up, but something typical of all civilizations: not the surface blemish which education, modern science, low-price technics, and three-piece plumbing will rectify, but a deep-seated radical evil which is uncomfortably reminiscent of what Jonathan Edwards knew as original sin. The Americans are not as sure as they were that sin is only an 'evolutionary overhang.' They are no longer confident that what has been called the sin-obsession of Christianity is just so much 'crêpe-hanging.'

¹ Hazlitt, *Literary Remains*, ii. 396.

'We were getting richer, more numerous, busier, every year,' says Professor Adams of the Capitalist era which arrived overnight in 1850. 'Back in the East, Hermann Melville had written an American classic, *Moby Dick*; but no one knew or cared what the White Whale signified or whether there was any evil in the Universe. We preferred Emerson, who asked us to be cultured and spiritual, but hopelessly looked like the rest of us for spirit to evolve somehow out of matter, and blessed our railroads to a divine use. But the dark cloud in the American sky grew blacker and was spreading.'²

The fact is that our generation is rediscovering the abysmal depths of evil in the heart of man, and realizing that Public Enemy Number One is neither ignorance, nor stupidity, nor the defective social environment, but *sin*, which is the deep mysterious root of all these evils.

To be explicit, Christian theology brings a three-fold count against the confident optimism of modern civilization.

(1) First, the root error of Utopian idealism is its failure to take a sufficiently tragic view of human nature. It blandly assumes the natural and fundamental goodness of man, shutting its eyes to the fact that under sufficient stress the modern man (and woman) will do deeds of evil as terrible as anything recorded in history.

(2) Christianity's second count against the Utopian humanism of our time is that it clings to that peculiarly modern superstition, man's perfectibility and his inevitable progress. Granted, it says, that darkness covereth the earth and gross darkness the peoples: still, we shall ultimately achieve control over the demonic, irrational, and savage forces which have, admittedly, tried men's faith and broken their hearts in every generation until now. Sin must not become an obsession, therefore. We need not take it too seriously. Humanity will grow out of its youthful difficulties.

The answer to this dogma of human perfectibility is that history does not disclose so neat and simple a pattern. There is a tragic antinomy in the whole world process, to which Christ Himself bears witness

² *The Epic of America*, 234.

in the Parable of the Wheat and the Tares. They grow together until history reaches its climax of ultimate judgment: the New Testament knows nothing of history as the record of human progress wherein evil is steadily conquered by good. And we know nothing of it either. History is the record of 'an ever-increasing cosmos creating ever-increasing possibilities of chaos.'¹ In other words, as our state of civilization makes progress, the difficulties and dangers which keep it company make progress too. At every instant the difficulties and dangers bear a nearly constant ratio to the state of civilization which we have reached. Do the facts suggest that with our enormously extended mastery of nature, there goes a corresponding mastery of our evil wills, our lusts, our hypocrisies, our boundless egotisms—above all, our fears? They do not. The light of Progress is real; granted. But the new dangers and degradations which are its accompanying shadow are also real. Along with the internal combustion engine there comes slaughter on the roads; along with aviation, bombs. Chemical research in the interests of medicine brings with it phosgene and vesicant dew, mustard gas and arsine. The education which was to have banished crime, also makes crime more efficient, increasing its range. Man's power to do more good is always power to do more evil.

Chateaubriand, nourished like many a young Frenchman at the time of the French Revolution on legends of America, was surprised on landing there to be met at the farmyard gate by a negro girl, thirteen years old. 'We bought maize-cakes, chickens, eggs, and milk and went abroad again with our baskets. I gave my silk handkerchief to the little African girl. It was a slave who welcomed me to the land of liberty.'²

(3) But this is not all. Christian doctrine makes yet a third count against the optimistic estimate of human nature. Long before the advent of modern psycho-analysis, Christian doctrine had unmasked much that passes for righteousness and high moral principle. It had insisted that there is no sin so subtle as the sin of 'goodness,' as popularly or legalistically conceived. (See the Parable of the Pharisee and the Publican; *Lk* 18¹⁰⁻¹⁴). Righteousness so easily cloaks the sin of self-righteousness. There is no sin so subtly dangerous as the self-sufficiency of the morally religious man. Indeed, all our righteousness is tainted. High-sounding moral principles often

include a rationalization of our self-interest. Is it not fatally easy for a class or a nation to be blind to the ways in which its interests condition its moral pronouncements? The egotism of the will to power asserts itself not as egotism of course, but as an idealism of some kind or other. Satan appears as an angel of light. Therefore all culture, including religious culture, is tainted in some sense. Corruption touches even this. Even at his best, man's goodness is poisoned: the canker of self-sufficiency in it only makes his reconciliation with God more rather than less difficult. The whole of the New Testament contrast between grace and works is bound up with this fact. It is fatally easy for man's proud egocentricity to find its supreme illustration in his moral rectitude. We come to understand the great word grace only when we perceive that such a legalistic relation to God is itself sin.

Modern thinkers so diverse as Montaigne and Pascal, Bunyan and Kierkegaard, Nietzsche and Sigmund Freud, have probed the human heart and told the truth about its strength. Their analysis only confirms the radical realism of the Biblical view of man. The congenital weakness of human nature is the submerged rock on which the complacent claims of an optimistic humanism are shipwrecked. Indeed, as Professor Hodges of Reading pointed out in a News-Letter some months back,³ the gospel that goodwill is the one thing needful is so clearly false, that people who see its falsehood have been driven away from Christianity because they have been led to think that it is the fundamental presupposition of Christian anthropology.

II. But, in the second place, Christian anthropology repudiates a cynical pessimism with equal decisiveness. Pessimism, if it be real and thorough, is as unchristian as an excessive optimism. Thoroughgoing despair is pagan. To despair of man is not unchristian; far from it: but to despair of man in such a way that you are really despairing of God, is blasphemy. Indeed, it is atheism.

Thomas Hobbes, significantly enough, was charged with atheism. And atheism is implicit in his assertion of the utter self-centredness and lovelessness of man. According to Hobbes, human life without the control of the totalitarian State at every point would be 'solitary, poor, nasty, brutish, and short.' Hobbes had no real belief in the redeeming grace of God; he believed in Leviathan.

¹ R. Niebuhr, *An Interpretation of Christian Ethics*, 1928, 108.

² André Maurois, *Chateaubriand*, 48.

³ C.N-L. Supplement, No. 27.

This view finds its exponents to-day. If the optimists (Social Democrats and others) have affirmed that the function of the State is to make a Utopia of human society, the sole function of the State according to the pessimists is to prevent human society from becoming Hell. Indeed, more than one Continental theologian takes a very similar view, notably Gogarten.

Christian theology repudiates not only the easy optimism of the humanist but also this dark pessimism of the cynic. Mere pessimism would be a poor and pagan answer to a sentimental and irreligious optimism. It is an answer which Christian anthropology has never given so long as it has remained true to the radical realism of the Bible. Modern realism in theology rightly repudiates the social idealism which would claim to be the essence of the gospel; a human society which has been forced by events to rediscover the exceeding sinfulness of sin, has also rediscovered that faith in man is worship of an idol with feet of clay. Blue prints for Utopia are now discredited. No modern theologian has done more to sound out and sustain this note of realism than Reinhold Niebuhr. But we do well to heed his complementary warning that Christians should beware of accepting the habits of a sinful world as the norm of their collective life. Frequently Christians are tempted by their recognition of the sinfulness of human existence to disavow their responsibility for a tolerable social justice.

Christian people in every generation have never been in doubt as to the social logic of the gospel of grace. God's holy will has to be done, even here in Babylon. Neither Holy Scripture nor Church History will ever allow us to make any mistake about this. There is no other way of knowing God than by responding to His claims upon us; and His claims are made just where we live. To attempt to evade this in quietist fashion would be to throw the Bible into the dustbin. It would be to cut ourselves off from the witness of the Holy Spirit in the Church, as He spake by the Prophets, and as He has spoken to the heart of, say, Aquinas, Calvin, Richard Baxter, Thomas Chalmers, and Charles Gore. The gospel can never be unethical without ceasing to be the gospel. From beginning to end it is concerned with moral realities because it is concerned with time and with this strange world of necessity and freedom wherein God has set us to live our life to His glory. In short, the doctrine of progress which is integral to the Christian faith is the specifically Christian doctrine of the Kingdom of God.

III. This brings us to Christian eschatology. Because philosophy seeks to make sense of things, every philosophy includes a teleology of some sort, a doctrine of ends. The real meaning of anything is determined by what it is when completed or perfected; that is, when it has reached the end which was implicit in its beginning.

What is the ultimate meaning of the ongoing life of the whole human race? To the Hebrews with their pragmatic realism and their interest in history, teleology took the special form of eschatology, a doctrine of the End, when the evil of the world would be judged and righted by God Himself. The Prophets always expected this 'Day of the Lord' which should consummate and fully reveal the divine purpose being worked out in history. They interpreted the darkest hour of the battle in the light of the coming victory. The Present Age with all its woe and sin will give place to the Age to Come, a supernatural and supra-historical order of existence which will be the Lord's doing. Thus the Day of the Lord is not an event in history; 'it is such that no other event either could follow or need follow upon it because in it the whole purpose of God is revealed and fulfilled.'¹

An 'end' to historic time is strictly inconceivable. Just as to conceive of a beginning of time is as impossible as to conceive of no beginning, similarly to conceive of an end—when, so to speak, the eternal clock stops—is as impossible as to conceive of no end, with the clock ticking away for ever and ever.

The idea, then, of an absolute end to history, the End of the World or the Last Judgment, is a *Grenzbegriff*, a symbol standing for the limit of all our conceiving; like the words *Ne plus ultra* on the maps of the old geographers. Eschatology is a symbolic way of expressing the reality and the final consummation of God's purpose within history. The ultimate meaning and nature of history is only disclosed in its end, where God takes history up into eternity, as it were, and history is seen to be part of eternity. The Present Age ends with an Event which is itself the beginning of something new, the eternal Kingdom of God in all its perfection and glory.

The twofold emphasis of Christian eschatology is the familiar and paradoxical theme of the New Testament. On the one hand, the Kingdom of God has come in Jesus Christ, crucified and risen from the dead. The Eternal Now has been given to human experience. On the other hand, the New Testament looks to a future consummation, and

¹ C. H. Dodd, *The Apostolic Preaching*, 99.

End which is not yet, an eternal order of blessedness in God of which our Christian life in time is the foretaste and first-fruits. Thus the Age to Come, though a present experience, is to be consummated beyond time and death and the passing fashion of the world. That eternal life of which the New Testament speaks is begun now, that it may reach its fruition hereafter under new conditions. Man still has to die though Christ is risen; but death changes its meaning when a man knows that he has already tasted of the life beyond its portals.

This paradox of Christian eschatology is not to be resolved save in terms of a dialectical tension between present experience and future hope. 'Otherworldliness' is the differentia of Christian life in this world. 'The heavenly life alone,' said Neville Figgis, 'lends reality to all schemes of earthly amelioration. It is the life beyond which

alone gives value to this; only as we live within the circle of the Ascended Glory shall we really be able for work here.'¹

By now the development of the human situation is curing us, and seems likely to cure us even more drastically, of trying to put the Catholic and Evangelical Churchmanship of the Christian ages into an exclusive context of social or world improvement, or other such alien ideology. It has to go back to the context to which it belongs, namely, the unworldly, if not the other-worldly. Bunyan's characteristic word, 'the milk and honey is beyond this wilderness,' is what all great Christians have said, Christians whom no one may charge with being ineffectives, while they were on this side of Jordan river. Our citizenship is in heaven. Nothing is more relevant to the predicament in which we now are.

¹ Quoted by F. J. E. Raby in *Theology*, May 1940.

Literature.

FROM PREHISTORIC TIMES TO THE CHRISTIAN ERA.

IN his latest volume, *From the Stone Age to Christianity* (Johns Hopkins Press, Baltimore; \$2.50), containing over three hundred pages with numerous notes of the relevant literature, Professor W. F. Albright, the well-known archæologist, has endeavoured to show how man's idea of God developed in the Near East from prehistoric antiquity to the time of Christ. As such a task is not merely an historical one, based on archæological and other data, but involves 'an analysis of the historical patterns which emerge,' he has found it necessary to enter the philosopher's sphere and deal with Hegelianism, the Sociological School, the Encyclopædic-Analytic Tendency in the philosophy of history, and similar matters, as well as to include some final sections on Hellenic culture, Judaism, and Christianity, ending with a discussion on the religion of Jesus, the *Formgeschichte* movement, and the documentary sources of the New Testament. The field is a very wide one, but he has succeeded in presenting his readers with a unique and thoroughly competent treatment of the whole subject. After giving a sketch of the methods by which ancient Near-Eastern history has been developed in the past century, and analysing the basic principles of this development, he deals in the

remainder of the volume with the evolution of the idea of God and of man's relation to God in the light of the philosophy of history. In particular, he brings evidence to demonstrate the early date and originality of Israelite monotheism, and also shows that the prophetic movement was a reformation rather than a religious revolution.

Though the volume deals largely with philosophic theories, it contains an up-to-date account of the present state of our archæological knowledge. On some matters in this account, as in the rest of the book, there will no doubt be criticism among some readers. Thus, all scholars may not accept his view that Yahweh was not worshipped in bull form by the northern tribes at Bethel and Dan, but that the golden calf simply formed the pedestal on which the invisible Yahweh stood. But the author's view is probably correct, for archæology in Anatolia, the Hittite lands, and elsewhere in the Near East shows that the most typical appearance of animals in this way is as bearers or supporters of the gods, and we know that the cherubim in Solomon's temple enthroned the invisible glory of God. The author's view also that 'Zerah the Cushite' (2 Ch 14⁹) cannot be identified with Osorkon I. either philologically or historically, and that the Hebrew word *kôhên* ('priest') does not contain the idea of 'soothsayer or diviner' (as one might judge from its meaning in Arabic), is probably

sound. On other matters, such as the author's scheme of chronology, including his date of the Exodus (which he puts about 1290 B.C. during the reign of Ramesses II.), there will be considerable difference among scholars. On this latter point, the author (who admits the probable identity of the Habiru with the Hebrews) shows the weakness of his view by having to assume 'a pre-Israelite' invasion of Palestine by the Hebrews in the Amarna Age. To many the most interesting and important section in the whole volume will be the one on Christ and the New Testament documents, which is a new domain for Professor Albright to enter, but all earnest Biblical readers will be gratified at the conclusions arrived at, warranting as they do the most sanguine faith in God and in His purpose for man. The volume is the most erudite and comprehensive, as well as the most informative, that has come from the author's pen, and should be in every Biblical scholar's library.

J. W. JACK.

CHRISTIAN NEWS-LETTER BOOKS.

This series has given us some excellent books, such as Mr. Middleton Murry's 'Europe in Travail' and Dr. Oldham's 'The Resurrection of Christendom.' The latest additions are *The Universities in Transformation*, by Mr. Adolf Löwe, and *Christian Discrimination*, by Brother George Every, S.S.M. (Sheldon Press; 1s. 6d. net each). One often wishes that our publishers would, in the American fashion, give us some biographical account of the authors and of their special fitness for the work in hand. From internal evidence I gather that Mr. Löwe is a German who has had experience of German university life and has for seven years taught in Manchester University here. He has thus been able to look at our universities with an eye trained in another milieu, and he is able to express himself in excellent English. His book, for all its limited size, is a very suggestive one. Mr. Löwe considers that the three tasks of a university are: (1) a general or cultural education; (2) a vocational or technical education; and (3) a moral education, dealing with the volitional attitudes of the student, with the aim of forming him according to the 'true' standards of a society that is based on division of labour. The nineteenth century university succeeded wonderfully in these tasks, but it failed in three respects: it failed to take cognisance of decisive changes in the social environment; it ran too much to specialisms of all kinds; and it overdid examinations. The author lays great stress on the cultural element in

university education. It should always come first. He is bold enough to suggest curricula, and, according to one of these, the student would have to spend two years on an introductory course of cultural education. Only after that would he be allowed to proceed to a vocational course. The author thinks that the champions of the Old Humanities are right in attacking the unenlightened outlook of the narrow specialists, though the former have their own narrowness to look after.

The author is very definite in his criticism of certain aspects of our university work. The lecture system is bad, for one thing, being often a mere statement of what can be found in a textbook. The examination system is wrong also. He would abolish terminal examinations altogether, and would employ various methods, like the seminar and oral examination, to suit different types of students. There is no doubt that many people who have passed through a university are dissatisfied with the aims and methods they have found there, and there is a general demand for reform. Mr. Löwe's essay is at any rate a serious contribution to this important problem.

The other book, *Christian Discrimination*, is easy to appreciate and difficult to summarize. It might be said to be a book on good taste, not only in 'art' but all round. The author asks us to consider what our way of life is, what kind of recreation we take, what are the values revealed in the houses and furniture we like. We can, he says, only see what those values are, truthfully and objectively, in the light of something older and more permanent than our civilization. That is why the only kind of discrimination which is really possible for us is Christian discrimination. He remarks upon the absence of standards in education, culture, and politics, and the reason for this. He approaches the general subject of good taste from the Christian view of life. And he is alive to the duty of the Church to guide her people about the problems of living, because there is so much in the environment to-day which is, at least, unchristian.

It will be evident that this book has a message. It deals with art, education, worship, leisure, fiction, and all from the standpoint indicated above. The result is a book full of interest, with a good deal to touch the conscience of the intelligent reader, and not a little to inform and inspire his outlook with wisdom and vision. F. J. RAE.

ANALYSIS OF KNOWLEDGE.

In these islands the times are scarcely propitious for studies in pure philosophy. It is difficult to

concentrate the mind sufficiently to follow an argument not to speak of doing adequate justice to it. Despite that, Professor Ledger Wood's *The Analysis of Knowledge* (Allen & Unwin; 12s. 6d. net) may with confidence be recommended to students of philosophy as a tonic. It is lucidly written and abounds with illustrations of the points made. Epistemology is a very big subject, and Professor Ledger Wood has made his own selection of topics. He is mainly concerned to make two points: epistemology cannot afford to neglect psychology, and all knowledge is of one pattern. As to the first, he rightly censures epistemologists whose psychology is out-moded. As to the latter, he shows how in all knowledge there is 'intent,' a reference to something 'outside.' That is one of the most striking features of cognition and he suggests a psychological, in fact a physico-psychological, explanation of it. Every chapter is suggestive, and if one feels unable to read the book straight through, one will find good mental relaxation in reading the treatment of one topic at a time, for example, solipsism, the ontological argument, the categories, ideals, or any one of many more which might be mentioned, and which the excellent index will reveal. The author's criticisms are penetrating and would by themselves make the book very useful to a student grappling with Berkeley, Hume, Kant, Hegel, and others.

W. D. NIVEN.

LOVEDALE.

Lovedale is a name to conjure with. It has been described by Professor Victor Murray as 'the largest and best-known missionary institution in Africa, and one of the most famous in the world.' Founded in 1841 it celebrates its centenary this year. A worthy record of its work through the last hundred years is given in *Lovedale, South Africa*, by the Rev. Robert H. W. Shepherd, M.A. (Livingstone Press; 10s. 6d. net). The fact that this bulky volume has been printed and published at Lovedale is itself a striking evidence of the quality of the work.

Lovedale has been fortunate in its Principals, having had only four in the century—Govan, Stewart, Henderson, and Wilkie. Of these the most outstanding was undoubtedly Dr. James Stewart, known to the natives as Somxada the swift strider, a man of adventurous spirit, of far vision, of great force of character, tireless energy, and administrative ability. His *Life* written by Dr. James Wells is a missionary classic.

Lovedale has seen and passed through many

changes and crises, from the troubled days of the Kaffir wars when mission stations were burnt down and Lovedale became for a time a border fort, through years of pestilence and famine, of native unrest and rioting, down to the days of the greater wars of the white man. Throughout it all Lovedale has not only continued and developed its religious and educational work, but has stood forth as the foremost champion of the native in a land where unfortunately racial feeling runs very high. This has brought upon it criticism as bitter as it has been ignorant. The story patiently unfolded in this book may be taken as Lovedale's triumphant vindication.

The volume might perhaps without loss have been made shorter, but on the other hand Lovedale has played so prominent a part in all that concerns the physical, moral, and spiritual welfare of the South African native that its story has to touch upon every aspect of native life. The book accordingly becomes a very instructive history of the relations of black and white in South Africa, and as such it should be read and pondered by all who have to handle that most thorny thicket of problems. With a great record behind it Lovedale enters upon its second century in full vigour and with a reasonable hope that the best is yet to be.

J. H. MORRISON.

Of 'modern' translations of the Bible that produced in Chicago by Professors J. M. P. Smith and E. J. Goodspeed ranks as one of the best. The latter scholar has now published a small book, which may be regarded as an introductory volume, under the title *How Came the Bible?* (Abingdon-Cokesbury Press; \$1.50). He sketches the history of the Canon, first of the Old Testament and then of the New, and follows this up with an outline history of the English versions from Wyclif onwards, referring also to the Greek, Latin, and German Bibles. Two interesting chapters are devoted to the influence of some modern discoveries, especially certain very ancient Biblical MSS. and the colloquial papyri. Professor Goodspeed includes the Apocrypha in his discussions, and the reader may be inclined to feel that he would be glad if the Protestant Churches would restore it to the place it held before the Reformation. While the work is necessarily sketchy, all that is really fundamental is presented in a simple and intelligible fashion. Naturally there is more stress on the New Testament than on the Old (only one book on the Old Testament is mentioned in the Bibliography), but the whole can be recommended as an introduction to

the subject, which effectively answers the question asked in the title.

The Church History Association of India, Burma, and Ceylon has undertaken an interesting but difficult piece of work in publishing *A Calendar for the Church in India, Burma, and Ceylon* (As. 4). It is a calendar of saints, and contains about seventy names partly of saints common to the churches of East and West, together with pioneer missionaries and leaders of the Church in India. Short biographical notices of half of these are added. The little book should be useful in widening the outlook of Indian Christians and illustrating the unity of the Church.

The *ABC of the Christian Religion*, by the Rt. Rev. Walter Carey, D.D. (Eyre & Spottiswoode; 1s. net), is commended in a Foreword by the Bishop of London. It is, as its title indicates, a simple statement of the Christian fundamentals. To do this effectively is no easy task and it may be said the writer has achieved a great degree of success. His presentation of the truth is perhaps a little too much coloured by Church of England forms and practices, but his exposition is plain and understandable, and, above all, it is pervaded by a warmth of faith and affection which makes a strong appeal.

The Rev. John E. McIntyre, Edinburgh, has published a pamphlet, *Jesus, His Fight* (W. F. Henderson, Edinburgh; 2d.), in which, on the basis of Jn 18³⁷, he makes a vigorous plea for the presentation of Jesus as He was known by the disciples and by the common people as against the theological statement of Him through the Creeds. Our theology should live and move in the world of the Synoptic Gospels.

All the world has been asking how London is taking it, what is the reaction of its people to the nightly alarms, the thunder of guns, the crash of bombs, and the fiery rain of death. The unanimous answer is that London is taking it magnificently. An equally interesting question is, What are the London preachers saying to their people to nerve their hearts and sustain their faith? An answer to this question may be found in *This is the Victory*, by the Rev. Leslie D. Weatherhead (Hodder and Stoughton; 5s. net). It contains sixteen sermons all of which deal in one way or another with Faith and its allies. These sermons, preached literally while bombs dropped and houses rocked, have a historical interest, but their supreme value is

religious, for they convey vital evangelical messages fitted to give courage to the hearers and shed abroad in their hearts the peace of God. They are most timely and deserve to reach a very wide audience.

The Destined Lord of the Universe, by Mr. D. Stewart MacColl, M.D., M.S. (Marshall, Morgan & Scott; 3s. 6d. net), is declared in its sub-title to be 'Studies in the Book of Revelation and other Biblical Prophecies.' The writer, born and educated in Scotland, did his life-work in Australia where he became a well-known and forceful speaker at conventions. The theme that most deeply moved him and dominated all his thought was the hope of the Second Advent, and this book has been compiled by his daughter from his addresses on that theme. He held the views which were impressively preached in Scotland a generation ago by the Bonars. He has no patience with 'that farrago of nonsense about dates,' but he passionately believes in the imminence of the Lord's return. He shows a great mastery of prophetic literature, and his book should bring comfort to many in these so disturbed and evil times.

The Rev. F. H. Wales, B.D., in a little book entitled *The Forgiveness of Sins* (Milford; 3s. 6d. net), seeks to trace simply the development of the idea of reconciliation, which has its beginnings in the human instinct of forgiveness. He leads his readers up to the Pauline doctrine in which the Divine meaning of the Cross of Calvary appears. But he does not discuss theories of the Atonement. He has himself read widely among the English and French expositors and quotes largely from them. Indeed, his work is in great part a catena of quotations; but it is obviously his intention to stand aside and let the expositors speak, and for this many of his readers will be grateful. He takes a knowledge of Greek, Latin, and French on the part of his readers for granted.

Every reader will peruse with sympathy Dr. Graham Scroggie's most recent book, written after the death of his wife. It is entitled *What About Heaven?* (Pickering & Inglis; 3s. 6d. net). It does not profess to be 'a treatise on eschatology but the meditation of a sorely bereaved heart.' It is, as one would expect, very closely Biblical and deals in the main with the answer from Revelation to the question regarding the Intermediate State and the Ultimate State. Dr. Scroggie is on the whole a safe guide in matters of Scripture interpretation though one feels at times that he is too literal

and prosaic, as in his distinction of the Three Judgments. How difficult it always is to give worthy expression to these high mysteries the moment one travels beyond the great words of Scripture! Yet this book will doubtless bring healing balm and renewal of hope to many sorrowing hearts.

Does God Care about the War—or Us? (S.P.C.K. ; 1s. net), by the Rev. T. H. Sutcliffe, M.A., consists of a series of popular talks on religion specially written for soldiers, sailors, and airmen. The title appears to cover the first two of the five talks. There are also talks on the Life after Death and the Lord's Prayer. The style is direct and unconventional, and the author makes his points well. We have pleasure in commending his little book.

Mrs. Rebecca J. Parker, who is already known by her life of the Sadhu Sundar Singh, has written a series of stories of Indian Christians under the title of *How They Found Christ* (S.P.C.K. ; 3s. 6d. net). These spiritual biographies are very brief as the book contains seventeen in all, but they are remarkable stories. The best known of those whose record is here given are the Pandita Ramabai and the Christian poet Tilak, but every one is of living interest. What could be more romantic than the conversion of Dilawar Khan, the Afghan robber chief, or what more touching than the almost lifelong pilgrimage of Vetha Manikam, the lonely Nepalese girl. This is a book which will mightily stimulate faith in the power of the gospel.

How We Got the Gospels, by the Rev. Fred. Whitehead (Stockwell ; 1s. 6d. net), is a little book which rather belies its title. After a few pages dealing with the formation of the four Gospels the writer goes on to give a collection of brief notes on such topics as the names given to our Lord, Faith, the Inn, Mansions, etc. These are set down without any logical order, and frankly it is difficult to see what the writer would be at.

It is natural that at such a time as this books of a devotional character should appear in answer to a demand. We have already noticed some recently. Others are mentioned below. First in importance and value is *The Weapons of a Christian*, by the Rev. Bernard Clements, O.S.B. (S.C.M. ; 1s. 3d. net). It consists of talks broadcast, most of it to the forces, and deals with Prayer, the Bible, and the Sacraments, as well as the start and growth of the religious life. The main characteristic of

the book is its combination of common sense with spiritual insight. Mr. Clements talks directly to the average man, and this man he knows very thoroughly. He is a helpful guide, and it would be a blessing to many a young man in one of the services to have this little book put into his hands. We must not omit to notice the extraordinarily skilful use of illustration in these talks. It is always to the point and often surprisingly novel.

In His Name, by Mr. N. A. Turner-Smith (S.C.M. ; 1s. net), is a book of guided prayer for corporate and private use. The prayers are, we imagine, for the most part the compiler's own, and they are generally good. They are based on Scripture, and will be found helpful and uplifting. In the table of contents the headings are practically all great Bible sayings, and the prayers following each are entirely in the spirit of these great creative words.

Prayer Time with Juniors, by Miss Vera Pewtress (National Sunday School Union ; 1s. 6d. net), is an endeavour to meet what is a really clamant need—good prayers for school use. It is one of the hardest things in the world to write a prayer that children can use. We have examined many books of school prayers, and found few that are not more suited to adults than to children. Even in this book, which is a very good one, we find words like 'ideal,' 'loyalty,' 'luxuriant' which are certainly not words that 'juniors' would use or understand. However, to do Miss Pewtress justice, such expressions are not numerous. This book is well planned ; the petitions cover a large part of life and of Scripture teaching. Moreover, the prayers are brief and are suitably broken up by responses. We recommend teachers, both in day school and Sunday school, to make trial of it. It will be a good guide at any rate.

A short time ago Professor T. W. Manson of Manchester broadcast a series of talks on the history of Israel. Those who heard them will be glad to know that they have been printed as a small volume—*God and the Nations* (S.C.M. ; 1s. net)—and are now available as a permanent statement of the facts. Others, who missed the talks, will also find them very useful. They contain an admirable summary of the history of Israel, with the right stress on economic and social conditions and on the message of the great prophets. Equally valuable is the way in which Professor Manson has shown how the message of the prophets is applicable to our own position to-day, giving us warning, instruction, and inspiration. There can be few readers who would not gain something worth having from this little book.

The Historic Church and Present Need.

V. The churches and the Church.

BY PROFESSOR JOHN FOSTER, M.A., SELLY OAK COLLEGES, BIRMINGHAM.

I HAVE tried in this series of articles to keep our feet upon the earth. But some one says, 'It is easy to talk about the Church. All that we know is the churches.' This must give us pause. It is something not to be overlooked by any one discussing present need.

I was not assigned to the group which at Madras worked on Co-operation and Unity.¹ One day I met one of its most responsible members rubbing his hands with glee. 'The delegates of the Younger Churches,' he said, 'when they frame a resolution, do not dress it up or tone it down as we do. Listen to this :

The divisions of Christendom are seen in their worst light on the mission field . . . disgraceful competition . . . wasteful overlapping . . . a stumbling-block to the faithful . . . a mockery to those without . . . bringing dishonour to the religion of our Master . . . the scandalous effects of our divisions.'

Perhaps it was the difference between intemperate youth and circumspect middle age. But any one who wrote of our divisions from the midst of the Madras Conference of 1938 would have written strongly. For a blessed period of three weeks it was as though they did not exist. We knew, as not one of us had known before, what it meant to belong to the Universal Church. Am I exaggerating if I say that we knew it as no one in nineteen centuries of the Church's history had had a chance to know ?²

The crowded events of the twenty-seven months since make those experiences seem distant. But they are some of the things about which I nowadays most often feel called to preach. It is no small consolation, while European Christendom is being battered into ruins, to give to God's people the assurance that the day of the Universal Church has come, that His Church was never so widespread, that His redeemed family is the central point of His working for the achievement of His purposes in the world.

¹ *The Life of the Church* (Tambaram Madras Series IV.) 397-404, especially 402.

² Second of this series of articles, December number, 91 f.

Those are high-sounding words. Are they anything more ? I have sometimes doubted when my sermon was over, hymn sung, blessing given, and I was standing at the church door. We belong to the Universal Church, but consider its local manifestation : a rival show across the way, the spire of another just down the street, everything a reminder of that which is partial, divided, ineffectual. In one respect I disagree with that resolution, 'The divisions of Christendom are seen in their worst light on the mission field.' As I look round here at home I doubt if that is true any longer. Still, let us start with the Younger Churches :

(1) 'A mockery to those without.' Dr. Hu Shih, leader of China's Renaissance, is a man who believes that his country had better risk losing some features of her old culture rather than fail to grasp with both hands the blessings of Western science and the standard of life made possible by our machine-civilization.³ This attitude prevails among Chinese nationalists—in marked contrast to that of the *khaddar*⁴-clad followers of Mr. Gandhi, who urge India's return to the spinning-wheel as part of the national salvation. One might have expected this openness to all that is best from abroad to imply an open ear to the message of the Church. But this is a sample of what Dr. Hu Shih has to say about religion :

'It is well for you to say that Christianity is better than our Taoism and Buddhism'

(I think he is ready to agree so far—it would be entirely in accordance with his principles for him to do so),

'But in Christianity there are one or two hundred different denominations attacking each other. Which denomination shall we adopt ?'

He exaggerates—it is not two hundred. But in China there are 132 missionary societies, which seems a sufficient advertisement of our shame. The work of the most important of these has resulted in the growth of major churches to the

³ *China Christian Year Book*, 1929, p. 115.

⁴ Cloth produced on the hand-loom.

number of twelve, the largest being the federal union of churches which is called the Church of Christ in China. This comprises nearly one-quarter of the whole of non-Roman Christians. These twelve major churches make up 86 per cent. of the total. The remaining 14 per cent., the work of some forty missionary societies, may be described as the 'small fancies' of left-wing Protestantism, some of them in their exclusive intolerance being a match for the Church of Rome itself.

It is bad enough. And I was told of worse in India. I never fail to feel the sting of shame in that story of the low-caste tribe which had all but made up its mind to come over to the Christian Church. Then a clever Hindu lawyer pointed out that as a community they were scattered over a wide territory. In different parts of it different missions were at work. Hinduism stands for caste unity; Christianity is that which divides. The lawyer won his point, and the mass-movement did not happen. In discussing India's political future we often point to her religions as a divisive force: communal strife between Hindu and Muslim; within Hinduism the separation of high-caste from low; the exclusion of the 'untouchables.' Did we realize that the Hindu can point the finger of scorn to our religion as threatening even such unity as exists? 'A mockery to those without': so it is.

Some, so far from agreeing that our divisions mean failure, believe that diversity, being a sign of vitality, is an earnest of success. There is something in this. I suggested in a previous article¹ that the typical expression of revival in the medieval Church is a new monastic order. Similarly in the parts of the Western Church which broke with the Roman hierarchy a burst of new life takes shape in a new community—a denomination. The tragedy is that, whereas in the Middle Ages the Church was generally ready to expand its boundaries and reconsider its rules in order to make room for these disturbances in its routine, too often in Protestant communions a spring of new life has been unrecognized, or unwelcomed by those who stood for traditional church order. This is especially so in England. Through a proper concern for preserving the national unity in the dangers of Elizabeth's reign, our country developed a habit—and the habit continued right down to the Anglican Revival in the middle of last century: Leaders of movements of distinctive religious vitality were told to get down, and, when they refused, to get out. They ought to have been taken up and assimilated into the life of an undivided English Church. I am

¹ January number, 132.

willing to agree that often diversity is the sign of an abounding vitality, of manifold revival, of movements of the Spirit in unexpected places and people. But when such diversity results in division, something has gone wrong: it may be something in the revival movement. It may be something in the unrevived and unresponsive body of the Church. Diversity is often due to the blessing of God; division is always due to man's mishandling of it.

What division has meant historically to the Church standing over against the non-Christian world is best seen by turning to two events which Professor Latourette labels 'the first and second great losses of territory.'² The first is the rise of Islam in the seventh century. The second is the conversion to Islam of the Mongol rulers of Asia about the year 1300.

When, with the German invasions of the fifth century, crisis came to the lands of the Western Church, that Church, under the rising power of the Bishop of Rome, was drawn together into a unity strong enough not only to withstand the shocks of change but to re-expand among the new peoples of Europe. Two centuries later the Church at the eastern end of the Mediterranean had to face the swift outpouring of the Arab power of Islam. Its condition was vastly different: The Church of the East (Nestorian), with its Catholicos at the Persian capital and its missionaries already reaching out towards China,³ had severed its connexion with the Church of the Roman Empire. The West Syrian (Jacobite), Armenian, Coptic, and Ethiopic Churches were disaffected; these were all Monophysite, but they were subdivided among themselves in ways which sometimes shook them even from their local loyalties. As a result, the country of our Lord's earthly life, scenes of the labours of His Apostles, homes of the greatest of the Fathers, were overrun by the invader. They became Muslim lands with a small Christian remnant, lands which to this day claim some of the most sacrificial and apparently unrewarded of missionary service. Nearly two hundred and fifty years ago the Dean of Norwich⁴ used this illustration, the triumph of Islam in the Near East, as a warning to Christians in England against their divisions:

'A sad memento to us: for of all Christian Churches now remaining in the world, which is

² *A History of the Expansion of Christianity*, ii. 286 ff., 308 ff.

³ *My Church of the T'ang Dynasty*, 32 ff.

⁴ Humphrey Prideaux, *Life of Mahomet* (1697), a polemical tract against the Deists.

there that hath more reason than we at this present, to learn instruction from this example, and to take warning therefrom ?'

In the year 1271 Pope Gregory x. received a request immediately upon his ascending the throne of St. Peter. It came from the ruler of the greatest empire the world has ever seen—Kublai Khan. The rule of the Mongols extended from the Ural Mountains to the Himalayas, from the China Sea to the River Danube.¹ The Great Khan sent Nicolo and Maffeo Polo, Marco's father and uncle, as his ambassadors to the Pope, saying,

'You shall go to your High Priest and shall pray him on our behalf to send me a hundred men skilled in your religion . . . and so I shall be baptized, and when I shall be baptized all my barons and great men will be baptized, and then their subjects will receive baptism, and so there will be more Christians here than there are in your parts.'²

Taken along with other evidence of the times—the number of Nestorians in high official position, baptisms even in the Imperial family, the presence of the Church of the East, often a minority, but in some places in strength, across Central Asia to the China Sea—this record makes it impossible to doubt the chances of such a mass movement as Kublai foretold. The Mongols were wavering. Their choice of a religion, as they ceased to be mere destroyers and settled down to become a State, was in the balance. Their own primitive Nature-worship was falling away. As alternatives they had met in their own territory Buddhism in the East, Islam in the West, Christianity thinly scattered over the whole. Which was it to be ?

The opportunity was lost. It is easy to blame the Pope's preoccupation with European politics, especially the two-centuries-old struggle with Germany. If the Pope had been less an Italian Prince and more a statesman of the Kingdom of God he might have seen that here was the greatest chance in the whole history of the expansion of the Church. A later Pope, Nicholas iv., who had been General of the Franciscan Order, did in 1289 despatch missionaries to the Emperor Kublai Khan. They were late: the Mongols had begun to make another choice. They were few—a mere handful, never approaching the asked-for hundred. Most important of all, the Catholics who might have been as new blood infused into a decadent

body, never got near, except in jealousy and strife, to the Nestorians who were before them in the field.

'So passed what may be described as the greatest might-have-been in the history of the Church. The Mongol or Turkish stock had been willing for a couple of generations to accept Christianity and not Islam as their national faith. . . . *Had it been presented to them by the oriental representatives of an undivided Christianity* there is little doubt that they would have done so. If this had happened, what might not have followed ?'

This is one of the points in history where one can hardly help going off into day-dreams. In the Near East the rule of the Turk might have been a blessing not a curse, if his ancestors had chosen Christianity in the thirteenth century, instead of his waiting till our own time and then choosing only non-religious benefits of our way of life. Central Asia might not have been depopulated by that savage reversion to the nomad destroyer, Tamerlane; it might not have been for Christianity to-day the greatest closed area on the earth's surface, Muslim where it is not Bolshevik. China might not have been cut off from the Church's ministrations for two hundred years; and (since Moghul is but a re-writing of Mongol) the sixteenth-century conquerors of North India might have been Christian—and their descendants now. And all if two branches of the Church had been able to come together in united witness !

'A mockery to those without': as one reads the record of history one must ask, Are these strong words strong enough for our divisions which then and now have thwarted the purposes of God ?

(2) 'A stumbling-block to the faithful.' A colleague in China conducted a mission which was largely attended by students from non-Christian colleges. He left a group of inquirers in the charge of two keen and capable Chinese ministers. Weeks afterwards he found to his horror that the class had been allowed to melt away. They explained that the mission had been a Y.M.C.A. affair, and they thought it might cause misunderstanding if they, ministers of the — Church, stepped in to prepare these men for baptism. They had been brought up with such a healthy horror of sheep-stealing that it made them neglect to gather the lost sheep into any fold at all. There you see what that Madras resolution means when it says:

'Co-operation in the great evangelistic task stops at the point where pastoral care is needed

¹ Eileen Power, *Medieval People*, Pelican Books A 19—a sixpennyworth not to be missed; there is a splendid map, 48.

² A. C. Moule, *Christians in China before 1550*, 136 f.

³ W. A. Wigram, *The Assyrians and their Neighbours*, 139 (*italics mine*).

for the building up of the Church. We can act together in the presentation of the Gospel . . . but in the next necessary stage co-operation breaks down owing to divided church loyalty.'

The illustrations above are examples of that breakdown: Comity—division of the territory among us so that we do not compete and overlap—was the reason which prevented that low-caste Indian tribe from coming over. Co-operation was the thing which seemed to make impossible pastoral care of converts of a joint mission. But there is another, and more positive, side to all this: In the Younger Churches how far we all have moved from anything like denominational isolation, moved by the pressure of a common need. Consider:

A Quaker reproved John Wesley—

'because he found we were not led by the Spirit; for we fixed times of preaching beforehand; whereas we ought to do nothing unless we were sensibly moved thereto by the Holy Ghost. . . . This was to regard the letter that killeth.'¹

John, unrepentant and unpacific, replied, 'God grant that I may so regard it all the days of my life!' I go regularly to a Quaker Meeting to preach. When first invited, I marvelled, remembering John: 'Do you have fixed times of preaching?' The answer is that it is a mission in a city slum, with a mission service such as any one of our churches would run in a similar environment. If that is so, when you move from the highly privileged and deeply pious circles to which many Friends have always belonged to a mission in a semi-pagan slum, how much further has the process gone in foreign missionary work? 'Meeting House?' That is what all of us have to use in translating 'church' into the Chinese language; there is no special evolution of a sacred term like *κυριακὸν* or *ἐκκλησία*. A ministry? Friends have to have trained, professional, and salaried staff, as much as any other mission. Silence until the Spirit moves? No, you cannot do that with the heathen who do not know what it is all about. You must start further back.

Members of the Society of Friends will forgive me for using them as an easy illustration. The same is true of any one of our 'unhappy divisions.' In so far as denominational distinctions represent a negative reaction against abuses existing in the Church as the Church then was in Europe, they are meaningless except in the land of their origin. Even there it may be true that some extremes have served their purpose once the abuse which caused them has passed into oblivion. It is not unfaithful-

ness if we are moving from these distinctions towards a position which is more *catholic*, i.e. more common—belonging to that common heritage which lies beyond and before our divisions.

Congregationalists—descendants, remember, of the Independents who protested against a national Church—form next to Presbyterians the main element in the Church of Christ in China, the most ambitious attempt at a national expression of Protestant Christianity. One Congregationalist missionary in India complained to me that something was going far wrong with one of the neighbouring churches. 'In the old days I, as a senior missionary, would have stepped in and put it right. But now, with the progress of devolution, it is another, and an Indian, minister's pasture. We ought to have some central authority . . .' 'A bishop?' said I. 'You don't seem to me to be talking Congregationalism.' 'Congregationalism?' he replied. '*They are not up to that yet.*' There is much to be said for his contention: some of our later forms of church order do imply a long training in something more elementary, more authoritarian. Having been a missionary, I know how the monarchical episcopate spread through the Early Church. I have seen many monarchical episcopoi—Congregationalist, Baptist, Presbyterian, Methodist, as well as Anglican—ruling their churches with a firm and fatherly hand, as young churches need, and love, to be ruled.

The same is true of worship. I have already quoted the Madras finding which said that the missionary is to 'embody and transmit the experience of the universal Church.' It goes on: 'To this end he should be familiar with types of worship other than those of his own church.'² I have been appalled at the results of transferring some worship traditions, away from the environment which produced them, to a young church in a non-Christian land. It has led to horrible irreverences when raw congregations have been led straight in to 'free' worship without that centuries-old accumulation of experience which worthy 'free' worship presupposes: no ingrained habits of reverence, no steeping in the devotions of the Psalter, no deep knowledge even of New Testament scriptures, no worthy hymn-book long contributing to the language of prayer, no experience of the discipline of a liturgy.

At one time I was responsible for daily worship in a Chinese college chapel. I did not make them keep all the canonical hours, but morning and evening we used the sort of daily office in which

¹ *Journal*, 6th July 1739.

² *The Life of the Church*, 253.

medieval monks raised their souls to God.¹ Some of my colleagues were surprised. I felt that I was standing for 'the experience of the Universal Church,' and standing for it as that which fills up the negative aspects, corrects the partial emphases, of the narrower denominational heritage. I was explaining it thus to a visitor, when he remarked, 'That's funny. In the field where my work is, they do the liturgy beautifully. I am having to put all my energy into teaching *ex tempore* prayer.' I am a Methodist minister; my visitor was a distinguished member of one of the celibate orders of Anglo-Catholicism.

It is time we came together. I do not advocate the casting off of any positive denominational heritage. No scheme of Church union is worth considering which waters down distinctive features, so that there shall be nothing for any one to object to. A Church so unified would contain nothing a man would die for either. Church Re-union is not a least-common-denominator sum—it ought to be nothing less than a grand addition.

But if we are thinking of present need, we cannot stop with the Younger Churches. How happy a fact it is that in China, for example, 61 per cent of non-Roman Christians are linked together in the National Christian Council. We have nothing to compare with that in our own land. They have comity instead of our competition, co-operation instead of our isolation; moreover, it is on the mission field that schemes of re-union are taken seriously.

There, without realizing it, I was quoting their resolution again:

'We appeal with all the fervour we possess . . . to the responsible authorities of the Older Churches to take this matter seriously to heart.'

¹ More thoroughly *scriptural* than anything which has taken its place.

That, I submit, with most churches here at home, has not begun to happen. How far has *Outline of a Re-union Scheme* affected denominational legislation? Are plans and policies one whit the less self-centred and self-regarding?

War came upon us in 1939, because from 1931 onwards (Japan's invasion of Manchuria), the nations failed to put collective security before individual interest. Are the churches in this regard any better than the nations?

For years there has been some talk of a United States of Europe. At first it moved only a minority of cranks. Then Federal Union became a catchword—and the title of a Penguin! Still it belonged to theoretical idealists. Then came disaster. Without any preamble we heard one night, as though it were an announcement about pool petrol, that we had offered the French to pool the Empire's resources and make a common citizenship. I am told that Bishop Gore once said of the Church's divisions that he did not know what would heal them 'unless very evil times force us together.' Behold the times!

Who is not impatient in these days with all partial memberships and partial ministries, all barriers to sacraments and to service? Who does not want to see the ministrations of all the churches at the disposal of everybody's need? If I were a chaplain, I should hate to pick out three from a company as 'mine.' Chaplains do not—at least not on active service, not in the front line. The fact is our churches are trying to carry on their separate denominational lives at a time when no one knows where the front line may be to-morrow: it may be your own front street.

That to which we belong is the Church beyond the churches. When shall we hear the call, matching the need of the hour, to translate that consciousness of unity into worthier expression, 'that the world may believe'?

Who was the Servant of the Lord in Isaiah liii.?

(Continued.)

BY THE REVEREND PROFESSOR CHRISTOPHER R. NORTH, M.A., HANDSWORTH COLLEGE, BIRMINGHAM.

To return to the point at which we left off our examination of the corporate personality theory. There are several difficulties in the collective theory besides the two which are recognized by Wheeler Robinson and Eissfeldt. They are:

(1) The Servant in the Songs is anonymous. ('Israel' in 49³ is recognized to be a gloss even by many collectivists, including Wheeler Robinson.) Outside the Songs—except in five passages (42¹⁹ 43¹⁰ 44²⁶ 49⁷ 50¹⁰) which are either secondary or where the reading is doubtful—he is always equated with Jacob-Israel. It is difficult to resist the conclusion that this difference is intentional.

(2) The anonymity of the Servant in the Songs is accompanied by a heightened individualization in the portrait of the Servant. Mowinckel has remarked that the Servant in the Songs is clearly described as an individual; outside the Songs there is no real, but only a 'rhetorical' personification. There is, he says, a striking difference between the strongly individual stamp of the Servant in the Songs, and the 'colourless, unindividual, clearly collective' entity elsewhere. Zillesen, a collectivist, remarked, in 1904,¹ that in the Israel-Jacob passages we can hardly speak of personification, but only of a rapidly changing series of figures. In them the term Servant is nothing but a pure name, one of many predicates of Israel. For example, 'Thou, Israel, my Servant, Jacob whom I have chosen, the seed of Abraham my friend; thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art my Servant' (Is 41^{8f.}). It is not, therefore, sufficient to quote parallels to the individualized conception in the Songs. What we have to account for is the heightened individualism of the Songs, accompanied as it is by anonymity, as contrasted with the Servant Israel of the rest of the prophecy.

(3) The Servant of the Songs has an active mission, first to Israel, and then to the heathen. Outside the Songs the Servant Israel is the passive recipient of salvation, with no more active mission than to be Yahweh's witness in his judicial process against the idol-gods, a process in which his sole

Godhead really needs no demonstration, but is manifest to all from what he has done for Israel. Coupled with this the attitude to the heathen in the Songs is more catholic and sympathetic than it is in the rest of the prophecy.

(4) Lastly, according to the collective theory all the disappointments, the uncomeliness, the sufferings, pains, and death of the Servant are so many allegorical representations of the Exile. There is no real progress from the situation depicted in one Song to that depicted in the next. Instead of a drama moving steadily to a climax we have a series of tableaux all representing the same situation.

We must now attempt to formulate constructive suggestions. An examination of the Songs in relation to their context has convinced me that the author of them was Deutero-Isaiah himself. The grounds for this can, of course, only be given in print or in the classroom. But briefly, the situation is this: the literary affinities of the first three Songs (42¹⁻⁴ 49¹⁻⁶ 50⁴⁻⁹) compel, as clearly as such things can, the conclusion that Deutero-Isaiah was their author. No case against this is, or can be, made out on linguistic, but only on ideological grounds, of the kind already indicated. The Deutero-Isaianic authorship of the last Song is not so obvious; but so far as the evidence goes it is more consistent with Deutero-Isaiah's authorship than it is with authorship by any one else. I do not think a case has been made out, either by Elliger, or by Volz—who would date Is 53 in the fourth or third century B.C.—for the theory that the last Song is by a different author from the other three. If that were so, the third Song, with its expectation of approaching crisis—'Near is he that justifieth me; who will take proceedings against me?'—would leave us altogether in the air. We expect a sequel, and a speedy one. We have it in the last Song.

If, then, the Songs are by Deutero-Isaiah, and since Deutero-Isaiah elsewhere in the prophecy regularly calls Israel the Servant of Yahweh, it is clear that we must take as our starting point the equation the Servant=Israel. But in view of the anonymity of the Servant in the Songs, the heightened individualism, the mission of the Servant to Israel and to the Gentiles, together with

¹ A. Zillesen, 'Israel in Darstellung und Beurteilung Deuterjesajas' (Z.A.W., 1904).

other ideological differences, it would seem as if we must narrow down the definition of the Servant, as indeed most collectivists have been obliged to do. The higher the task of the Servant becomes, the less is any community capable of fulfilling it. There is expansion and contraction, as the corporate personality theory urges. But I do not think the case is fully met by the suggestion that the effective Servant is the unselfconscious and undifferentiated Prophet himself. There is, of course, an element of truth in the autobiographical theory. Very much as Elgar in the 'Enigma Variations' set out to picture his friends, and inevitably gave us a portrait of himself, so did the Deutero-Isaiah unconsciously put himself into his picture of the Servant. Even supposing that the Prophet, when he began to sketch the figure of the Servant, was unconscious of any contrast between him and the nation as a whole, by the time he had completed the picture it must have come to life under his hand, even as Pygmalion's statue did. I think Professor Rowley is right when he says¹: 'I believe the writer himself would have found difficulty in defining with precision what was in his own mind.' To that we may add, in the words of the Second Epistle of Peter: 'No prophecy ever came by the will of man: but men spake from God, being borne along by the Holy Spirit.' Dr. Rowley numbers himself among the collectivists, and in intention he seems to follow Dr. Wheeler Robinson. But he goes on to say: 'In general, I believe the author was personifying Israel, but in the fourth poem that personification is carried to a point where it is hard to escape the feeling that he really thought of an individual, so supremely the Servant of Yahweh that within the Servant community He stood out as its representative and leader, carrying its mission of service to a point no other could reach.' Presumably the individual so thought of had not yet appeared, but was still to come. Is, then, the interpretation collective, or are we not back once more at what is essentially the Messianic interpretation?

Objects are obvious, and may be anticipated. They are:

(1) The character and fortunes of the Servant are so vividly and convincingly drawn that we can only think of a portrait from life. On that principle we should have to say that every convincing character in drama or in fiction is a photographic reproduction from actual life. On the human side this is the work of a creative artist, and any artist is an artist in proportion as he can make his Hamlet

convincingly real. Even so, there are features in the portrait of the Servant that transcend the bounds of any single human life. That is the strength of the collective interpretation. For example, How did the Servant die? Of sickness, or as a malefactor? It is as though the Prophet heaped upon him every conceivable misfortune. Dr. Theodore Robinson,² indeed, thinks that 'no one individual sat for the ideal portrait, but that the writer draws on the experiences of at least two different men.'

(2) There is the vexed question of the 'tenses.' Rudolph says that if the Messianic interpretation were right the tenses would have been either all future, or else all past, whereas some of them are past and some future. But even if the Hebrew perfect and imperfect corresponded exactly to our past and future—which they do not—there is no need to make such a bogey of them as we sometimes do in this connexion. In the last Song the fate of the Servant is described, mainly though not entirely, in past tenses. That fate is set within the framework of Yahweh's declaration concerning his future exaltation. It is in relation to the future that the death of the Servant is past, not in relation to the present of the writer.

(3) Finally, it is argued that since the Prophet expected the Servant to restore Israel, and since he expected the restoration of Israel to be accomplished soon, there was no time for the Servant to be born and grow to manhood. Therefore he must be 'already there.' It is this, of course, that has prompted the persistent attempts to discover some historical individual. Yet as often as some known individual has been proposed he has had to be withdrawn, until we are left with some vague anonymous like Rudolph's, or the equally untenable autobiographical theory. Is there no way out of the impasse? I suggest that there is, along these lines. The Songs are quite evidently born of an intense anguish of soul, the kind of anguish the Prophet must have experienced when Cyrus, whom he expected to be a kind of first-fruits of Yahwism among the Gentiles, proclaimed instead his enthusiasm for the gods of Babylon. This point has been made by Eissfeldt, Hempel, and others. It is clear, in any case, that the high expectations of the Prophet were only very partially realized. The fall of Babylon did not usher in the Golden Age, but an age of disillusionment and hopes deferred. The Prophet must have longed intensely for the salvation of his people, and neither

¹ *Israel's Mission to the World* (1939).

² Oesterley and Robinson, *Hebrew Religion: its Origin and Development*,² 345 f.

he nor any other Old Testament prophet was capable of thinking of that salvation apart from some measure of political restoration. Any prophet, in the century or two after the fall of Babylon, might have written of the raising up of the tribes of Jacob. There is much to be said for regarding the Songs as the last utterances of the Prophet. One of the reasons that led Duhm to deny them to Deutero-Isaiah was their quiet tone as compared with the rest of the prophecy. There is, indeed, a perceptible difference, similar to that between the vigorous and often tumultuous verse of Shakespeare's middle period, and the 'Our revels now are ended' of *The Tempest*. I do not think that is merely a subjective impression. If, then, as is probable, the Songs are later than the fall of Babylon, there may not be the same immediacy

about the coming of the Servant as there had been about the triumphal march through the desert which the Prophet had so glowingly pictured in the days of his earlier, more buoyant enthusiasm. I am inclined to think that therein lies the explanation. However that may be, it is a constant feature of the prophetic vision that it is always foreshortened, and we have no right to demand that a seer of the sixth century B.C. should be as entirely logical as his modern interpreters aspire to be. If he had been, this problem would never have vexed the centuries as it has done. Whatever explanations we may offer, something will be left over for which our reason cannot fully account, and I feel that along the lines suggested in this paper that residuum is reduced to a minimum.

In the Study.

Virginitus Puerisque.

In the Black-out.

BY THE REVEREND S. GREER, M.A., AYR.

'I will give thee the treasures of darkness.'—Is 45^a.

ONE of these nights when it is dark, but not too dark, you go out in the black-out streets. Everything is quite different from what it is by daylight. To see your town by moonlight or starlight is to see much that is lovely which you hadn't noticed before. The church steeple rises grandly against the stars. There is the Great Bear festooned about that ancient tower. Shabby old buildings make lovely pictures with their deep shadows; the gables of houses stand out clear against the faint light of the star-strewn sky. All that beauty is one of the 'treasures of darkness.' The glaring street-lamps had kept us from seeing them. The electric light had put out the stars.

There are a lot of things you see better in the dark. The driver of a bus shuts off all the lights behind him when he is driving at night. He could not see the way to go if it were not dark all around him. When in war time we have no longer the comfort and cheer we used to know, many things

stand out far more clearly. Who could ever have guessed what courage there was in our people? Airmen who have won the V.C. were in peace times working in a shop or driving a van; others of our heroes were in offices or factories. Who would have dreamed there was such a splendid spirit in the folk of our big cities? Or think of the daring of our seamen, and the wonderful pluck of our girls and boys who keep their chin up and say, 'I'm not the one to cry.' You read of nurses who think not at all of their own safety if only they get their patients right, and the cheerful, friendly folk of the shelters doing all they can to help one another. Would you have thought there were such golden qualities in the hearts of plain folk? Their courage and self-sacrifice gleam out 'treasures of the darkness,' in the black night of war.

Something else the war has helped us to see, and that is how much we all owe to other people. You know how it is. We take one another for granted, and sometimes forget to say 'Thank you.' We never bother to ask who it is does things for us: who darns our stockings, and mends our clothes, and cooks our meals. Think sometimes of all that lies behind the things on our table. In what ships, convoyed through death-strewn waters, with hovering planes watching over them, was our

food brought to our shores? Remember sometimes the homes of the men who bring our cargoes, and all the romance and peril and anxiety that lie behind such plain things as a cup of tea. In the darkness God is showing us how much we need one another. This also is one of the 'treasures of darkness.'

Sometimes trouble comes to people, and they are very sad. Then you will hear them say, 'I never knew there were so many kind folk.' There's a whole lot of friendliness you never discover until trouble comes. It is only when happy days have gone for a time, and the lamps are all turned down, you see the great star of kindly sympathy.

I think God wants us to learn these things, so He does with us what we do with a bird when we wish to teach it to whistle. We cover its cage with a black cloth, whistle over the tune, and as it listens in the dark it learns its song.

And something else God wishes to teach us: how very much we need Him. One night when you're walking home in the black-out with Dad, you, who are so proud of being grown-up that you would never think of taking anybody's hand, are quite glad to have him beside you, and he may feel a wee hot hand slip into his, and he gives it a squeeze, for he quite understands. It is such a comfort to have him near. So in this worrying time your Father in Heaven wants you to trust Him and know He is looking after you. Just put your hand in His, and feel He is near. And that is the very best of all the 'treasures of darkness.'

The Thimble and the Nutmeg-Grater.

BY THE REVEREND PETER LOVIE, M.A., S.T.M.,
COATBRIDGE.

'And forgive us our debts, as we forgive our debtors.'—Mt 6¹².

Perhaps you have read some of Charles Dickens's books, like *David Copperfield* or *The Pickwick Papers*. In one of his not so well-known stories, Dickens tells about a servant-girl called Clemency Newcome. Clemency is questioned by a lawyer, Mr. Snitchey. Says Mr. Snitchey in a very important tone of voice, 'Can you read?' You must remember that in the days when Charles Dickens wrote his books not everybody could read. So Clemency was quite proud to be able to say that she could read a little. And then she added (never mind her grammar), 'I only reads a thimble.' Mr. Snitchey thought Clemency must be not all there, as you would, too, if some one said to you he could just read a thimble. But Clemency sur-

prised Mr. Snitchey still further by nodding her head and saying she could also read a nutmeg-grater. Clemency was not so stupid as she seemed. You see, the thimble and the nutmeg-grater in the kitchen where she worked had both a motto carved on them, and she was in the habit of reading these mottoes every morning and every evening. In fact, as Dickens put it, the thimble and the nutmeg-grater were the pocket library of Clemency Newcome! Having got thus far, Mr. Snitchey did not stop with his questions. He asked Clemency what the thimble said. You may be sure that Clemency was very willing to show her knowledge. She replied very slowly, one syllable at a time: 'The thimble says, "For—get and for—give".' Mr. Snitchey laughed, but he wanted to know also what the nutmeg-grater said. Clemency answered again as if she were reading the inscription bit by bit, 'The grater says, "Do as you—would—be—done by".'

Now, while you may smile at Clemency Newcome, you must at least admit that the mottoes on the thimble and the nutmeg-grater *were* worth reading twice a day. Has it ever occurred to you that what you read is quite as important as how much you read? You might spend long hours reading, and at the end have no more to show for it than what Clemency Newcome had for what she read.

Is there not enough in these two mottoes on Clemency's thimble and nutmeg-grater to make even the cleverest of us think? 'Forget and forgive'—how many of us do really forgive those who have done us wrong? We may forget the injury for a time, but forgiveness is more than we can bring ourselves to. 'Do as you would be done by'—do we really treat others as we think they should treat us? We would need to show much less temper and much less selfishness if that were to be so.

A thimble and a nutmeg-grater don't usually go together as a pair, but the mottoes which Clemency Newcome found on her thimble and her nutmeg-grater do go together. You can't do to others as you would like them to do to you if you're not also forgetting and forgiving. And there is no true forgiveness which does not mean also kindness and patience and friendliness. Besides, what right have you to expect God to forgive you for your sins if you are not ready to forgive those who have wronged you? Which perhaps will explain to you that great sentence of the Lord's Prayer which we often repeat but so seldom understand: 'And forgive us our debts, as we forgive our debtors.'

The Christian Year.

THIRD SUNDAY IN LENT.

The Supreme Motive.

'Let this mind be in you, which was also in Christ Jesus.'—Ph 2⁵.

The passage from which these words are taken deals with that self-emptying of the divine Son which was essential in order that the Incarnate life should be truly lived, with the humiliation of the Cross, and the final, and consequent, exaltation of the Saviour to the state where His Name is above every name.

If you look at the words in their full context, you will see that *this gigantic motive is brought to bear in order to commend a very simple, very elementary duty*. Was it worth while to use so large a lever to move so small a weight? The question hides a fallacy. In the first place, it is not really a small weight. Any one who supposes that it does not matter much whether a little community of Christians at Philippi were or were not at peace together, and considerate of one another, has a mistaken scale of values. No doubt the hearers of the Sermon on the Mount were startled by the combining of a downright breach of the Commandments, and a secret thought of the heart in one general warning, but a disease-germ is not less deadly because it is very small. In fact, if it were larger, we could perhaps see it coming, and defend ourselves against it. The conquest of nature by grace in the interests of goodness is always a very important and often a very difficult thing. It may be that the human faith which releases the energy or grace is very small, like a grain of mustard-seed, but the energy is that of God, and it will all be needed.

In the next place, *the grace of God is not tied to the alternative of being available only on the large scale or only on the small scale*. In human things this is probably essential. The commander-in-chief and the lance-corporal have their own provinces in which they operate efficiently. Neither could well discharge the function of the other. There are callings in which the distinction does not vanish, but lessens. There is a difference between the work of priest and prophet; but the two functions can be combined in one person to the advantage of both. So, too, the father has his domestic duty and his outside life; but he is the same man, and his character tells, for good or ill, in both alike. The grace of God is not wholesale only, or retail only. It is like the controlled strength, of which we can

see an example in the gigantic hammer of a well-wrought machine, which can crush a ton of quartz, or descend so gently that it will leave an egg-shell barely cracked.

There is just one warning. It is not necessary always to put into words what is being done. Good people have sometimes in the past grown into the habit of using Bible language or the language of piety so much that it has first wearied and then disgusted hearers. Cromwell wrote military dispatches in the language of the Book of Joshua, and he meant every word of it. Carlyle says: 'The reader will be wise to believe that these Puritans do mean what they say, and to try unimpeded if he can discover what that is. Gradually a very stupendous phenomenon will rise on his astonished eyes, a practical world based on belief in God.' That is quite true, but the trouble was that others followed, not meaning it so much, and there crept in a suspicion of insincerity. The great motive must *never* be *unfairly* used.

Apart from that—and it is our own infirmity more than a real danger lest the language itself should ever be outworn—apart from that, God, it would seem, does not shrink from applying the supreme motive, or allowing it to be applied. Thus, we conceive it to be right that every prayer of ours should end with 'through Jesus Christ our Lord.' There, in the simple petition, for example, that our darkness may be lightened, and that we may be defended from 'perils and dangers of the night,' is the supreme motive brought to bear. 'Through Jesus Christ' means 'through the Crucified.' We hold up in devout imagination before the loving all-knowledge of the Father the remembrance of that ultimate humiliation, the torn body and the broken heart of a condemned Prisoner, who once, in nakedness, all stained with dust and blood, paid the last penalty of life upon the gallows.

And now, O Father, mindful of the love

That bought us, once for all, on Calvary's Tree,

We here present, we here spread forth to Thee
That only offering perfect in Thine eyes,
The one true, pure, immortal sacrifice.

For lo! between our sins and their reward
We set the passion of Thy Son our Lord.

It is a useful exercise to put yourself in the position of one to whom it is all new. Then you will see how tremendous, how 'unbelievable' it is. Think first of the assertion that in our Lord we have Very God

of Very God. With singular power of imagination Browning, in the poem called 'An Epistle,' recapitulates the interested incredulity with which an inquiring, cultured person of the first century may be supposed to have met Lazarus of Bethany, and talked with him of the Nazarene physician, 'the learned leech,' who some years before had wrought so marvellous a cure. The inquirer writes, apologetically, to his friend :

This man so cured regards the curer, then,
As—God forgive me ! who but God himself.

He breaks off to mention something of real importance, a botanical discovery that he has made on the margin of a pool, and then returns again to the queer, impossible, but curiously interesting fancy of this strange, silent man of Bethany. There is here no hint of Cross or Atonement. The poet's art is concerned, not to preach a complete Christian sermon, but to imagine a historical situation. Add something of even greater moment to the doctrine which pierced the sympathy and vexed the reason of the learned Arab ; suppose that it can be believed that the Creator and sustainer of the world did tabernacle in this world of His creation. Then add to it the further and even more impossible conclusion that the Divine Being, thus incarnate, gave Himself to death, tasted, Himself pure and spotless, the misery of the forsaken, the despair of the desperate, even the godlessness of the ungodly. Oh, it is past all belief—and yet, even in human things it is the fact that love and heroism together do just this, achieve the impossible.

We have no power to explain it. The deep level where the Lord goes in His passion is one where we have no key or right to go. It is the spiritual power-house of the world, where values are created, where is shaped the real history of mankind. We can only suggest that, when the fullness of the time was come, when the age-long conflict of good and evil was sharpened to a single point, *then* it seemed worth while to the Creator to bring to bear His ultimate motive. And what is that ? It is a motive of which the sole merit, the sole strength, is that it is pure, unlimited, unmitigated love. It is love and nothing else. It is love going all the way. When Satan waxes bold and swaggers up to the very central citadel of God's creation, to precipitate this one decisive battle of the world, the Lord God Almighty takes the challenge, and flings His glove into the empty space between the hosts. And the Hand of which the glove is symbol is a Pierced Hand.¹

¹ S. C. Carpenter, *The House of Pilgrimage*, 35.

FOURTH SUNDAY IN LENT.

The Parables of the Lost Sheep, the Lost Coin, and the Prodigal Son.

BY THE REVEREND A. D. HARCUS, M.A., EALING, LONDON.

'There is joy in the presence of the angels of God over one sinner that repenteth.'—Lk 15¹⁰.

In these stories our Lord throws His net wide. What man of you, having an hundred sheep, if he lose one ; what woman, having ten coins, if she lose one ; what boy, leaving home, finding himself lost in the far country ! And the effect of the thrice-repeated message is cumulative, like a chord struck again and again, differing each time slightly and yet so distinctively in the texture of its harmony, bringing the message home to the heart. And the message concerns two central ideas, *being lost and being found*. The first applies to man and the second is the concern of God.

There are differences in the ways of being lost. The sheep wandering away with no deliberate intention ; perhaps an unusually luscious morsel of grass tempts it, and then another a little farther on, until all of a sudden it is lost. The misplaced coin—here is human responsibility at its least ; put in the wrong place, forgotten, in some little corner of life, out of sight and out of mind. The prodigal son is a different proposition ; all the steps are deliberate, premeditated. 'Father, give me my portion,' and then, in a revealing phrase, he gathered all together. He went through the old home, and after he had finished there was not much left that could by any stretch of the imagination be called his. Little as we like the older brother's attitude afterwards, there is something to be said for his bitterness. In the third story human responsibility is at its greatest. All was of a man's deliberate free will.

Being found—here the stories are the same, they tell of prolonged, careful, anxious search. The shepherd's quest leads him far out across the hills, and

None of the ransomed ever knew
How deep were the waters crossed.

In the narrative of the great winter storm in *Lorna Doone* Jan Ridd tells how he brought home the sheep, one under each arm, sixty-six he brought across the moor safe to the upper sheppey. A memory of student days brings to mind a shepherd's cottage near the foot of the Grey Mare's Tail. We had walked all day past Loch Skene through as desolate a country as can be found in Scotland

(desolate and yet how hauntingly beautiful), and at the end of the day, tired out, we sought tea and a rest in the cottage. And by the side of the fire, the centre of the children's care, in a basket was a little lamb. The shepherd had found it injured in his walk in the early morning on those same high moors that took us the whole day to climb and cross, and brought it home. What stories of shepherds will be found in the Book of Remembrance!

The housewife is search personified. One coin out of ten represented a loss that simply could not be endured, and so every nook and cranny was subjected to a relentless inquisition. Gone is the romance of the shepherd and the hillside and the loch, instead a wearisome, somewhat grimy business of turning out room and cupboard. It might be called intensive rather than extensive, the kind of search that is never recorded!

The father—you say here is a difference, no searching now, the boy finds his own way home. And yet the parable uses the same word, found, significantly modified in the form, was lost and is found. (Compare the decisive 'I have found' of the shepherd and housewife.) Even so the boy is spoken of as being found. Shall we call it the spiritual search? 'Whither shall I flee from thy spirit? or whither shall I flee from thy presence? If I make my bed in Sheol, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.' Or quote Kipling's lines:

If I were drowned in the deepest sea,
I know whose tears would come down to me,
Mother o' mine.

The spiritual search—there is a difference one must admit, a difference between searching for the lost sheep and for the prodigal in the far country. The element of free will has to be allowed for both in the going away and in the coming back. In a sense, as he went so he must return, but to make the father passive in the whole matter is to be untrue to the best of human nature. Every thought and prayer, day and night, was of and for his boy. The magnet of the father's love drew the wanderer home.

Can you believe that these little simple pictures of life are a revealing of the character of God, revelation in its clearest form? One might discuss doctrine but picture language conveys a direct message. It is revelation in its purest form; the written word melts into the living word and we forget the actual story and come face to face with

the Good Shepherd who gave his life for the sheep; and, reading of the prodigal's welcome home, we say 'Our Father who art in heaven' with a new intensity of faith. The three parables speak a direct simple word to us, they reveal God. They reveal that God the Father can suffer loss, has a sense of loss. Revelation is needed for this or else it could not be believed. Common sense helps one to believe in a creator, but that same common sense would further say that the very immensity and complexity of the universe completely rebuts any faith in our own value. Surely one mortal more or less can be of no account in the mind of God! God *has* a sense of loss, whether it be one in a hundred, or one in ten or one out of two, and the result is an intensive search for that which is lost. And the parables speak of joy. In some ways these phrases, 'joy shall be in heaven' and 'there is joy in the presence of the angels of God' remain among the most intimate in the Gospels. They take us away from the idea of the size of the universe, of the vastness of space and bring us into the atmosphere of home.

The three stories are for you, yourself. This sense of loss, the unremitting search and the resulting joy concern you. Disregard the ninety and nine, that is pure irony; they do not and never did exist. 'We have all sinned and fallen short of the glory of God.' If you are confident of your place in life, a clear road before you and a sure destiny, then close the book and forget the stories, they can have no meaning for you. But if the word 'lost' fits you, lost—out of place in a corner and you feel quite rightly that it is not your fault, life put you there and forgot you; lost—on the hills, in the dark and yet you never really willed it, it was just the result of a number of careless, perhaps stupid, moves, but the fact remains you are where you are; lost—of your own deliberate folly and sin. And very often it is not one of these but something composed of all three that fits you, they are all present in your experience. And in some way you have got to find yourself—the prodigal came to himself before he started to come to his father; in some way you have got to be found, taken out of your corner where you have been hidden so long; in some way you have to be carried back, like a helpless lamb broken and maimed, on the strong shoulders of the shepherd. And in every way it is all of God the Father; He begins it in the stirring of heart and conscience and carries it through to its triumphal ending in the 'safe home, at last.'

How far away we are from any idea of the

Christian faith as being something conventional, reasonably in accord with the best thought of the day. Rather is it daring, nay presumptuous. It presumes your special place in the Father's home, in the Father's mind and heart. And if the place be empty, the chair vacant, then there is a concern, a searching prolonged and anxious and a bringing home and you find yourself safe in the Father's home, in His care and love and you hear the bells of heaven ringing for you. 'There is joy in the presence of the angels of God over one sinner that repenteth.'

PASSION SUNDAY.

The Passion not Passive.

'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.'—Col 2^{14, 15}.

This is an aspect of the Cross which is often overlooked, namely, that whatever else it was, it was *victory, a manifestation of power*. In the Cross Christ is, according to the Apostle, blotting things out, nailing things down into impotence and ineffectiveness, making a show of, and triumphing over, principalities and powers. When we contemplate the crucifixion of the Master our tendency is to think of Him primarily as passive. Yet clearly the Apostle's words do not fit such a picture at all. They imply that He was active, resistant, on the offensive, not receiving blows but giving them, not having the floods go over Him but breasting them like a strong swimmer. We think of Him as being nailed to the Cross by cunning injustice and brutal force. No, says the Apostle in effect, that is not so, or rather it is only the outward appearance of things; get down to the underlying reality and behold it is Jesus who is doing the nailing all the time.

This New Testament apprehension of the note of vigorous activity and victory in the passion of Christ was apparently only gradually lost from the thought of the Church. Early pictorial representations of the Cross, we are told, all endeavoured to convey the impression of kingly triumph. It was in mediæval times that the Crucifix as we know it, giving unconsciously a wrong trend to our thoughts, became common—the Crucifix which shows a limp, pain-drenched, pathetic figure. Nor can there be any question which of the two representations is the more true to the facts. If we look at the gospel story of the Passion as a whole and do

not isolate the Cross from its context, one of the most impressive and revealing things in it is the air of strong deliberation and mastery which characterizes Jesus throughout those last days. He is so manifestly not in the least a straw on the stream of events; He is controlling the stream of events. There is an atmosphere of mastery all about Him as He steadfastly sets His face towards Jerusalem. Standing before the council, or before Pilate, there is no suggestion of fumbling or hesitancy. Nor, on the other hand, is there any suggestion of a merely excited and fanatical confidence. It is the other people who are excited, not He. And it is always the excited people who are the weak people. He says almost regally, 'No man taketh my life from me; I lay it down of myself.'

The same masterful attitude of mind is revealed in His refusal to take the drug which was offered to Him. That surely gives us a glimpse of the innermost places of His mind. He has no intention of being carried through this thing on an anæsthetic. And we may be thankful that He did refuse. Had we to believe that His spirit was clouded by a drug the Cross would lose something of its power to reveal the very heart of God, for there is no drug, no anodyne, for God in respect of the burden sin lays upon Him. And yet we may be thankful that the drug was offered even if it was refused. The refusal shows that we are not reading significances into the Cross, but that Christ was deliberately and consciously intending significance to be read. The Passion is not passive; there is in it an active purpose which has no intention of losing at any point its grip of the situation.

What then of the cry of dereliction?—'My God, my God, why hast thou forsaken me?' Where is the note of victory in that? One hesitates to speak of this so solemn and tragic moment, yet the more one ponders it, the more one feels that that cry, so far from minimizing the impression of active power and victory, contributes to it. For it gives us a measure of the frightful force of the challenge which met Him, and therefore also of the spiritual power in Him which overcame it. For surely those are right who see infinite significance in the fact that the cry was still to 'My God.' God was still the great overshadowing Reality, the great Reality moreover from whom He would permit no other reality, however momentarily overwhelming, to separate Him. This cry was surely not one of defeat, but was rather the deepest activity of faith thrusting through the final darkness to God.

Has this anything to say to us? Much in every way, for whatever is shown to us in the Cross must

lie at the very centre of the life of faith. We choose two things.

First, it makes a very great difference indeed to the whole temper and tone of the spiritual life to have at the heart of it the awareness, continually renewed, of *God as active Holy Will dealing with us*—of holy purpose seeking us before ever we seek Him, knocking at our door, searching our being, challenging the will with His will. And this can be best tested and verified precisely in relation to the Cross. How great the difference between contemplating the Cross of our Lord, being a spectator of it, even though it be a very earnest spectator anxious to learn from it, and apprehending in it the activity of His mighty spirit of holiness and love towards mankind and therefore towards *you*. Apprehending that, you cease to be a spectator and become involved in a tremendous and most critical personal relationship. From being a merely solemnizing and subduing spectacle it becomes a crisis, an inescapable challenge from the Christ to *you*. You see, as the New Testament sees, not a victim but One who in the midst of crucifixion is King, the Wisdom and the Power of God.

The second thing is this. We are to think, not only of the activity of the Crucified towards us, but also of *His activity through us towards all mankind*. We are to think, that is to say, of His Church, the Fellowship of His people, for all its weakness and imperfection, as part of His masterful and victorious assault, culminating in Calvary, upon the evil of the world. According to the New Testament, the Kingdom of God, by which is meant the victorious rule of God, broke into human history in an entirely new and decisive way in the advent of Christ; it established itself, through His life and supremely through His Cross; and it is still working, undefeated and undefeatable in the midst of all the chaos of human life, towards some final and as yet unimaginable consummation.

No doubt this is a very high view of the Church. No doubt it strikes us at first as almost wildly discordant with the facts of the Church's life as we know it. Yet there is no denying that in these days any other view of the Church, any other faith than one which is thus able to rest quietly on the confidence that the victory is with the Crucified is not adequate to the facts. In this modern world of vast and uncontrollable forces sweeping like a great tide through the seas of human history we must above all else recover the sense of the Church's cosmic significance and dimension, and, on the same cosmic scale, of the certain victory of the Christ who called it into being. It does not suffice

any longer, if it ever sufficed, merely to think of Christ as winning the victory in *my* life, as having loved *me*, though it is always quite indispensable to be able so to think; it is indispensable, but not sufficient. We must think also of His overcoming of the world and of His love to the world. 'God so loved the world.'

To think thus of the Church which we know is to make upon it a judgment of faith—that power to see through the appearances to the deeper underlying realities, the realities which nothing can finally shake or defeat, and this deeper vision is given us, I know not how, by Christ and above all by those tremendous last days of His life. In the presence of Calvary we are confronted by an inescapable alternative: either this was defeat, defeat final and absolute, or it was victory. And the answer rises unbidden from the depths of the soul, given by that Spirit which it was promised should take of the things of Christ and show them unto us—this was, this is, this will be victory. This Man is Master.¹

PALM SUNDAY.

The Mystery of the Crying Stones.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D.,
HINCKLEY.

'And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.'—Lk 19⁴⁰.

Dr. Owen Davies of Caernarvon was once asked by a young student: 'What type of preacher would you consider to be the most necessary to-day?' 'Every type,' he replied. But here is the strangest: 'the stones would immediately cry out.' To what kind of sermons will these preaching stones give utterance—if the occasion ever arises?

When we read the story of the Triumphal Entry into Jerusalem I wonder whether we feel the sheer pity of it all. It is, in one sense, the story of frustration and failure. There is no need to re-tell the tale. It is enough to admit that, at the last, Jesus met with almost universal rejection. Almost. A few still remained who clung to Him. Some children did. A few did who remembered how kind He had been and how compassionate. But what of the privileged—those who, because of their special knowledge and training ought to have welcomed His message, and because of their official position had power to help Him? It was they who

¹ H. H. Farmer, *The Healing Cross*, 169.

shouldered their way through the crowd that day and said to Him : 'Teacher, check your disciples.' And in answer He said : 'I tell you, if they were to keep quiet, the very stones would shout.' What is the message for to-day which lies within the mystery of these crying stones? There is, first of all, this :

That God is going to win—whatever happens.

'I tell you,' said Jesus, 'that if these should hold their peace, the stones would immediately cry out.' *If these . . .* By 'these' Jesus had in mind all the friends who were left to Him on that day. Shall we press that 'if' as far as we dare and see whither it leads? If the time should ever come in human history when the love of God finds no response in human hearts, it will, nevertheless, find a response elsewhere in God's universe. If men should cease to answer, the stones will. To be sure, we have been brought up to believe that God will achieve His purpose through the willing co-operation of men and women. But what if we fail Him? What if the indifference of the many and the hostility of the few should ever become universal? What if, at some time, there should occur a general defection of God's human allies? What if, through some corporate act of folly and sin, human civilization should collapse? Will that mean the defeat of God? Oh no! If we fail, He will not. 'If these should hold their peace, the stones would immediately cry out.' What other allies, of what other order, there may lie hidden behind the veil of this mystery, I cannot tell. But the suggestion is that they are there, biding their time—if ever they should be needed.

Now, that is most humbling to our pride. But there it is. God is indispensable to us. But are we indispensable to Him? Is it possible that we have been self-deluded into a sense of our own importance? We have grown accustomed to the thought that we are at the centre of the spiritual universe, and that human personality is the only thing in it that counts.

Tho' world on world in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?

All that, no doubt, is very comforting. But the fact is that we do not know. The Professor is right. This is a Mysterious Universe. The external world, say some Idealists, may be the creation of human thought. If there were no human eyes to look, there would be nothing to see; if no human mind to perceive, there would be nothing there. That is

all very flattering, no doubt. But Emily Brontë has an equal right to be heard :

Though earth and man were gone,
And suns and universes ceased to be,
And Thou were left alone,
Every existence would exist in Thee.

If man's allegiance were to cease, if human help were withdrawn, there would still be witnesses innumerable elsewhere in God's mysterious universe to His wisdom, His power, and His love. That is what Jesus seems to be saying. 'If these should hold their peace, the stones would immediately cry out.' It may be that we need that cold douche of realism.

The great liner was on her way to be scrapped. Some workmen who had helped to build her were taken on board for a last tour of inspection. The farewell was pathetic. 'It was I,' said one of them, 'who fixed those rivets.' 'It took me three months,' said another, 'to finish that job.' But God's ship is not going to be scrapped. Whether we are on board with Him or not, He continues the voyage. Either with or without us, God will win. If we fail, it is not God who fails. We need to hear that iron note once more.

It fortifies my soul to know
That, though I perish, Truth is so,
That, howso'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

Our very surroundings may rise up in judgment against us.

'If these should hold their peace, the stones would immediately cry out.' The stones? That is Nature. We sometimes say, in self-defence, that Nature does not give us a fair chance. There is a doctrine which says that the natural world is here to hinder our spiritual growth, that, but for our natural environment, we should live in unbroken communion with God. It has even been said that this world is so impregnated with evil that God could not have had anything to do with the making of it. There is no trace of that view in the New Testament. Indeed, in the Fourth Gospel there is the startling declaration that when God sent His Son into the world He revealed the principle upon which He made, and governs, the whole universe. The power that gave us Christ is the power that made the world. 'All things were made by him; and without him was not any thing made that was made.' No. Nature is not here to hinder us but

to help us, and if we do not respond to the love and providence of God, visible all around us in the natural world, then Nature herself is our accuser and our judge.

Stones? Those are our circumstances. There are some who say that circumstances never gave them a chance of seeing the Lord, of hearing His voice or serving His cause. There often is a bitter truth in that indictment. But is there ever the whole truth? I once read this story about one of the men of the New Testament. He was small of stature and he lived in Jericho. By this time he was an old man. Every day he could be seen tending the ground with loving care round about an old sycamore tree. One day some one stopped and spoke to him. 'Sir,' he said, 'why do you lavish so much care and love upon that old sycamore tree?' And then the old man told him his story. 'One day, many years ago,' he said, 'I heard the news that Jesus of Nazareth was passing by. But at that time I was very unpopular, and, being on the short side, I couldn't see for the crowd. My circumstances were against me. But,' he said, 'there was this tree. It was from the branches of this tree that I first caught a glimpse of what Jesus was like.' It was his one chance, but he took it. Suppose he had missed it? Maybe we have more chances than we think. And if we miss them, then our very opportunities will become our judges, and the very stones of our circumstances will cry out. Lastly, there is this:

The rebuke of the unexpected response.

Upon that first Palm Sunday who was it who really bore witness to the kingship of Christ? Was it Man? Was it the men of privilege and opportunity? 'And when he was come near, he

beheld the city, and wept over it.' Or was it the common people? It is true that to-day they were shouting Him up: in a week they were shouting Him down. From the world of men the tribute was meagre and thin, and most of it came from the lips of little children.

From the world of men, let us turn to the world of Nature. It was the colt of an ass,

The tattered outlaw of the earth
Of ancient crooked will,

that bore the Master towards His kingdom. And the colt was there because the Lord had need of him. It was the palm leaves from the hedge-rows that made a path under those tired feet and eased the roughness of that way of sorrows. And (we have His own word for it), if the need had arisen, the stones would immediately have cried out. The ass, the palms, and the stones! They are not going to desert Him now. Christ gets glory from unexpected quarters. He finds friends among the unprivileged. But it is not for them that He is going to Jerusalem to die. Not for beasts, or flowers, or stones. But their share in His Triumphal Entry is a stinging rebuke to the ingratitude of human hearts. It is often the outsiders who are nearest to Him in the end.

What lies behind the mystery of these crying stones? Many a surprise. 'I tell you, if they were to keep quiet, the very stones would shout.' They are shouting now. But they are shouting so loudly that many of us cannot hear what they are saying. Perhaps we shall know some day. It may be something like this: 'For many that are first shall be last, and the last shall be first.'

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTHSHIRE.

Dress and Apparel.—Though there are numerous words for these both in the original Hebrew ('ēzōr, kuttōneth, simlah, me'il, 'addereth, etc.) and in our English Version of the Old Testament ('garments,' 'raiment,' 'attire,' 'coat,' etc.), our information as to the particular articles of dress worn by the Israelites is obscure and scanty. In other words, while the Hebrew vocabulary is abundant, its meaning is somewhat uncertain. The translation is

assisted in some cases by the Hebrew etymology, but as a rule it has largely to be determined by the context. Under the circumstances we have to fall back for our principal source of information (not always trustworthy perhaps) on the monuments that contain figured representations of the Palestinian people. Unfortunately, there is almost an entire lack of such records in Palestine itself, but this deficiency is compensated by the ancient

paintings and reliefs found in Egypt and Assyria, which give us pictures of Canaanite, Hebrew, and other Palestinian prisoners or tribute-bearers. The Egyptian representations date mostly from the Second and Third Bronze Ages (c. 2000–1200 B.C.), while the Assyrian ones belong to the end of the Judæan and Israelite monarchies. We have practically no monuments giving us descriptions of dress at the time of Joshua's Conquest or during the post-Exilic period.

1. Loin-cloth and Plaid.—The oldest and most generally used article of dress was the simple loin-cloth ('*ēzōr*'), often incorrectly translated 'girdle' in our English version (as in Job 12¹⁸, Is 5²⁷ 11⁵, Ezk 23¹⁵, etc.). It consisted of a strip of skin (cf. Elijah, 2 K 1⁸; John the Baptist, Mt 3⁴, Mk 1⁶); or ordinary cloth (cf. Jer 13^{1ff.}); or in cases of mourning, hair-cloth (E.V. 'sackcloth,' cf. Is 20²). It was wrapped round the loins, reached down to the knees, and was fastened by a waist-belt. This article of apparel is well represented in the well-known mural painting taken from the tomb of Khnumhotep at Beni Hasan in the Nile Valley, a painting which describes the coming of thirty-seven Amorites (or possibly Hebrews), under a chief named Absha, in the sixth year of Senusret II. of the Twelfth Dynasty (c. 2000 B.C.), and is thought by some to refer to the arrival of Abraham and his retainers in Egypt (cf. Gn 12¹⁰).¹ Here the loin-cloths of the Egyptians are of white linen, and somewhat bell-shaped like kilts, while those of the Palestinians are narrower but embroidered and ornamented in various colours, especially red, white, and blue. This portraiture is probably correct, for there is good evidence that the Hebrews (if they were such) were fond of colour. It is true, their language possessed no developed colour vocabulary—it had no distinct terms for different shades—but they were certainly not deficient in colour sense (as used to be contended by some scholars). The Song of Deborah gives proof of their liking for garish apparel. 'Have they not divided the spoil (taken from the Hebrews),' says the mother of Sisera, 'a spoil of divers colours for Sisera, divers colours of embroidery?' It is worthy of note perhaps that two small silver statuettes from Ras Shamra have loin-cloths made from gold leaf, and the Baal of Thunder discovered there has one adorned with horizontal stripes.

In the course of the centuries, particularly by the beginning of the Iron Age (c. 1200 B.C.), this simple article of dress tended to be worn exclusively

¹ For the picture, see Newberry, *Beni Hasan*, i. pl. xxviii.

by soldiers and manual workers. It was the only apparel of the Philistine warriors (who may be recognized by their diadem of feathers) as pictured on the second pylon of the temple erected by Ramesses III. at Medinet Habu near Thebes, and it was the main part of the military dress of the Israelites at the time of the monarchy, if we judge from the reliefs of Sennacherib representing the siege of Lachish (c. 700 B.C.). In the latter case it is seen to be the dress of the soldier pushing a pack-camel before him and of the other walking by the side of an ox-cart on which the fugitives have piled their belongings.

In the case of the better-class people, especially when not working, the loin-cloth was merely an under garment. Thus, in the Beni Hasan pictures the leader of the group as well as his immediate associates wear over it a sort of plaid (mostly of blue and red colour) fastened above one shoulder and leaving the other shoulder uncovered down to the armpit, while the women wear the same kind of garment though slightly longer.

2. Tunic or Sleeved Garment.—Among the Hebrews of all classes, both male and female, from about 1200 B.C. downward, the loin-cloth was largely displaced in every-day life by a sleeved under garment or tunic, reaching down to the ankle among the well-to-do or at least to the middle of the lower leg, and either embroidered in colour along the selvages and hems or simply fringed. The Hebrew name was *kuttōneth*, wrongly rendered 'coat' in our English Version (cf. Gn 37^{3,31}, Ex 28³⁹, Lv 10⁵, 2 S 15³², Ezr 2⁶⁹, etc., cf. also Jn 19²³ R.V.m.). Though really an under garment like the loin-cloth, this tunic was the one in which the ordinary everyday work was done. It is the *kettōneth passim* ('tunic reaching to palms and soles') of Joseph and of the royal princess Tamar, wrongly translated 'coat of many colours' (Gn 37³, 2 S 13¹⁸). The Jewish captives of Lachish, when making their submission with bare head and feet to Sennacherib, are pictured in such a garment, fitting close round the neck (cf. Job 30¹⁸), while the scribe who presents himself before Bar-rekub of Sam'al, on the Zenjirli stela, and the musicians of the Assyrian army, are similarly depicted.

3. Outer Garments.—In regard to outer garments, serving to protect the wearers, whether men or women, against cold weather, and to cover them during the night (cf. Ex 22^{26f.}), several kinds are mentioned in the Old Testament. (1) The commonest was the *simlah* or *salmah* (cf. Gn 45²², Dt 84 10¹⁸ 21¹³, Jos 9⁵, 1 K 11²⁹, Is 3⁶, etc.), which consisted of a long rectangular piece of cloth (wool

or linen), not 'put on' the body but wrapped round and round it like the *himation* of the Greeks which it closely resembled (as in Mt 5⁴⁰ 24¹⁸, Mk 13¹⁶, etc.), and held together by a girdle at the waist. If the wrapping was not long enough to reach up to the shoulders it appears to have been supplemented sometimes by an independent cape. This Palestinian garment is well represented on the Egyptian monuments of the Eighteenth and Nineteenth Dynasties. It is worn, for example, over the tunic by the Palestinian prisoners who are pictured on a relief from the tomb of Harmhab (c. 1358 B.C.), and by the besieged inhabitants of Ashkelon as represented on the reliefs of Ramesses II. (2) Another type, probably of Babylonian origin, was the *me'il* usually translated 'robe' or 'mantle.' Properly speaking, it seems to have been a superior kind of shawl, ornamented with fringes, which was crossed over the shoulders and then wound round the tunic. It had a richer and more ornate appearance than the *simlah*, and was worn only by men of rank, such as Saul and Jonathan (1 S 18⁴ 24⁵), the princes of the sea (Ezk 26¹⁶), Samuel (1 S 15²⁷), Ezra (Ezr 9³), David (1 Ch 15²⁷), High Priests (Ex 28³¹, Lv 8⁷), and others. It is shown on the Black Obelisk of Shalmaneser III. (c. 841 B.C.), where the Israelite nobles are represented bringing Jehu's tribute, and is found on bas-reliefs in Syria (Barekub of Sam'al is thus portrayed) and in Hittite lands, as well as on the mural paintings of the Assyrian palaces at Til Barsib (modern *Tell Ahmar*) on the Euphrates. (3) There was still another kind of outer garment, 'addereth, which was a wide cloak or mantle of hair, confined usually to the prophets (cf. Gn 25²⁵, 1 K 19¹³, 2 K 2⁸, Zec 13⁴, also Jos 7²¹ 'fine mantle of Shinar').

TRANSJORDAN.

Not a Desert.—One cannot read the latest results of Professor Glueck's archæological activities on the east of the Jordan¹ without feeling that he has successfully disposed of several erroneous suppositions regarding this little known region (including Moab and Edom). One of these, still prevalent among many Biblical readers, is that it consists almost entirely of dry sterile desert or billowing sands, without vegetation or water, something like the Sahara. Most of it, certainly, is hard, sandy soil, brown and black, covered with minute fragments of glistening lava in infinite profusion (resulting from prehistoric volcanic action), but Dr. Glueck states that 'after the spring rains the grass

springs up as if by magic,' followed by 'a carpet of green,' and that there are extensive pasture grounds (cf. Ps 65¹²⁻¹³, Jl 1¹⁹⁻²⁰ 2²², Jer 23¹⁰, etc.). The usual Hebrew word for 'desert' (*midbār*) implies this, for it really means a tract to which herds are led for pasture (from *dābar* 'to lead or guide,' cf. *dōber* 'pasture,' Mic 2¹² R.V., Is 5¹⁷ R.V.). It is not generally known, for example, that the slopes of Mt. Nebo and the plains stretching west towards the Dead Sea, as well as the regions east and south-east, are well cultivated in many parts, and the same is true of the lands of Moab and Edom. If the *wadi*-beds are dry, water can generally be found just beneath their surface. This is due to the fact that the water sinks down and is retained underground by the hard or rocky bottom, so that copious supplies can always be obtained by digging holes about two feet deep in the bed. The ancient inhabitants of Transjordan were familiar with this phenomenon, as the Bedouin are to this day, and hence built many of their dwelling-places on sites overlooking dry *wadi*-beds (cf. Jos 15⁶¹⁻⁶²). This peculiarity of the region explains the 'miracle' in 2 K 3¹⁶⁻¹⁷, which seems to have taken place in the *Wadi* forming the dividing line between Moab and Edom, whose upper reaches are still called *Wadi el-Ahsa* ('Valley of the Sandy Water-pits'): 'Thus saith the Lord, I will make this torrent bed full of cisterns (*gēbīm*). . . . Ye shall see neither wind nor rain, yet this torrent bed shall be filled with water.' The 'miracle,' so-called, may thus be regarded as a natural phenomenon, resting on accurate local knowledge.

Not Uncultured.—Another prevailing idea is that the inhabitants in these regions were backward, and less civilized than those on the west side of the Jordan. The fact, however, is that, although they may not have had prophets similar to those of Israel and Judah, they must have had outstanding leaders and also gifted writers who recorded historical events, though the works of the latter have not been handed down to us any more than the 'Book of Yashar' (Jos 10¹³, 2 S 1¹⁸). Important inscriptions, however, have been found, such as the famous Moabite stela of black granite at Dhiban (now in the Louvre), which may be dated c. 842 B.C., and which (apart from the finds at Ras Shamra) is the longest literary document in ancient 'Hebrew' outside the Bible, as well as the famous stela found at Baluah, belonging (it is believed) to the twelfth century B.C., and containing many lines of inscription now too weather-beaten to be decipherable. In most respects, indeed, the inhabitants east and west of the Jordan wrote and

¹ See especially his recent publication, *The Other Side of the Jordan* (New Haven, Conn.).

spoke the same 'Hebrew' language, were of the same racial stock, and no doubt developed similar cultures.

Not Unproductive.—The land, so far from being unprofitable and valueless, is rich in copper and iron deposits, particularly in the Wadi Arabah. These were exploited by the kings of Judah, and at Ezion-geber on the Red Sea an elaborate smelter or refinery was built by Solomon, where previously 'roasted' ores were worked up into ingots of purer metal. Long before Solomon's time the mines seem to have been worked not only by the Edomites but by the Kenizzites and Kenites, who were skilled metallurgists (cf. Tubal-cain, Gn 4²², and Arab. *qain* 'a smith'), and the Hebrews probably acquired their knowledge of metals from these workers. It is stated in Chronicles that the Kenizzites lived in Ge-harashim, i.e. 'the Valley of Smiths' (cf. 1 Ch 4^{13, 14} R.V.m, Neh 11³⁵), which Glueck with good reason takes to be the Wadi Arabah, and in the preceding verse (4¹²) we read of Ir-nahash ('the City of Copper'), which is probably to be identified with modern Khirbet Nahash ('the Copper Ruin'), near the north end of the Arabah. The valley must have been a hive of metal workers, and one of the most productive regions in the Near East.

LACHISH.

The Fosse Temple.—Further excavation at this ancient Judæan site is at present hampered, owing partly to the time required for carefully examining all the material found, and partly to the unsettled conditions meanwhile in the Near East. When all such difficulties, however, are overcome, the Wellcome-Marston Expedition hopes to resume its valuable work. The recent reports on the temple which stood for two and a half centuries (c. 1475–1230 B.C.) in the Hyksos fosse, outside the city wall, and which seems to have been dedicated to native Syrian deities, show several correspondences with Hebrew ritual and worship, due no doubt to common Semitic tradition. We have mentioned some of these already. In addition, it may be stated that a number of lamps have been discovered in the cupboard adjoining the shrine, and their existence there reminds us of the close connexion in the Hebrew tabernacle between the lighting of the lamps and the burning of incense on the altar: 'Every morning when he (Aaron) dresses the lamps, he shall burn incense' (Ex 30^{7, 8}). Again, there has been found among the pottery on the floor near the altar a large bowl with a bridge across it, which has been identified as a foot-bath,

and its presence at this particular spot seems to accord with the law for ceremonial ablutions in Hebrew sanctuaries: 'He (Moses) set the laver between the tent of meeting and the altar, and put water therein, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat' (Ex 40^{30, 31}). On the other hand, one important divergence from Hebrew custom lies in the apparent absence of anything corresponding to the Holy of Holies. The worshippers seem to have had access to the whole sanctuary. They brought their offerings in bowls, and were allowed to deposit them in the presence of the deities. This appears to have been the chief form of worship during the long period of the temple's existence, for the number of bowls, apart from other vessels, found in the building and in the refuse pits outside, amounts to no less than 1806.

Its Destruction.—The burning of the temple, and probably of the whole city, has been dated by Professor Albright, after pottery examination, to about 1230 B.C., and there is good reason to believe that this is correct. At the same time, the destruction cannot have been due, as he suggests,¹ to the Israelite entry into the land shortly before, for if we allow the necessary 'forty years' for the wilderness period, this would mean that the Exodus from Egypt took place during the reign of Ramesses II. (c. 1301–1234 B.C.), which is most improbable, to say the least—and there are other important reasons against such a date. The destruction was undoubtedly due, as the excavators themselves prefer to believe, to Merenptah's Raid, which we know from this Pharaoh's Victory Stela occurred in 1230 B.C., and was more widespread and devastating than commonly supposed. There is certainly evidence that Gezer was destroyed at the time, and this would involve Lachish and Ashkelon, with which that city was closely associated. Other cities, too, such as Kiriath-sepher, are known to have been laid waste near the end of the thirteenth century, and all the evidence clearly points, not to the Israelites, but to Merenptah's Egyptian hosts.

THE PRESENT NORTH WALL OF JERUSALEM.

It has long been held by many scholars and archaeologists that this is the wall commenced in A.D. 41 by Herod Agrippa I., being the one described in Josephus (*Wars*, v. 4) as the Third Wall of the city. It was built, according to Josephus, to enclose an extension of the city at this northern part, and though the work was stopped through the inter-

¹ *From the Stone Age to Christianity*, 194.

vention of the Roman authorities, it was resumed and hastily completed by the Jewish defenders in anticipation of the siege of A.D. 70. The discovery has now been made, through careful and extensive excavations carried out by R. W. Hamilton under the Department of Antiquities in Palestine,¹ that the present wall cannot be the one referred to by Josephus, as there is no evidence that it could have been founded or built earlier than the time of the Emperor Hadrian (c. A.D. 117-138), who settled a Roman colony in Jerusalem and gave the city the name Aelia Capitolina. Under the circumstances, therefore, the wall referred to by Josephus must have taken a different line, and must be the one whose ruined foundations were discovered by Dr. Robinson about a hundred years ago, which runs roughly parallel to the present wall but about a quarter of a mile north of it, and which was partially excavated in 1925-27 by Dr. E. L. Sukenik and Dr. L. A. Mayer. The discovery, of course, does not affect the question as to the location of Golgotha, which is known to have been 'outside the gate' (He 13¹²), seeing that none of these two walls was in existence at the date of the Crucifixion, but the excavations have at last settled a much disputed controversy.

Hamilton has found that the earliest construction of the present north wall must be dated sometime 'between the foundation of Aelia and the late third or fourth century, A.D.'—probably about the end of the third century, judging by the sherds. Many of the blocks of masonry which had been at one time in some of the buildings of Herodian Jerusalem seem to have been brought and re-used in the wall.

The earliest structure discovered, dating from before the wall, is an underground aqueduct, about twenty inches wide, commencing below the wall foundation a little west of Herod's Gate, and running southward into the city. Its entrance beneath the wall is stopped up with rubble, but its course is clear and is paved with excellent flags.

¹ *Quarterly of the Department of Antiquities*, x. 1. (1940), 1 ff.

About fifty-one feet onward it opens into an inspection chamber, constructed later, one of the side stones of which contains the funerary inscription of a centurion named Tiberius Claudius Fatalis. The inscription has been placed by M. Aviyonah about the early second century A.D., but it can afford no evidence as to the date of the aqueduct itself.

JEHOIACHIN, KING OF JUDAH.

It is worthy of note that a Babylonian cuneiform record has recently been found, referring to the imprisonment or exile of this Judæan monarch in Babylon. According to Old Testament history, he succeeded his father, Jehoiakim, in 597 B.C. at the age of eighteen (2 K 24⁸), and after a brief reign of three months surrendered to Nebuchadnezzar and was carried captive to Babylon, with his mother, his generals, his troops, and many inhabitants of Jerusalem. He remained in confinement there for thirty-seven years until released by the next king of Babylon, Evil-merodach, who gave him an honourable seat at the royal table (2 K 25²⁷⁻³⁰, Jer 52³¹⁻³⁴). The Babylonian tablet, mentioning the king's captivity, has been translated and discussed by Ernst F. Wiedner in an article² in Vol. II. of *Mélanges Dussaud* (pp. 923-935, with five plates), and further reference to the subject is made in *Archiv für Orientforschung*.³ We need not be surprised to find archæological discoveries confirming Israelite historical statements, seeing that the latter rest as a rule on early written sources contemporary, or nearly so, with the events narrated. This is undoubtedly true not only of the JE narratives, but of much of the material preserved in P. Referring to future archæology, Professor Albright says, 'We shall see a steady rise in respect for the historical significance of now neglected or despised passages and details in the Old and New Testaments.'⁴

² *Jochazin, König von Juda*, in *Babylonischen Keilschrifttexten*.

³ xiii. Heft 3 (1940), 180a.

⁴ *From the Stone Age to Christianity*, 47.

Theology in Modern Verse.

BY THE REVEREND SIDNEY ADAMSON, B.D., SANQUHAR.

THE man who speaks in poetry cannot be exhaustive, and he cannot be technical. Instead of approaching his point discursively, threading the maze of argument in logical progression, he must strike to the heart of his thought by a flash of insight. It was this that Chesterton meant by his remark: 'The central idea of poetry is that of guessing right, like a child.' Nevertheless, we may justly speak of theology in verse, for verse is theological when it treats of God; even though it presents no involved theory or close reasoning. Naturally, too, the many syllabled language of philosophers must give way to a simpler and perhaps a sweeter diction. Nor is this to say that the theological ideas borne by poetical writings are in any sense limited to trivialities or banalities of religious thought.

It may not seem easy at first sight to expound lyrically the conflict of God's word with sin; yet this is achieved most gracefully by Joseph Campbell in 'The Star.' He hoists the banner of his purpose at once, in his first lines:

Through the roaring boughs of sin
Burns a solitary star.
It is of the cherubin,
It has all the joys that are.

Subsequently he paints the blackness of the 'boughs of sin,' and contrasts with them the shining of the star, until we long to know what star it is and whence its power.

Black the boughs against the air,
Shaken with the wind of time:
White the star, and cherub-fair,
An arum lily in its prime.

Only in the last word of the last line are we answered, and then he reveals the nature of the light that penetrates the noise-thronged branches of evil:

Hooded owls make ceaseless moan
Thro' the sin-excited boughs.
On the golden finial-stone
Crowning heaven's purple house
Burns the star, remote, unstirred,
Beacon of the holy Word.

Descriptive writing often causes a friction on the reader's patience by its very insistence on detail, and so fails of its own purpose. No such weakness mars 'The Star'; for each word leads us nearer the climax. There is a wisdom higher than mere

cleverness, moreover, in keeping the dénouement (if we may so speak of a lyric) to the last word: for it carries a genuine appropriateness of finality. To such a technique no one of taste could deny the name of art; nor can we truly dismiss the poem's challenging statement from the ranks of theology.

This felicity of verbal style is common to several modern poets. They seem to have the knack to an extraordinary degree, of putting things 'just so.' Helen Parry Eden uses it to great effect, in her 'Afterthought on Apples.' Drawing a parallel between apples and human beings, ripe and unripe, she retains the metaphor in perfect fullness to the last, reaching a beautifully fitting conclusion in the prayer for a gentle death. She tells, for instance:

How in my tardy season, making one
Of a crude congregation, sour in sin,
I nodded like a green-clad mandarin,
Averse from all that savoured of the sun.

If 'a crude congregation, sour in sin,' aptly portrays the undeveloped understanding of religion which is characteristic of many folk in early life, how much more neatly do the following lines convey the maturing wisdom born of experience.

But now throughout these last autumnal weeks
What skyey gales mine arrogant station thresh,
What sunbeams mellow my beshadowed cheeks,
What steely storms cudgel mine obdurate flesh;
Less loth am I to see my fellows launch
Forth from my side into the air's abyss,
Whose own stalk is
Grown untenacious of its wonted branch.

The whole tenor of old age, its growing lightness of hold upon life, its loss of comrades gone before, and its decreasing reluctance to let slip the 'thin-spun thread,' are here. Best of all are the phrases of the closure; moderate of rhythm and tender of sound:

Grant not my golden rind
To the black starlings screaming in the mist.
Nay, rather on some gentle day and bland
Give Thou Thyself my stalk a gentle twist,
Dear Lord, and I shall fall into Thy hand.

Although Hilaire Belloc's style is acceptedly unstrained, it too contains elements of this brilliant

touch with words. He does persuade us that courtesy (in the poem of that title) is a sacred virtue; and the weapons of his persuasion are two. First is the inspired devotion which leads him to select the Infant Christ as his crowning picture; second is the utter simplicity and infallible rightness of the words he uses for every subject. He claims in the first verse,

Of Courtesy, it is much less
Than Courage of Heart or Holiness,
Yet in my Walks it seems to me
That the Grace of God is in Courtesy.

This thesis he seeks to prove by referring to three pictures hung in the Hall of the monks of Storrington; representing respectively the Annunciation, Visitation, and Consolation, of the Mother Mary; and in every one of which he finds the soft radiance of courtesy.

The first was of Saint Gabriel;
On Wings a-flame from Heaven he fell;
And as he went upon one knee
He shone with Heavenly Courtesy.

Our Lady out of Nazareth rode—
It was Her month of heavy load;
Yet was Her face both great and kind,
For Courtesy was in Her Mind.

The third it was our Little Lord,
Whom all the Kings in arms adored;
He was so small you could not see
His large intent of Courtesy.

If anything is more important in the appreciation of Christmas than another, it is surely the 'large intent' of the tiny one whose destiny was already marked with the utmost majesty; and to make plain even one aspect of this intent is the vital task of Christmas preaching, no less than the prime theological value of the Infancy.

With 'The March,' a composition of J. C. Squire's, more sombre and passionate themes are expounded. We commonly and rightly pay a tribute of grateful respect to the past, on whose hard-won stepping stones we walk so easily, and whose bitter sacrifices are the firm foundation of our freedoms. We, too, lay down in our current service the bases of future progress. Thus the march of the generations is identified with the motif of sacrifice. This need not be a strictly religious outlook, and on the contrary was the subject of a purely materialistic philosophy of history, Winwoode Read's 'The Martyrdom of Man.' Only through religion, however, can it be seen in its true glory. So it is that Squire gives new spiritual dignity to what is an

accepted historical fact, by identifying Christ with humanity's adventure. Paramount in the 'army of our hundred thousand dead,' outstanding among the great march-past of ghostly figures, he catches sight of one Face, with burning eyes full of wordless meaning.

A hundred thousand dead, with firm and noiseless tread,

All shadowy-grey yet solid, with faces grey and ghast,

And by the house they went, and all their brows were bent

Straight forward; and they passed, and passed, and passed, and passed.

But O there came a place, and O there came a face,
That clenched my heart to see it, and suddenly turned my way;

And in the Face that turned I saw two eyes that burned,

Never forgotten eyes, and they had things to say.

In plain words, he has made poetry out of the Atonement, a highly specialized concept in the philosophy of religion. Quite different is the spiritual background of Lord Alfred Douglas' lyric, 'A Prayer.' In four stanzas he depicts in turn the many voices of Nature, and experience, which make plain the existence of a divine Architect of the Universe; culminating in the last verse with the appeal of Jesus for men's faith. In almost liturgical refrain the concluding line of each verse makes the sad confession of blindness and deafness to this evidence, and the cry, 'Oh! open Thou mine eyes.'

There have been many stars to guide my feet,
Often the delicate moon, hearing my sighs,
Has rent the clouds and shown a silver street;
And I saw not. Oh! open Thou mine eyes.

The elevation of the child by our Lord, in token of the true outlook of faith, trust, and frankness, has left us with no mean problem. The distinction between childlikeness in the more creditable sense, and childishness in the less, is not easy to mark, and the boundary is easily trespassed. Here is a region where theology is at baulk, without illustration; and the selection of a pure and accurate illustration is not so much a solution as a problem itself. Once again we may have recourse to the imagery of the versifiers. There is no borderline danger, no blurred sentimentalism, about 'The Toys'; for Coventry Patmore tells in it a story which has happened to most fathers, if not indeed to all. The boy has offended his father by dis-

obedience, not once but three times ; and has been sent to bed, punished and without the good-night kiss of parenthood. Then the natural affection of the father suggests that the child may lose sleep in weeping. Visiting the room where the boy lies brings disclosures and revelations. The little fellow is asleep with tears on his lashes, but :

on a table drawn beside his head,
He had put, within his reach,
A box of counters, and a red-vein'd stone,
A piece of glass abraded by the beach
And six or seven shells,
A bottle with bluebells
And two French copper coins, ranged there with
careful art,
To comfort his sad heart.

So when that night I pray'd
To God, I wept, and said :
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood,
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay.
Thou'lt leave Thy wrath and say,
' I will be sorry for their childishness.'

One must not lay too much stress on the distinction we make between the words childlikeness and childishness, if one depends upon this poem for an illustration ; but there is no doubt about the clarity of the parable. Wider comprehension

of God's Fatherhood and our adoption cannot but emerge from it.

Something of a pre-eminence in the expression of religious ideas has been achieved by Studdert Kennedy. Many feel that the 'second coming' of Christ must be a purely spiritual notion ; the return of the will and mind of Christ into men as individuals and into the Church as a community. To clothe their opinion in words may be difficult to perform satisfactorily. But they can serve themselves heir to the skill of our poet, who says :

When in the darkest depths the patient mines
striving,

Feels in his arms the vigour of the Lord,
Strikes for a Kingdom and his King's arriving,
Holding his pick more splendid than the sword

When all the world looks up because of Him ;
Then will He come with meekness for His glory,
God in a workman's jacket as before,
Living again the eternal gospel story,
Sweeping the shavings from His workshop floor

There is no small triumph in creating a poem. Whatever the idea, to clothe it in fit and rhythmic speech is a difficult art, as all who have tried can tell. The triumph is doubly great if the idea be religious. To us in these days that have brought a lining-up of the forces of anarchy against the forces of religion, law, and order verse of such power is a true source of blessing. Reading it we are confirmed in our faith in the ultimate decencies, and are strengthened in our determination to stand by them.

Recent Foreign Theology.

Jesus and Paul.

THE War has dammed the flow of German theological literature, and I regret the loss. For, despite the indignation we rightly feel regarding the methods of German warfare, and the aims of its policy, and distressed as we may be that some of its theologians are approving of these methods and that policy, and most are acquiescent, we do not want a temporary estrangement to suspend our permanent recognition of the fellowship in thought and life in Christ of all believers. It was my painful duty in my last contribution to THE EXPOSITORY

TIMES to call attention to a lamentable instance of national prejudice in Dr. Martin Dibelius' charge of hypocrisy against us. It is all the more a pleasure that I can now call attention to what in my judgment is a valuable contribution to a subject of crucial importance, the relation of Paul to Jesus. It has not reached me through the usual channels but has been sent to me 'with the author's kind regards.' He is German though now in Zürich. He was for a short time a student at New College

¹ *Jesus und Paulus*, von Professor D. W. Kümmel. Theologische Blätter, August-September 1940, par. 211-231 (J. C. Hinrichs Verlag, in Leipzig, 61).

London; and this token of friendliness in these times seems to me to be worth mentioning.

After a brief reference to the discussion of the subject in 1907 between W. Wrede and Ad. Jülicher, the author mentions the revival of the discussion in recent years, and gives as its reason the importance of the circle of problems connected with it at the present time, *i.e.*, the 'form-historical' insight into the 'kerygmatical' character of the Synoptic tradition. Here he seems to show the reserve with which he writes, for another factor needs to be recognized, the Anti-Semitism, for which Jesus may be tolerated, but not Paul. His consideration of the relevant literature must be passed over. He follows Bultmann in setting the question in a threefold sense. (1) How far was Paul determined in forming his thoughts by the historical Jesus, either directly or by the mediation of the primitive community? (2) How in fact is the theology of Paul related to the preaching of Jesus, apart from any causal significance of the preaching of Jesus for Paul? (3) What significance for the theology of Paul has the fact of the historical Jesus? (*Glauben und Verstehen*, 188, quoted p. 212). As most important, Kümmel deals mainly with question (2), but recognizes that the answer to the two others is necessary to an understanding. As regards (1) he affirms that while Paul has a few references to the words of Jesus, and assigns to them a higher authority than to his own, yet in his main doctrines he is not directly dependent on the words of Jesus (2). Much more important is the answer to (3). In his doctrine of the person Paul used mythical forms of thought, the origin of which is disputable, yet, while the details of the life and teaching were for Paul of minor importance, the fact of the humanity of Christ was important, because 'in this human being, his life, death, and resurrection God has brought about the final age' (*Endzeit*, p. 214). In Christ, proclaimed by Paul as Son of God, God had acted. As regards (2) is there a fundamental, essential difference between the teaching of Jesus and the doctrine of Paul? About the formal difference there can be no doubt. Jesus' teaching is simpler and less systematic than Paul's. 'A really decisive difference lies here, that Paul stood in a quite other historical situation as regards salvation than Jesus' (p. 216). For between Paul and Jesus were not only the facts of the death and the resurrection of Jesus, but the formation of the community by the gift of the Spirit at Pentecost—evidence of the final age. 'Paul cannot but witness, as did the primitive community, that God had exalted the earthly man Jesus by

death and resurrection to heavenly glory, and that this exalted man was, therefore, now the heavenly Lord, whom all the world must serve, and who alone could give God's salvation' (p. 217). Paul found the Church with its two sacraments in existence. Whether Jesus intended to found the Church or not, He gathered a group of men around Him to preach the coming Kingdom of God, and by the gift of the Spirit that group knew itself as a community distinct from the Jewish. While the final coming was still expected as future, the presence of the time of salvation had become more real. In the central matter Paul did not advance beyond Jesus further than the historical situation demanded, and 'no fundamental differences exist in the conception of God, in the teaching about the law, in the realization of salvation' (p. 222) however the theological exposition may in form differ. Even if the differences are for the most part explicable by the new situation and Paul's theological characteristics they cannot be ignored, or minimised. The decisive difference lies here. Jesus knew Himself to be the God determined messenger and bringer of the final salvation, 'while Paul is and wishes to be nothing but the servant and messenger of this Christ, who does not bring God's action, only declares it' (p. 230). The final sentence, summing up the whole argument is: 'He who refuses Paul because he declares what came to be in Christ, has herewith also refused Christ' (p. 231). This, in my judgment, convincing argument is set forth with ample learning, sound judgment, keen discernment, meticulous care of statement and impressive conviction. I have read the article with zest and commend it with boldness.

A. E. GARVIE.

London.

William Law.

THIS finely produced study¹ of an Englishman who has been called our greatest prose mystic would be noteworthy at any time. Its appearance now is a hopeful and indeed astonishing occurrence. For it was published during the opening weeks of the war by a member of a persecuted Church under an un-Christian dictatorship by a leading Munich firm, and it is moreover the first introduction to the German religious public of our William Law, presenting on the whole a more comprehensive account of his mystical experience and affinities

¹ *Die Stufenfolge des Mystischen Erlebnisses bei William Law* (1686-1761), by Konrad Minkner (Munich, 1939; M.6).

than has yet been attempted in this country. To the present reviewer it has been a peculiar satisfaction, inasmuch as Dr. Minkner has made excellent and critical use of his own published studies in Law's doctrines and their relation to his German master, Jacob Boehme (particularly to those incorporated with the *Selected Mystical Writings of William Law*, 1938). Knowledge of the book was brought here by the monthly journal of the small German Quaker community, and a copy was fortunately secured through Holland, just before its invasion, by the enterprise of the London Library. Incidentally we know through American members of the same Society that quite recently *Der Quäker* has been circulating regularly among the German Quakers, who are able to carry on without serious difficulty their religious and social activities. And through this source and from refugee pastors in this country it appears that the all-pervading Nazi censorship has been as a rule remarkably tolerant of Christian literature, so long as it has no obvious political references.

Dr. Minkner, the son of a Mission-superintendent, is a Lutheran with pronounced Catholic sympathies. His book was written as a degree thesis under the inspiration and guidance of Professor Friedrich Heiler of Marburg University, whose great work on *Prayer* is known and valued here. Evelyn Underhill read the author's manuscript, and her *Mysticism* is much used and quoted, as are also

the volumes of Henri Brémond's French studies. The result is a work of permanent value to the student of William Law as well as to all lovers of the great mystics of the Church. Fresh ground has been broken in the following directions: (1) frequent and happy quotations from the *Christian Perfection* (1726) and the *Serious Call* (1729) are shown good evidence for believing that Law's experience was essentially mystical before his contact with the writings of Boehme (c. 1735); (2) for almost the first time emphasis is laid on the valuable modifications, from the standpoint of the central Catholic tradition, which Law introduced into Boehme's daring theology; (3) fresh evidence is given for Law's loyalty throughout his life, in spite of his later leanings to the Quaker position, to the sacraments and institutions of the Anglican Church; (4) we have many welcome indications of his debt to great Catholic mystics such as Ruysbroek, St. John of the Cross, Malbranche, and St. Francis de Sales. The author appears to have some real insight into the nature of the soul's progress towards the ineffable goal of the *unio mystica*. Moreover, the truly super-national as well as super-confessional character of the book may well make it a link in the re-creation on a surer footing of our outward fellowship with our German brothers in Christ, when the hour of liberation comes.

STEPHEN HOBHOUSE.

Broxbourne.

Contributions and Comments.

The Element of Abruptness in the Teaching of Jesus.

ALTHOUGH we may have travelled a long way from the portrait of Jesus painted by Renan, of an 'amiable and beautiful prophet,' riding about on 'a long-eyelashed, gentle mule,' preaching a mild and effeminate theology, we may yet overlook the element of sternness and abruptness in the manner as well as the matter of Jesus' teaching. It seems sometimes as if He were deliberately seeking to shock His hearers by the sudden alteration of a familiar quotation or by an abrupt answer to a question.

One such instance has often been remarked upon. At Nazareth (Lk 4^{16ff.}) Jesus read, from the roll handed to Him, the opening words of Is 61.

It was a passage familiar to His hearers and one which many of them would know by heart. With their minds and probably with their lips also they would be following the well-known words: '... proclaim the acceptable year of the Lord and the day of vengeance . . .'. They looked up, startled and aroused, for the reader had broken off in the middle of a sentence. 'And he folded up the roll and handed it back.'

Another instance of the abrupt interruption of a familiar quotation occurs in the account in Mark and Matthew of Jesus' enunciation of 'the first commandment of all.' The bystanders would know at once, as soon as they heard the question, what Jesus' answer would be. Every orthodox Jew, as soon as he knows enough Hebrew, learns the 'Shema' by heart. Not only the opening words but the whole paragraph (Dt 6⁴⁻⁹) is repeated daily.

and at every Sabbath service. An Austrian refugee, a youth of sixteen, told me recently that he could repeat the Shema' in Hebrew in twenty seconds. The repetition seems mechanical to us (though not more mechanical than many Christians' repetition of the Lord's Prayer), and I have noticed at Sabbath morning services how even young boys and girls will close their books when the moment comes for the recitation of the Shema'; some of them will shut their eyes and allow their bodies to sway to and fro as they repeat the sacred words. For one to interrupt the saying of the Shema', or to make an alteration even in so much as a syllable, would be an audacious and startling act.

Such was the state of mind of Jesus' hearers. As soon as He began to answer: 'Hear, O Israel. The Lord our God, the Lord is one. And thou shalt love . . .', their eyes would be closed and their lips would be repeating the words with Him. But while their thoughts were already running on to: 'And these words which I command unto thee this day shall be upon thine heart . . .', Jesus startled them by abruptly breaking into the passage with a quotation from Lv 19: 'Thou shalt love thy neighbour as thyself.'

On yet another occasion Jesus interrupted His own sequence of thought and speech. Burney has taught us to see the poetry of the Parable of the Two Foundations. It is a complete and perfect poem of two stanzas.

The first stanza runs:

Everyone therefore which heareth these words of mine,
 and doeth them,
 Shall be likened unto a wise man,
 which built his house upon the rock;
 And the rain descended,
 and the floods came,
 and the winds blew,
 and beat upon that house;
 And it fell not,
 for it was founded upon the rock.

The second stanza follows the first exactly, until there is a sudden break in the last line:

And everyone that heareth these words of mine,
 and doeth them not,
 Shall be likened unto a foolish man,
 which built his house upon the sand;
 And the rain descended,
 and the floods came,
 and the winds blew,
 and smote upon that house;
 And it fell;
 And great was the fall thereof.

Jesus' hearers, their minds lulled by the repetition of the words of the first stanza, would be expecting the sequence: 'For it was founded upon the sand,' to be startled by the sudden transition from poetry to prose, ably rendered by Moffatt: 'And down it fell—with a mighty crash!'

These instances may throw light upon the abrupt nature of many of Jesus' words and actions in the Synoptic Gospels. This characteristic has been attributed to the compilers of the Gospels or to the early preachers, who needed only a short and abrupt paradigm to express some thought of Jesus. But it may well be reminiscent of the actual practice of Jesus. Men demanded a sign (Mk 8^{11f.}) and expected Him to enter into a theological discussion. But Mark records only a short and decisive refusal: 'There shall no sign be given unto this generation. And he left them.' We can well believe that, after a few experiences of Jesus' abruptness, 'no man after that durst ask him any question' (Mk 12^{34b}).

We may notice finally that Jesus could be as abrupt in His questions as in His answers and His quotations of familiar words. 'How think ye?' 'What think ye?' he asked (Mt 18¹² 21²⁸). By this means He sought to stir His hearers into thinking for themselves.

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Revelation.

IN his article on 'Revelation' in the July 1940 issue of THE EXPOSITORY TIMES, Professor C. H. Dodd briefly defends the doctrine that there is a 'general' revelation of God to mankind apart from this 'special' revelation in Christ attested to the Church in the Bible. His arguments are summed up in a paragraph in which he says: 'It is, in fact, impossible to isolate the Church, the field of God's special revelation in Christ, as if it were an inviolable *enclave* within humanity. Its centre is in Christ, but it has no ultimate circumference short of the whole of mankind. . . . The Holy Spirit works in the Church, but to deny His operation in the world would be to put a limit to the power and love of . . . Christ.'

All this, however, is simply not in question in the main contemporary controversy about 'general revelation,' that in which Karl Barth so vigorously opposes the doctrine defended by Professor Dodd.

Nothing that Professor Dodd says in this key paragraph cannot be paralleled by exactly similar statements from Barth himself. For example, in *The Church and the Political Problem of our Day*, the starting-point of Barth's whole argument is the affirmation that 'The One whom the Church sees as her comfort and hope at the beginning and end of *her* paths, she sees also at the beginning and end of every path. Him whom she knows as *her* Lord, she knows as the Lord of *all* men' (pp. 7-8).

It is not uncommon to find this work described as marking in some ways a departure from Barth's usual positions; but the sentences quoted express ideas that are anything but new to him. A short section in the first half-volume of his *Church Dogmatics*, which appeared so far back as 1932, is entirely devoted to this theme. 'The Church,' he says here, 'is not outside beside God, and the world is not inside apart from God. . . . The world from the Church's standpoint cannot be the victim of its godlessness, cannot be taken seriously in its godlessness; so far and so long as the Church takes this attitude she only proves that she herself does not seriously believe in the Word of God. . . . Not in the light of nature but in the light of grace there is, not a profane realm self-enclosed and guarded, but only one called in question by the Word of God, by the Gospel, by God's claim, judgment, and blessing, one abandoned to its own legalism and to its own gods only in a preliminary and limited way' (*The Doctrine of the Word of God*, 176-7).

Barth explicitly admits, moreover, that the missionary appeal of the Church would be impossible without this previous work of God in the world as yet outside the Church—without the missionary's belief that the Holy Spirit was 'there before him.' 'Preaching among coloured and white heathens' presupposes that they are 'already dealt with as heathen, already drawn into Christ's sphere of power' (*ib.*, 175).

Nor are these merely reluctant and incidental 'admissions' from Barth that there is a measure of truth among his opponents. Christ's care for the world as well as the Church is an essential doctrine of his own; and his dispute with the advocate of 'general revelation' is precisely about whether his view or theirs expresses most adequately this universality of the Lordship of Christ. In the section of his *Dogmatics* which deals explicitly with 'general revelation' and 'natural theology,' his main charge against his opponents is that their 'general revelation' is conceived as the subject of 'a dialogue in which the unbelief of the partner

in the dialogue is taken seriously, *i.e.* in which is addressed as a child of the world and is apprehended in his unbelief' (*ib.*, 32). The Christian must work on higher assumptions than that about the secret work of the Spirit in the hearts 'unbelievers.'

This dispute is not about the *fact* of Christ's Lordship over the 'heathen' world, but about its *nature*. And this question only emerges out of the realm of theory and acquires practical significance when we consider its bearings on *what the Church must say* when it ventures to speak to the 'outside' world. The advocates of 'general revelation' hold that the Church must assume that the world is not yet ready to hear the Christian gospel in its fullness, but is able to hear, and ought to be given something a little less. On Barth's view, the fact that Christ is already Lord of the world means that the Church can and must tell the world this fact, that is, that it can and must preach the gospel to the world; and it means nothing else. Christ so rules and cares for the world that we can cherish the hope that this proclamation of the pure gospel will not be in vain; and the response of the world to the gospel is the only 'sign' of Christ's Lordship over it in which the Church is warranted to show the least interest. Says Barth, "'All power is given unto Me in heaven and in earth.'" He who says that is Lord both of the Church and of the world. But only as the Lord of the Church will it be possible for Jesus to be manifest to us; as the Lord of the world He is hidden from us. We cannot get a knowledge of His government from the world's events, though we are certainly concerned there with none other power than His. . . . Only in the Lord of Scripture and thereby of the Church can we seek and worship the Lord of history. And if we are going to be obedient to the Lord of the world, that can only be by our obeying the Lord of the Church' (*Credo*, 191-2).

Barth has surely taken pains enough to make it clear what he denies and what he does not deny. But he is so very seldom carefully read.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROBABLY the most urgent question of home policy before the country to-day is that of Religious Education. We profess to be fighting broadly for Christendom, for the liberty and decency and moral standards which are the fruit of Christianity, and which cannot persist apart from the Christian Faith. But how many of our people realize this or understand what Christianity is and implies? If liberty is to survive, if honour, truth, and equity are to endure, we must see to it that the gospel out of which they spring is imparted to the generation on whom the responsibility for the future will rest.

This is being widely realized. It was the burden of the Archbishop of York's Malvern Conference. And lately two famous educationists have drawn special attention to it. One of them was Headmaster of Rugby, the Bishop of Liverpool, Dr. DAVID.¹ The other, Sir Cyril NORWOOD, was Headmaster of Harrow. Let us begin with Dr. DAVID. In a letter to the *Church Times* he deals with two points. First, he believes that the Government are willing to give religious instruction its proper place in the national system, but they dread a recurrence of sectarian controversy. If churchmen of all shades could go to them as a united body and assure them that the situation has entirely changed since 1902, that we no longer insist on a body of special doctrine being given to the children, they would probably

(so we interpret Dr. DAVID) agree to make religious instruction mandatory in all schools with, of course, a conscience clause.

Dr. DAVID's second point is that the centre of gravity of all education has changed in our days. It is the child that is the deciding factor, and the child decides that he needs the 'elements' of truth, not the developed form. We teach the child according to his stage of development. And when he is young it is not formulated doctrine he needs. That is why teaching religion by a catechism to young children is unscientific and futile. Doctrine comes later. This, Dr. DAVID says, 'has created a preparatory stage on which the churches can build their own full doctrinal instruction later on when the child is able to receive it. Thus the whole question is taken out of the reach of theological discussion and is set where it can be handled by practical teachers in peace.'

Sir Cyril NORWOOD in the February *Fortnightly* has the place of honour for an article on 'Some Aspects of Educational Reconstruction.' He takes a different line from Dr. DAVID. He begins with a definition of war aims. He says (1) we are fighting for our lives, and (2) we are fighting to decide on what conditions life on this earth will continue. He stresses the enormous power and resources which the allies will possess after the war, and insists that we must not compromise or let slip, for on the unchallengeability of these resources depends the well-being of Europe.

¹ Since this note was written Dr. David, at our request, has developed his views on Christian Doctrine and the Child in an article (page 255).—ED.

He points to the danger of an uncontrolled democracy, and this leads him straight to the problem of fitting the victorious democracy for its task of reconstruction and healing. And this problem of fitness is the problem of education. Sir Cyril is not dealing in his article only with religious education, but with proposals for reform of the educational system generally. With these we need not concern ourselves here, suggestive and important as they are. We take him up at the point where he contends that Christianity must be the foundation of the 'new order' in Europe, and 'it is obvious' that, if that is so, it must be the foundation of the education which is given in the schools.

The controversies of the past resulted in many people growing up without any religious teaching at all. But the position is not so desperate as it seems. For, while parsons and laymen have been contending with one another in abusing the Church during the last twenty years, the voices have been few indeed which have abused the teachings of Christianity. 'There has probably never been a time when there were more people ready to accept the ethical content of the Christian gospel as the highest revelation of what is possible for man. . . . Moreover, grim and disastrous as the present war is from every materialist point of view, it may well through suffering and through sacrifice bring the whole nation to a sense of the spiritual values which supremely matter.'

'Therefore,' Sir Cyril continues, 'I believe that in schools of every type the Gospels should be carefully taught, with the main emphasis placed upon their ethical teaching, that there should be regular school prayers and one day in the year set apart for a service of commemoration and dedication in special surroundings. The business of the school is to teach that goodness, truth, and beauty are absolute values, and every course of study in the school should be so taught as to illustrate these lessons; the life of the school should be designed and lived as something governed by these standards, a life in which example would always count for more than precept.'

'Doctrines and denominational distinctions are the business of the Church, the home and the Sunday school. They will count for less in the future than they have done in the past. But they are important, and it cannot be required of the schools, when the limited time at their disposal and the tender age of their pupils are taken into consideration, that they should do more than lay the foundation, and put first things first.'

It will be seen that in the pages which he devotes to religious education Sir Cyril ranges himself with the Bishop on the three main points. First, both insist that the 'elements' come at the early stage and 'doctrine' only after the foundation has been laid. Secondly, that formulated doctrine is the affair of the Church. What is wanted to begin with is that children should be taught the simple truth to be found in the Person and Words of Jesus Christ, the 'absolute values' which His life and death embody.

And thirdly, that this people will not be equipped to undertake the task which victory will lay upon them unless they are taught what Christianity is and what its main ethical implications are. Is it too much to expect that the churches will go to the Government on the basis of these suggestions, and present to the authorities an agreed standpoint? And is it too much to hope that on this basis of agreement the Government will decree that religious education shall be really national, that a nation which has fought for the 'absolute values' shall have them taught to every child in every school?

In these columns notice is taken of theological views belonging to all schools of Christian thought. The only stipulation is that the expositions should be from competent hands. We would call attention here to a book published on the older lines of Christian apologetics by Dr. Wilbur M. SMITH, of the Department of English Bible, Moody Bible Institute.

The Supernaturalness of Christ (Wilde Co. Boston; \$1.50) is not only an affirmation of the

traditional orthodoxy but has the merit of affirming it in clear view of the objections to which it is subject. We do not think that the writer realizes the force of the objections in every case, but we respect his standpoint and appreciate his sincerity.

The scope of the work is indicated in the statement that the author seeks to set forth the basic facts involved in the Birth, the Transfiguration, the miraculous acts, and the Resurrection of Jesus Christ, and that his aim is to vindicate the view of Jesus Christ as a truly supernatural person, the Son sent by the Father to be the Saviour of the world. It may be noticed that an unusual emphasis is laid upon the Transfiguration.

The longest chapter treats of the miraculous works of Christ, and we shall now give a résumé of its main contents. First we are reminded of the characteristics of the miracles recorded in the Gospels. They appear to be organic to the Gospel narratives. The records of them are marked by reasonableness and restraint. They were done publicly and could be appraised by the physical senses. Nor are they being repeated to-day by modern science. They were performed out of high and worthy motives, and their importance was emphasized by Christ Himself.

Then are set forth theories proposed to account rationalistically for the miracles. The fraud theory, first advocated by Reimarus, who looked upon Jesus and the disciples as 'a band of tricksters,' but not advocated now even by the most advanced rationalists. The mythical theory, associated with Strauss's name, which largely depends on the supposition of the elapse of a long time between the death of Christ and the establishment of the tradition embodied in the Gospels. The rationalistic theory proper, associated with the name of Paulus, which sometimes explained the miracles away and sometimes accounted for them by the use of secret remedies on the part of Christ (and the disciples).

As for the now popular theory of auto-suggestion, it is applicable only in a limited number of instances,

and it is the verdict of medical science that suggestion is incapable of removing any organic, as distinguished from functional, disorder. Our writer rejects also the explanation which rests upon the assumption, supported by Ernest F. Scott among recent scholars, that the disciples—upon whose testimony the miracles were recorded—lived in an age of great credulity.

The so-called 'spiritual' theory is also dealt with, and James Moffatt's suggested interpretations of the feeding of the five thousand are criticised. The miracle is neither the transference of poetic tradition (the Messiah was expected to feed the people with bread from heaven) into prose statement, nor is it a parable or comparison which has been turned into a tale.

A criticism of Hume's attack upon miracles leads to a discussion of the relation between miracle and natural law. It is pointed out that scientific and philosophical writers often allow the possibility of real miracle. Indeed it is difficult for the theist not to allow this possibility. But the question of actuality remains.

It is rightly urged towards the conclusion of the whole discussion that the question of actuality cannot be separated from the person and work of the One of whose life on earth the miracles are recorded. We are not dealing with an ordinary man when we are dealing with the man Christ Jesus. We are dealing with One who was the Son of God.

When Stanley visited Mackay of Uganda in time of cruel persecution he wrote of him, 'God knows, if ever man had reason to think of "graves and worms and oblivion," and to be lonely and doleful and sad, Mackay had, when, after murdering his bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind . . . and to

hear him lead his little flock to show forth God's loving kindness in the morning and His faithfulness every night is worth going a long journey for the moral courage and contentment that one derives from it.'

Such is the heartening that every discerning reader will receive from the last sermons of Martin NIEMÖLLER, now published under the title of *The Gestapo Defied* (Hodge; 6s. net). They are the words of a man who calmly looks persecution and death in the face, who stands like a rock when others fall, who stays his soul on God when all human help fails and justice is denied, and who calls upon his flock, when suffering the loss of all that men count dear, still to rejoice in God their Saviour.

There is nothing sensational or predominantly political in these sermons, as the title might suggest. In this respect the title is somewhat misleading and hardly worthy of the substance of the book. There is no angry or bitter word, nothing provocative or partisan; but here is a man who takes his stand, Lutherlike, upon the Word of God, because he can do naught else, and confronts the foe like some great cliff against which the wild waves beat in vain.

At the same time the crisis through which the Church in Germany has been called to pass is never for one moment absent from the preacher's mind, and every sermon is coloured by it. The speaking is plain and bold to a degree, and the attitude throughout is resolute. 'Friends, there is talk of peace. Do not believe it! What is meant is that Jesus of Nazareth should share His sovereignty for a time with a new Christ, that the Gospel of the Redeemer of sinners should compromise with the religious complacency of the "racially pure" man, that the old Gospel should fall into line with the new myth which refuses to have anything to do with the Lord Jesus Christ. But that is impossible, the Church will never do that, it does not lie in its power. For He is the Lord and will tolerate no other gods beside him.' Or again, take this. 'The Gospel must remain *the Gospel*; the Church

must remain *the Church*; the Creed must remain *the Creed*; Evangelical Christians must remain *Evangelical* Christians. And we must not—for Heaven's sake—make a *German* Gospel out of the Gospel; we must not—for Heaven's sake—make a *German* Church out of Christ's Church; we must not—for God's sake—make *German* Christians out of Evangelical Christians.'

No words could be clearer or more courageous. Without degrading the pulpit with diatribes against Hitler and his minions the preacher makes plain to every hearer the principles that are at stake. He reads the names of members of the Christian community who are in concentration camps for Christ's sake; he deplores the falling away of some who through fear have ceased to attend Church or give a Christian witness. Most bitter of all he points to some in the congregation who have turned traitors and are now present as the spies of the Gestapo. These recurring references when taken together give a vivid picture of the conditions of Church life among the evangelical Christians of Germany.

Best of all, in these sermons we have preaching of the highest kind. They are in no sense ephemeral, addressed to the crisis of the hour and therefore doomed to pass away with it. Much modern preaching is of that sort. But here we have apostolic preaching, impressive proclamations of the everlasting gospel. Christ is alone exalted; His redeeming work is set forth; and every hearer is lovingly and urgently entreated to accept Him as Saviour and Lord. This has always been the characteristic of great preaching in times of persecution. Nor is the reason far to seek. For the Apostles themselves preached, and the New Testament itself was written, in time of persecution. So that the Church is never nearer the heart of the gospel, and never feels herself better placed for receiving and understanding the Christian message, than in times of persecution. Hence we find that when such crises arise, and men's minds are agitated with anxieties and fears, Christian preachers have used the opportunity to present Christ as the all-sufficient Saviour, and to urge their hearers to take

refuge from the storm in Him and to rise above the tumult on the wings of heavenly faith and hope.

So is it here. The Word of God is set forth as the sole and immovable foundation of the Faith against all modern gospels and words of men ; Jesus Christ crucified and risen is preached as the only Saviour. Repeatedly the verse of Zinzendorf's hymn is quoted,

Christ's precious blood and righteousness
My jewels are, my festive dress.
Clad in this glorious robe of grace
Boldly I'll stand before God's face.

'Is that all we need? Yea, verily! Christ has taken away the power from death, and freed us from sin's claim to sovereignty. And Martin Luther is right when he says, "Where there is forgiveness of sin, there is also life and salvation."' The call to repentance is sounded. 'Dear friends, and especially dear young friends, let us, I beseech you, not lend our ears to those seductive voices that try to turn God's call to repentance and conversion into ridicule by telling us that the proper attitude for a German of to-day is the attitude of a Prometheus or a Lucifer, the attitude of a defiant Titan against the will of God and the vicissitudes of life. That attitude is nothing—assuredly nothing—

but one of Satan's lies with which he tries to safeguard human dignity.'

In view of recent reports that NIEMÖLLER has joined the Church of Rome, an event as unlikely as that Martin Luther should have bowed the knee, it may be noted that in one of his last sermons he deals with the unity of the Church. He rejoices that persecution has brought Protestant and Romanist in Germany nearer in sympathy and in a new appreciation of the fundamental things in regard to which they are at one. A consciousness is thereby awaked that 'we all belong together as one great congregation to the body of Christ, and we should like to enter the spaciousness of a real Christian brotherhood which will unite us one with the other and make us free to serve one another.' But he goes on to make clear that the one vital thing is 'that Jesus Christ—and He *alone*—is the Lord and Head of His Church, and that He directs and rules His members—who may, moreover, be manifold enough—through the Holy Spirit.' Nothing could be more wholesome than that these sermons should be widely read throughout the English-speaking world, if for no other reason than to remind us that in Germany, where such sermons are preached and congregations assemble to listen to them, there are assuredly seven thousand who have not bowed the knee to Baal.

Spiritual Problems and the War.

V. Christian Missions and World Crisis.

BY GODFREY E. PHILLIPS, M.A., PROFESSOR OF MISSIONS, SELLY OAK COLLEGES, BIRMINGHAM.

THE future of Christian Missions is equally a spiritual problem and a matter of urgent practical concern. To begin with the latter aspect, if it is asked, 'How have missions fared during the war?' the answer at the moment of writing (January 1941) is 'Hitherto surprisingly well.' Few realize how terrific are the blows they have sustained by evacuation and air-raids in Britain and by the cutting off of nearly all the Continental missions from their home base. But the very challenge has called forth a corresponding intensity of devotion. Home supporters have determined that, come what may, this movement shall not lack support, with the result that the fall in income of most missionary societies so far is not such as to cause alarm, and some have received an increase. There has been the same spirit in many places abroad in the efforts to save the organized work of the German, Scandinavian, and other Continental missions. Typical of much is the instance of the village widow in India who came to the Danish missionary's house and said, 'I know you used to get a big salary, as much as eight annas (say a shilling) a day. I can't manage that, because I only get about four annas a day for my household, but I think I can give you two annas a day.' As regards German missions themselves, before the war when its approach threw darkening shadows, fortunately there were consultations with their leaders which enabled national and international councils on the outbreak of war to take steps which they knew the German missionary leaders would approve. Governments, too, were as sympathetic as was possible consistently with a policy of taking no risk. So there too for the first year and a third, there is a record of much being salvaged amid the great collapse. In places the 'Native' Church has progressed in independence as much as in twenty-five years of normal experience. The annual World Survey in the *International Review of Missions* is on the whole encouraging. Where the finance is to be found for these enormous 'extras,' or how the ordinary responsibilities are to be met if raids are further intensified or the war drags on long, no man knows, yet in the battered Mission Houses there is thankfulness for the past and well-founded hope for the future.

But it is no disparagement of that thankfulness and hope to say that it would be a snare if it masked for many of us the need for long-range thinking about the future. 'Have faith in God,' appeal to the enthusiasm of the churches, and soon the storm will be past and we can resume our pre-war programmes'—that attitude is not likely to be more right in this realm than in our planning for post-war society. We are being warned lest we be content to patch up the old London, Coventry or Birmingham without the vision of nobler cities made possible by the very greatness of present disaster. The warning is relevant to the missionary administrator who has until now contrived to overcome new difficulties presented to him day after day, so that nothing very drastic had to be done. Is this war a temporary episode which will leave the churches operating as they did before, or is it a major upheaval in human life marking the end of an era, and demanding radical reconstruction on a foundation of first principles? Unless the statesmen are unanimously leading us astray, it is the latter more than the former. That does not involve a hasty jettisoning of good things we have, any more than in business or politics or the efforts for a 'planned economy.' But it does demand willingness to be made over again, to ask fundamental questions of Why and How, and something more than willingness to catch sight of that 'pattern in the mount' according to which the building on the plain must be erected.

We have lately been reminded, notably in Professor John Foster's articles in this journal, how amidst the crash of early Roman civilization Augustine went back to first principles regarding the City of God, and found guidance from the Holy Spirit which profoundly influenced for good the whole later history of the Church. Is it an exaggeration to say that we need his work done over again for our own day? Perhaps while most of us are peering shortsightedly into the next few years, the new Augustine has somewhere been commissioned by God. Perhaps the Spirit is sending into many different souls rays of new light which when gathered up in the Church will illuminate the path into the future. Certainly we

need to be led by more than ordinary human wisdom.

Lest that sound to any one vague and airy, come to earth again on the question of finance, the reality of which no one doubts, though it is no more real than other things which some do doubt but which are even more important. Budgets must be made, and with an eye to ten years and fifty years hence as well as to next year. How can the missionary financier forecast anything, when all depends on the war? Is he to assume that the supporting constituency will be as strong economically after the war as now? That would really mean that he banks on a *short*, victorious war, for which no publicist gives him a crumb of encouragement. Or is he, while hoping for the best, to contemplate the worst possibility, and plan missions for a church back in the catacombs? Or—and here probably is the voice of the ordinary man, such as the writer—is he to set his teeth and resolutely face the possibility of victory at last attained by a struggle so impoverishing that the middle classes, for the last fifty years the main financial factor in missions, disappear from the scene as a money force? We hate to think of it, but sometimes must do what we hate. Big business, with its ear close to the ground, even before the war seemed to be arranging its mass-production methods with the weekly wage earners in view as the decisive people, and every month of war makes them *more*, not less, decisive. If those masses were crowding the churches, missionary finance could be as well adjusted to social change as that of business, and would be healthier when based on the small giving of vast numbers. But most of them are outside and can be written off as a constituency for missions, unless—and here is a reflection to thrill the soul—unless some religious quickening brings the main population of England back to God. Such a thing happened in a similar war situation at the end of the nineteenth century; the aftermath of the Methodist revival of religion and the new support for missions were connected. Here we are very near the heart of the spiritual problems of missions. God could make as good a thing happen now if we His Church fulfilled the human conditions. All the same, the plain man arranging the finance of missions during the war is not permitted to act as if such a quickening were certain to occur. And apart from it, mere honesty faces the probability of serious reduction in the human resources available. We are set to discover how to serve the world-wide Church better with probably less money and fewer missionaries.

At the outset, it helps that there has been the stocktaking of the whole enterprise associated with the World Conference at Tambaram nine months before the war. The big subjects have all been lately examined. We will comment upon two which embrace everything of importance—the message, and the oecumenical Church, including under the latter a reference to nationalism. Thank God, we have no doubts left as to whether we have something to say which the whole world needs, which is the word of God to man, without which man perishes. Thirty years ago all sorts of discussions were making people doubtful. Think of the fluttering caused by the extreme statements of the ‘Eschatological School’ after the publication of Schweitzer’s *Quest of the Historical Jesus*. Now we may wonder why we thought them so important. Even in recent years there was the left-wing theology of the American Laymen in *Re-thinking Missions* urging inter-religious co-operation for human welfare rather than conversion to Christ and His visible Church. And there was Form Criticism which when superficially understood seemed to put the real Jesus further away from us. But now whether we read Dr. Kraemer or the gifted men of many races who discuss his work in *The Authority of the Faith*, we are conscious of a new certainty. Revelation is real. The acts of God in human history, leading up to and forward from Jesus the incarnate Son of God, have given the light without which we men grope in darkness, but with which every race can find true life. The message telling of what God has thus done is relevant as is no other message to every human situation in every land and condition. Our plain task is to proclaim it everywhere, to blow a less uncertain trumpet, to speak our good tidings in uncompromising positive terms which every man, be he in the East or the West, can understand.

But the very certainty about our message stirs questionings about ourselves as messengers. Some words can only convince when spoken with the power of a life hid with Christ in God. Any one can say ‘Thus saith the Lord,’ but the hearer believes it from the lips of the prophet who clearly has come from the presence of Jehovah with whom he has been interceding for his fellows. Intellectual conviction concerning our message needs reinforcement at deeper levels from fresh contact with God and His heart for all his creatures. If they saw God and were re-commissioned as His messengers, a few could make more impression on India and China than the larger number of us made by our elaborate activities in more prosperous times. There

have been challenging voices lately in India saying, 'God gave Jesus Christ; it is the Christian's business to reproduce Him. Do that, and you will not have to seek out the Hindu, he will come in thousands seeking you.'¹ There is something not quite fair here. We have no hope of 'reproducing' in the sense of being Christs ourselves; our only hope is to be the earthen vessels containing the treasure, the candlesticks on which the light is set. But the challenge is near enough to the truth to keep us humble. If only the earthen vessel, only the candlestick, have been visible, in plain words, if only human kindness and efficient beneficence have been prominent in our missions, instead of that unearthly life which has been the real converting power in every age, here is something which if set right would more than counter-balance any loss in our material resources. It *may* be that in strengthening the contemplative more than the active aspects of missionary life, in the discovery by the soul of new joy and strength in God rather than in well-adjusted policies and organizations, is the secret source of that reinforcement which we shall need.

So much for the message. As to the Church, the guiding of Providence is manifest in the ever-clearer focusing of the Christian mission on the building up of the world Church. At Edinburgh in 1910 we jointly realized, with the thrill of new discovery, that a Church throughout the world had come into being. At Jerusalem in 1928 a considerable delegation from the younger churches played a worthy part, and it was seen that the whole activity of the mission was being radically readjusted. By 1938 the one supreme topic which had to be discussed was the Church in the world, and the place for the discussion had to be in the midst of the younger churches, whose representatives played at least as prominent a part as those of the older. To-day when the earth is darkened by efforts either to destroy the Church or to change it into a tool of the State; when human unity is so fiercely attacked that mankind itself sometimes seems to be heading for destruction; the programme endorsed at Tambaram of centring the whole Christian mission on the building up of a church truly catholic and truly indigenous shows the only way of hope for the world. The humanitarian or cultural operations which have accompanied missionary work are secondary, and justified only in so far as they serve this aim. Science and culture, which last century supposed would bring the whole race together, have

been turned into weapons of war. But in the holy Church throughout all the world, which is coming into being through God's blessing upon missions everywhere, we are given the true organ of the spiritual oneness of humanity; the Church was raised up for such a day as this, and its œcumenical character discovered just in time.

But equally we see divine guidance in the strong and recurrent demand at Tambaram for indigenous quality in the Church's life and worship. The answer to false and exaggerated nationalism is true and reasonable nationalism. If men everywhere are to find themselves one in the œcumenical Church, in each country they must be able to find in it their home, where language and forms and customs are their own, not alien. Governments, jealously guarding their various nationalisms, must see in the Christian religion something which has taken root and become naturalized among their own people, something which lies under no suspicion of being an agency for foreign 'peaceful penetration.' That can only be if while the Church becomes more indigenous, the mission as its handmaid becomes less conspicuous as a large foreign-controlled agency, dangerous (from the administrator's standpoint) to the 'national spirit.' Any one who has read the Egyptian or Turkish Press when excitement has been stirred over a case of conversion will know how important this is. The moral for missions is plain. For years past it has been clear that a smaller quantity of work, especially in the field of education, would achieve the missionary purposes better, provided it was of the highest Christian quality and technical efficiency. But in the face of the over-stimulated nationalisms of to-day action becomes urgently necessary. The mission henceforth must do less but do it better, and do it as standing behind and ministering to the indigenous Church, which will be in the foreground and in control.

Finally, the whole situation demands—which means that God commands—a fresh, faithful, and determined attack on the hitherto unsolved problem of Christian unity. At Tambaram the representatives of the younger churches, 'torn,' to quote their own words, 'between loyalty to our mother churches and loyalty to our idea of union,' got together and unanimously issued an appeal 'with all the fervour we possess' to all concerned with missions to labour with them to achieve 'the union for which our Lord prayed, through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ.' Some of those representatives later came to Britain, and stirred great meetings by

¹ See *Re-thinking Christianity in India*, by a group of Indian authors.

simple but moving words on this subject. Is not the war a powerful amplifier of their appeal? The home Church in general has not yet heard it; and when it does hear it, difficulties will be greater than the younger churches can understand. But if God calls, will He not guide, even by ways which we

cannot yet see? If the missionary societies lost half their present income, but became the agencies, or preferably the single combined agency, of a Church whose unity was visible to all men, their witness to the divine Reconciler would be heeded by the world as it is not heeded to-day.

Literature.

HONEST RELIGION.

THE book by which John Oman is best known to a wide circle of readers is undoubtedly his early work 'Grace and Personality.' Very likely that will be his most enduring book. Those who are familiar with his massive thought in that early volume will turn with eagerness to this new volume, *Honest Religion* (Cambridge University Press; 7s. 6d. net). They will be glad that, as the manuscript of it was ready for the publisher on the day of Oman's death, it could be exempted from his strict ban upon posthumous publication of his papers. In this book also such readers will find themselves on familiar ground. We might almost say that *Honest Religion* is a simplified version of 'Grace and Personality,' though, when the word 'simple' is used in this connexion, we have to remember that none of Oman's works is in the realm of light literature.

The ground is familiar because the theme, as in 'Grace and Personality,' is the Rule of God. What is the nature of that Rule, its mode of working, and its consequences for man in the midst of this evanescent order? In answering this, Oman expounds what we may call a theology of freedom and responsibility. As the final order is the purpose of Love, it acts by way of respect for human personality, it is bestowed as knowledge and succour as we deal honestly with the evanescent, we find it by our own insight the eternal good and our peace as we keep humbly open to the clear, the mysterious, the sacred in the whole range of our growing experience.

That is the high theme here renewed, and though the ground is not new, there is in every chapter a ripe freshness of exposition. As distinct from his earlier books, in *Honest Religion* Oman has given us a very personal volume. It has concern for the difficulties of the inquiring mind. The 'questions' of the student stir the author's sympathy, and in

response to them matter and style become often happily conversational. Best of all, Oman himself becomes very visible in these pages—in the balance of his mind, in his reverent spirit of inquiry, in his caustic humour, in his respect for unscholastic wisdom, in his theological aversions, and in the large tenderness of his nature. We may add that the 'personalism' of the book is enhanced by the gracious tributes from three of Oman's intimate friends with which it is prefaced.

Much of John Oman's theology might with justice be defined as a robust and matured Ritschlianism. But actually he eludes all such attempts at classification. Of slogans and finalities in school, or creed or church, he had a lively suspicion. His Calvinism will leave mystery in God where John Calvin left none. And if we are to have church loyalties 'honesty compels us to realize that the same Providence which suffers us may well suffer many queer creatures besides.' Sometimes he handles 'authority' as if it were an incendiary substance, and as if the task of a true theology were to provide the buckets of sand for thwarting its fiery possibilities! There is ground for the feeling that Oman's theology lacked positiveness with regard to the *doctrinal contents* of faith, and that in his emphasis upon 'our own insight' as a court of appeal he minimized the problem how that insight itself is created and sustained. Nevertheless his search for a theology of freedom which would be at the same time and all the time a recording of the deep things of God was a noble endeavour. All his students must have felt that in the company of his mind they were in a region of greatness. And this measure of him will be revived for many in this, his last book.

JOHN MACLEOD.

THE PHILOSOPHY OF DAVID HUME.

There has been little doubt of the genius of David Hume, but much doubt of his sincerity.

His 'Dialogues concerning Natural Religion' has always presented a personal problem in interpretation. If, however, the tendency of certain recent interpretations is to be trusted, we may regard Hume as sincerely adhering to what is called in that work a 'genuine theism.' We may even hear him speaking through Cleanthes (rationalistic theist as he is) when it is maintained that at every turn we are obliged to have recourse to the hypothesis of design in the universe; or through Philo (who is naturalistic and sceptical in outlook) when it is admitted that all objections to the hypothesis of design appear mere 'cavils and sophisms' to those who realize the beauty and fitness of final causes.

Whatever Hume's personal attitude may have been towards 'natural religion,' there is a growing opinion that his standpoint and motives have been seriously misrepresented in the past. In line with this opinion is a vindication of Hume's character which has come recently from the pen of Norman Kemp Smith, of the Chair of Logic and Metaphysics in the University of Edinburgh. A distinguished representative of the neo-realistic movement in theory of knowledge, and already world-famous for his masterly commentary on, and translation of, Kant's 'Critique of Pure Reason,' Dr. Kemp Smith has followed up an edition of Hume's 'Dialogues' with an exposition of Hume's general philosophical positions: *The Philosophy of David Hume* (Macmillan; 25s. net).

In this work Dr. Kemp Smith demurs strongly to the charges of moral weakness preferred against Hume even in the house of his friends. John Stuart Mill said that 'regard for truth formed no part of his character,' and T. H. Huxley said that he had 'no small share of the craving after mere notoriety and vulgar success.' But the emphasis in the first charge was on what Mill considered to be Hume's unduly sceptical attitude of mind. As for Huxley's charge, which was largely a reflection on Hume for turning to political and historical studies, there is good reason for holding that Hume wrote the 'Treatise on Human Nature' (to which, after all, he devoted no less than ten years) as the foundation of his work in ethics, politics, and history.

But the moral rehabilitation of David Hume is only a side-issue in Dr. Kemp Smith's volume. His main purpose is to provide a critical study of the origins and central doctrines of Hume's philosophy. He explains, however, that he has not considered Hume's writings on political theory and economics, and refers us to his edition of the 'Dialogues' for his views on Hume's religion.

After treating of the origins of Hume's philosophy Dr. Kemp Smith offers a simplified statement of the central doctrines, taken mainly in the order of their exposition in the 'Treatise' and the two 'Enquiries.' Then follows the main portion of the work, which consists of a detailed consideration of the central doctrines, taken in what may be presumed to have been the order of their first discovery. In the concluding part is considered, among other things, the relation of the 'Treatise' to the 'Enquiries.'

If one were to give a compendious description of this important book, it might be described as a companion to the study of the 'Treatise.' In our view an indispensable companion. For with penetrative insight, supported by a great background of historical learning, Dr. Kemp Smith appears to have discovered the main clue to the puzzling inconsistencies and confusions to be found in the 'Treatise.' It is his conviction that it was through 'the gateway of morals' that Hume entered into his philosophy, and that, as a consequence of this, Books II. and III. are earlier in date of first composition than Book I. This is a critical view that throws light upon many obscure places; and the outworking of it serves to unfold Hume's 'new Scene of Thought' as it was opened up to his ardent mind.

According to Dr. Kemp Smith, the great quickening influence upon Hume which inspired his philosophical quest came through Francis Hutcheson. Though Hume could not accept Hutcheson's teaching in many points, he welcomed his inversion of the rôles of reason and feeling in moral judgment and saw how he might apply the new point of view in the treatment of all judgments of matters of fact and existence. Dr. Kemp Smith is persuaded that Hume's central thesis is contained in this sentence from the First Book of the 'Treatise': 'belief is more properly an act of the sensitive, than of the cogitative part of our natures.' And thus it is that Hume's philosophy, if positive and naturalistic, is not fundamentally sceptical.

Perhaps, then, the conclusion of the 'Dialogues' that, as Philo says, 'the cause or causes of order in the universe probably bear some remote analogy to human intelligence,' may not have represented in Hume's mind the whole of 'genuine theism.'

W. FULTON.

THE FALL OF THE IDOLS.

Among the many books and pamphlets which have appeared *à propos* of our present distress Dea-

Inge's *The Fall of the Idols* (Putnam ; 8s. 6d. net) deserves special attention. In a rather pathetic Preface he speaks of himself as an old man who has lived to see many a dream in the dust, and has no hope that many of the characteristic features of the England he loved will survive. He proceeds in the six chapters of the book to show how Progress, Democracy, Economics, Pacificism, Humanism and Religion, have all been shaken. Things that were once accepted as almost axioms have proved fallacious. The twentieth century stands in sharp contrast to its predecessor and the world into which he and many more of us were born has crumbled beneath us. The idols have fallen. In the first chapter, on Progress, he brings together from many sources facts on various aspects of our civilization which must be carefully weighed ere one answers the question as to progress and the very survival of civilization. An interesting and impressive comparison between our problems and those of the ancient Roman Empire is made. His conclusion is that every institution strangles the ideas which gave it birth. Yet there is escape from despair in setting our affections on the absolute unchanging values in which God's nature and will are revealed to us.

In a discussion of Democracy, while justice is done to its merits, the Dean clearly believes it is not of great merit on the whole and will in his opinion improbably survive. He frankly admits he cannot tell what will take its place, only he hopes it will not be Fascism.

Space does not allow one to summarize even the conclusions of all the chapters. Each is learned, each is suggestive, and in each there is something provocative, as one expects from the Dean.

From the closing chapter on Religion one may select just one point to illustrate the 'meaty' character of the whole discussion. On one point, the Dean holds, we must return to traditional theology. 'A Christianity which rejects the belief in evil spirits is not the religion of Christ, or of the Apostles, or of the Catholic Church.' Liberal theology made a perilous mistake in trying to eliminate the devil. This error resulted partly from 'the perfectibility heresy of the nineteenth century,' partly from a quite inadequate view of sin, and partly from a facile monistic philosophy. The chapter closes with a criticism of the historic creeds as inadequate for to-day, and with a Creed in the very words of Scripture drawn up by an unnamed writer. Some may think that this is a weak rather than a strong ending ; it is the kind of thing which has been tried so often and so ineffectively.

W. D. NIVEN.

THEORY OF KNOWLEDGE.

An Inquiry into Meaning and Truth (Allen & Unwin ; 12s. 6d. net) is based on the author, Mr. Bertrand Russell's 1940 William James Lectures at Harvard University. It is explained in the Preface that the book has developed gradually over a period of years ; and certainly the book bears evidence of this. While its chapters are complete in themselves, their order does not follow a logically progressive scheme. The result is that Mr. Russell has not infrequently to refer the reader to other parts of the work for the continuance of his discussions. But this mark of hasty compilation apart, we have here once again the product of a brilliant, vigorous, and flexible mind.

The book is a study in that field of theory of knowledge to which Mr. Russell turned many years ago, after he had finished—or almost finished—the great contributions to mathematical logic on which he built his fame. His method of investigation differs, as he points out, from traditional method in theory of knowledge in the importance attached to linguistic considerations. He considers language in relation to two main problems : the meaning of the phrase, 'empirical evidence for the truth of a proposition' ; the inference to be drawn from the fact that there sometimes is such evidence.

As for his general standpoint, he expresses himself as more in sympathy with the logical positivists (with whom indeed one has long associated his name) than with any other school. But faithful to early influence, he attaches more importance than they do to Berkeley and Hume ; and he asks us to regard his book as an attempt to combine a general outlook akin to Hume's with the methods that have grown out of modern logic. It appears to be in accordance with such an attempt that he should describe the net result of his inquiry as the substitution of 'articulate hesitation' for 'inarticulate certainty.'

And now a bare summary of contents. First an introductory discussion of words, sentences, and the relation of an experience to a sentence which (partially) describes it. Then the treatment of certain problems in the analysis of language. (Here appears the suggestive postulate of a hierarchy of languages.) Then the questions of perceptive knowledge and 'propositional attitudes.' Thus is the way prepared for the culminating discussions on such themes as truth and falsehood, truth and experience, truth and verification, significance and verification, warranted assertibility.

As a good realist, Mr. Russell subscribes to the

'correspondence' theory of truth. But he rejects as narrow the 'epistemological' form of the theory, according to which truth is confined to propositions that correspond to 'experience' (to what we perceive or remember). He favours the 'logical' form, according to which truth is confined to propositions that correspond to 'fact,' and which involves the possibility of propositions that are true although there can never be any evidence in their favour. In this he parts company with the rigorous among the logical positivists and disclaims a complete metaphysical scepticism.

It is probably too much to hope, but many would fain see Mr. Russell throwing off the shackles of his positivism and rising to a philosophical appreciation not merely of language but also of the higher values of life and even of the real structure of the world.

W. FULTON.

THE MIND OF CHRIST.

When I glanced at the contents of *The Mind of Jesus Christ*, by Mr. G. B. Robson (Epworth Press; 5s. net), I confess it was with a feeling of weariness that I addressed myself to the task of reading it. 'Jesus Himself,' 'The Gospels,' 'The Mind of Jesus about God,' 'The Kingdom of God,' 'The Mind of Jesus about Himself,' and so on—was I to go over all this again? It has been done so often! But actual contact with this fresh and original writer soon dispelled this feeling. Mr. Robson has the only originality that matters. He actually looks at familiar facts as if he had himself discovered them. He has probably read widely, but he seldom quotes. His book contains his own perceptions, and he has succeeded in investing the most familiar conceptions and realities of the Gospels with an appearance of novelty that is not eccentric or forced or artificial.

I found this fresh vision especially attractive in the chapter on the Mind of Jesus about His death. He does not discuss theories of the Atonement. He does not lean on any one else. We move about with Jesus and are lifted up into His thought of triumphant Life.

'The death of Jesus on the Cross was not only the fulfilment of His own principle, "He that loveth his life shall lose it, and he that loseth his life for my sake shall find it," but it was His final overcoming of the world of evil, His demonstration that it can be overcome. He was crucified but not conquered. His body was broken and His blood spilled, but that which He essentially *was* suffered no defeat in death, but won victory and exaltation

. . . nothing that He was and is can be finally defeated, for it is a revelation of the real nature of things. His achievement is the final expression, as Jesus believed, of the mind of God. God is like that, forgiving but implacable love, working to a great end in which we are all included; and the attempt to defeat God is self-destructive.' That is a good example of the historical vision of this writer. It will not satisfy the systematic theologian. Perhaps it will not satisfy any of us. Perhaps it does not satisfy Mr. Robson. Are we ever satisfied on this subject? At any rate, this writer does carry us far into the mind of the Master, and at every point, on every topic, he has something to say that opens up new avenues of thought. Any one who helps us to understand Jesus better, who makes Jesus live for us, who sees with his own eyes things that had become dim for us by over-familiarity, deserves our warm thanks. And this can really be claimed for the book before us.

F. J. RAE.

WARRACK LECTURES.

The theme of the Rev. Dr. Oswald B. Milligan's Warrack Lectures—*The Ministry of Worship* (Milford; 5s. net)—is the objective value of our Church services. He stresses the fact that not only do we offer our oblations, but that there is a divine action to which it is the duty of the worshipper constantly to respond. Something happens. Worship is the outcome of the gift of salvation mediated to man in history—Christ's eyes looking with compassion, His hands laid on the sufferer, His voice speaking to the heavy-laden. It is because God comes out to meet us that we arise and go unto God. Thus does the author seek to allow this thread of true devotion to enter into the varied texture of Worship—Adoration, Confession, Supplication, Thanksgiving, Intercession, etc. Suggestions are given in these Lectures as to the fitting use of Praise, the use of the Creed, the place of the Offertory, the Recital of the Absolution, the Reading of Scripture, and, above all, the preparation of the minister for his task.

On the somewhat vexed question as to the employment of a liturgy, Dr. Milligan balances the views of the opposing schools with judicious insight, but it is not difficult for the student of these writings to discover where his own particular selection centres. He lays careful emphasis on the fact that more important than the question of written, or unread prayers, is the preparation of the celebrant himself. His *method* is not the main feature, so

long as he comes to the altar with heart and mind furnished and hallowed to lead his people nearer to God.

Dr. Milligan elaborates the technique of Sacramental Services, giving excellent advice to those training for the ministry.

None of us who have recently read these pages, and heard the Lectures delivered to our Divinity men, can but feel that a distinct contribution has been made to devotional literature. The beautiful and ancient Church where he served was a fitting shrine in which to elevate the high office which Dr. Milligan adorned. We are reminded as we visit that sanctuary, and as we reflect on the themes so dear to him, of a passage in Boswell. He tells us how he took his loved friend Samuel Johnson from Auchinleck House along the three-mile path which had been prepared by his own father to the Kirk where he worshipped, and how in Lord Auchinleck's phrase it had become for him the *via sacra*. Inscribed on stone over the portal of the temple where our author ministered is the word which gives inspiration to these searching admonitions in his book—'The Lord loveth the gates of Zion.' As our theologians begin the work of their parishes the thoughts of many of them should turn to instructions such as this book reveals. They may not always follow the precise directions. Yet the spirit of true priesthood should be for them, and all of us in the ministry, a more real and consecrated impulse. An unhappy formalism mars our approach to God.

P. LAURENCE K. MUDIE.

The Rev. F. W. B. Bullock, C.F., Ph.D., has set about the compilation of the story of the Theological College of which he has been an Associate, a resident Member, the Chaplain, and the Vice-Principal. The first volume carries the story to the end of A.D. 1907. The second volume, which Dr. Bullock hopes some day to prepare, will bring the story up to the date of publication. The work is entitled *The History of Ridley Hall, Cambridge* (Cambridge University Press; 18s. net). Copies are obtainable only from the Principal of the College.

It is a work which will be of great interest to students of the Evangelical movement in the Church of England, and more especially to old Ridleians, whose names appear all to be recorded with meticulous care and may readily be found in the Index of fifteen pages.

The story of the Hall is prefaced by an informative account of the Theological Colleges of the

Church of England before A.D. 1875, the date of the inception of the project of Ridley Hall; as also an account of the provision for theological study, and for preparation for Holy Orders in Cambridge, and of the work of Evangelical leaders there before A.D. 1875.

This first volume traces the fortunes of the Hall under its first two Principals, Handley Moule and Thomas Wortley Drury. The third Principal was A. J. Tait, who was succeeded by the fourth and present Principal, J. P. S. R. Gibson. The present Visitor of Ridley Hall is Dr. A. W. T. Perowne, Bishop of Worcester, who recalls in the Foreword that though Westcott and Lightfoot acknowledged the need for post-graduate training of men before taking Holy Orders, they would take no active part in its promotion in an Institution so definitely associated with one party in the Church of England. Dr. Perowne rightly praises Dr. Bullock for the care he has taken to make his work a monument of accuracy.

The most recent of the Church of Scotland's 'Youth Text-books' is entitled, *What We Believe* (Church of Scotland's Committee on the Religious Instruction of Youth; 6d.). Some years ago the General Assembly of the Church authorized the issue of 'A Short Statement of the Church's Faith' which had been prepared by a Commission of its members. Later it was decided to prepare a text-book in amplification of this and a handbook for the study of Bible Classes and Discussion Groups. The result is before us in the form of the book mentioned above. It is an excellent piece of work, consisting of twenty-seven chapters in which the paragraphs of the 'Short Statement' are quoted, and clear explanations of each follow. There is urgent need for some such intelligent guide about the nature and content of Christian belief, and the one here supplied might with advantage be used beyond the limits of the Scottish Church.

A competent and sincere book on the relation of business to Christian teaching has been written by Sir Harold Bellman, LL.D., J.P., *Christianity and Commerce* (Epworth Press; 4d. net). The real question, whether financial advantage or human purposes shall dominate industry and the business man's loyalties, is faced here and frankly discussed. There is a wide range of vision in this booklet which is well worth reading if only for the ability and humanity with which the whole topic is handled. Sir Harold is more than a business man. He is a cultured and serious thinker.

In a small volume—*The Gate of Courage* (Hodder & Stoughton; 1s. 6d. and 2s. net)—Mr. W. J. Gant has gathered together quotations from Professor Moffatt's translation of the Bible. He is a member of the staff of a London publishing house. He centralizes on the theme of daring in the Scriptures, and his references are largely culled from passages that suggest fidelity and hope, in Psalm, Epistle, and Gospel. This is not the place to enlarge on the merits of the translation itself. We often miss the majesty and rhythm of the Elizabethan translation. Yet Dr. Moffatt himself finds a sufficient compensation for this in his ability to startle the reader by the refreshing reality of words that may have lost for us something of their inwardness. It will be sufficient reward to Mr. Gant in his catena if he prompts in us that grace so sorely needed for our times.

The publication of the Right Rev. C. F. Garbett's Lent Book, *We Would See Jesus* (Longmans; 2s. 6d. net), may be hailed with interest. It is original in its setting, colourful in its treatment, and spiritual in its purpose. The writer has sketched for us certain outstanding features in the ministry of Jesus. He has added to his interpretation of these by giving us contacts of the spirit of the New Testament in crucial phases of the perplexing life of this era. In Church history he often finds it hard to discover even in dim outline the love of Christ. Sometimes it has been their very loyalty to Christ which has made men refuse to recognize the Church as the body through which He works. Yet Jesus claims the whole life, and it is the Bishop's plea to make that moral demand of Jesus effective in the world, with all its collision of forces, and grave enigmas. The preaching of Christ as Saviour, Dr. Garbett holds, has not been as strong and uncompromising as once it was. Man has become so confident of himself and his mastery over Nature that he is inclined to think that a Saviour is superfluous. The book has a strong and pungent analysis of the Resurrection and its real and concrete meaning for the century in which our work is done. And the careful reader of these suggestive pages cannot but rise from their perusal without a firmer and more enlightened understanding of the relation of the New Testament to our own problems and life. Many a teacher of youth will find in this volume much to arrest and quicken his classes; and the preacher may discover ideas of cogency and inspiration.

Mr. H. V. Morton is sure of a large audience for anything he writes, and by his vividly written books on Jesus and Paul and Bible lands he has done fine service to the Christian cause and made Bible scenes and characters more real to many. His most recent book, *Women of the Bible* (Methuen; 5s. net), is of slighter build. It contains twenty-three short sketches of Bible women, seventeen of which are from the Old Testament. Some of the characters depicted, such as Rahab and Potiphar's wife, are but shadowy figures. A notable omission is the name of Miriam. Needless to say, Mr. Morton writes with fine imagination and deft touches of local colour. The treatment throughout is sympathetic, and in days when the Bible is so little read these sketches may serve to awaken new interest in some of the finest of Bible stories.

Can religion be taught to young people by a catechism? The answer, with one qualification, is decidedly in the negative. The reasons are obvious. Statements in a catechism are abstract. They sum up a process of religious thinking. They embody in intellectual forms the theology of an epoch. And they are hopelessly beyond the understanding of most children. But there is one qualification. A catechism may possibly be of value at the Secondary School stage, that is, at the close of a child's education, when he has been religiously trained by more concrete methods. It is therefore reassuring that in the Preface to *The Teaching of the Church Catechism* (S.P.C.K.; 3s. net) Canon A. R. Browne-Wilkinson says that the book 'is intended to serve the needs of members of the higher forms of secondary schools, students in training colleges and in parochial classes, and their teachers.' Regarded in this way, the book is an excellent exposition of the Catechism. It is divided into three parts. Part one contains an exposition of the teaching of the Catechism, article by article. Part two is the Catechism itself with explanatory notes. Part three gives a 'Supplementary Instruction,' with additional notes, which is really a suggested new catechism. This third part has been drawn up by a committee and is issued under the auspices of the Archbishop of York. It is apparently designed for use with all ages of children. So far as a catechism can be properly employed at all, this careful and intelligent book will supply all a teacher wants. But we are left with a note of interrogation in our minds, all the same.

Christian Doctrine and the Child.

BY THE BISHOP OF LIVERPOOL.

THE saying that religion is 'caught not taught' is one of those half-truths that help to keep the balance of the whole. Taken by itself it is seriously misleading. For it might suggest that the one thing needful is to give the child the infection of our own faith, and that, if we can only do that, then it matters little what we teach or how we teach it. Such a theory would pay too much honour to ourselves and our example, and too little to the child. For the child has a right to a mental grasp of Christian elements, and we have the duty of helping him to acquire it. To our forefathers this seemed a comparatively easy task. They supposed that all they had to do was to reduce these elements to a simple form, that is, to a form which sounded simple to adult ears. It must needs contain here and there some unfamiliar words. These must be explained, again in simple language. The result thus 'made easy' was given to the child to learn by heart.

The other day I listened to a school display in which the boys were catechizing each other. One would rehearse a question and choose another to give the answer. Mechanically the performance was perfect, and it was warmly applauded by the spectators. But I wondered whether it had any relation to the learners' lives, and also whether they liked it. I even wondered whether the effort to remember what must have seemed to them irrelevant might not give them a lasting distaste for the whole subject.

In the last fifty years the science and art of teaching has been revolutionized, especially in that branch of it which deals with 'elements.' In the old days it was supposed by headmasters that while real scholars must be found to teach the highest forms, anybody who could 'keep discipline' would do for the lowest. But now it is realized that to teach the elements of any subject is harder than to handle its more advanced stages. It calls for more training and deeper study, not so much of the subjects of instruction as of the mind and spirit of the child. One of the truths revealed by this study is that the child's knowledge must begin on the level of his own experience, and must grow out of it, first into the experience of others, and only then into whatever formula has been devised to crystallize what a wider human experience has proved to be true. Here are two examples which I owe to a book by Miss Phyllis

Dent called *Teaching Doctrine* (National Society; is.).

The teacher looks ahead to the time when the child will profess his belief that in Baptism he was made a 'member of Christ.' How shall he be led up to this idea? Not by telling him that it is so, and that it is his duty to believe it. Nor by explaining what is meant by 'membership.' We must go further back, and seek an appropriate point of connexion between the child's individual experience and the general truth we want to disclose to him. We might remind him of an occasion when he woke up at night and found himself in the grip of some terror. He cried out. Some one came to him, probably his mother. She told him that it was only a dream, and there was nothing to be afraid of. That did not help him much. We cannot argue anybody out of fear. What did help was just her presence in the room. Being near, she lent him courage and peace. So he turned over and went to sleep again. Next, he might be told the story of Paul's visit to Jerusalem soon after his conversion. Christians there must have dreaded the arrival of 'Saul the persecutor.' But they found him entirely different from what they had expected. What had changed him? It was that he had found a Friend who was always near, sharing his thoughts and lending His own strength and comfort. So might the child build up a meaning of his own for the doctrine of 'membership in Christ.'

The other example, rather more advanced, illustrates an approach to doctrinal teaching very useful to the teacher. Let him study the history of the human experience lying at the back of the doctrine to be taught. Let him ask himself, 'How did men and women come to believe this? How can I admit the children into a similar process?' Miss Dent assumes that teacher and pupils (not too many at a time) are working together, he directing paths of thought, they contributing suggestions in a common search for truth. He has in mind the doctrine of the Trinity. He needs stories, showing how people came to express their belief in Three Persons who are still one God. He selects the experience of Peter, making legitimate use of imagination to fill out what the Gospels tell us about him into a vital whole. It falls into three stages. First, what would Peter learn, as a boy, about God? What stories would he

be told? They would mostly be about God *above*, showing that He made us and all things, and that we belong to Him as part of His creation. Then when Peter grew up he met Jesus, and loved Him. What was it that made Peter and his friends love Jesus? One day Peter made up his mind that his Friend was the Son of God. That frightened him. He knew that he was too bad to be Jesus' friend. 'Depart from me——' But soon he was to learn that God had come into the world, to be *among* us, for the very reason that, left to ourselves, we are indeed too bad. How did he and the others discover that? What new thing about God did it reveal to them? Finally, Jesus promised that soon after He had departed from them, He and the Father would send another Friend to live and work not only *among* but *within* them. When did He come? What difference did it make to Peter and the others, to the Church? By some such help a child may be set in the way of preparing a personal content for such words as 'made,' 'redeemed,' 'sanctified,' in the stated doctrine of the Holy Trinity.

Such instances as these might easily be multiplied.

They illustrate the methods now practised by our best-trained teachers. Do they not point to an elementary stage of religious instruction into which formulated doctrine should not, and actually does not, enter? The formula is there, but in the teacher, not in the lesson in which he conveys its foundations to the child. If this is so, then the issue between 'Simple Bible Teaching' and 'Definite (*i.e.* doctrinal) Instruction' is no longer a live issue at the stage at which it arose fifty years ago. And with it we may hope that the suspicions and fears that gathered round it then have also largely disappeared. It is when we formulate and define that the differences between us become divisive. At that point let them be explained to our young people in the senior classes of Sunday Schools, in Guilds, Bible Classes and Study Circles, at least in so far as to make them sincere and intelligent members of the religious body into which they have been born. So may each Church build its own superstructure upon the foundations laid in the preparatory stage, and the truest foundations are the same for all.

A Neglected Clue in Hebrews xi. 1.

BY THE VERY REVEREND R. O. P. TAYLOR, M.A., RINGWOOD, HANTS.

'Now faith is the substance of things hoped for, the evidence of things not seen' (A.V.), "Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις πραγμάτων ἔλεγχος οὐ βλεπομένων.

In studying this dictum, great attention has been given to the word ὑπόστασις, but little or none has been paid to πράγματα. Yet, in such an aphorism, every word counts. Unfortunately for us, we are accustomed to having πράγματα translated by 'things.' This is the vaguest word in our language. But what stands in the text is a word with a definite meaning and weight of its own. Perhaps this may stand out clearer if we look at it in less familiar surroundings, in an aphorism addressed to another Jewish audience, in the same period. This is 4 Mac 1¹⁶, Σοφία δὲ τοίνυν ἐστὶν γνῶσις θεῶν καὶ ἀνθρωπίνων πραγμάτων, καὶ τῶν τούτων αἰτίων. 'Wisdom (Sophia) is a knowledge of divine and human πραγμάτων and of their causes.' In this sentence,

also, every word tells. But the primary word is Sophia, the practical handling of affairs, and *πραγ.* carries its ordinary meaning, which is 'Affairs.' In point of fact, the word is common, especially in the Papyri, and always in the sense of 'Affairs' of one kind or another. It is never the equivalent of a mere neuter plural, as our word 'Things' is. This makes all the difference. 'Things' suggests a world of inanimate objects. But *πράγματα* belongs to a personal world. For as Milligan states in the *Vocabulary*, the very *πράσσω*, 'like the Latin *ago*, suggests the action of a moral and responsible being.' If we recollect how, in the *κοινή*, writers slip from one part of speech to another, retaining the same specific idea, the most casual reflection on the group, *πράσσω*, *πράξις*, *πραγματεύομαι*, and *πραγματεία* will show how definite is the idea of personal activity.

In order to justify the treatment of *πράγμα* as a significant word, three cases may be instanced in

which a word of this group is used. They are all important passages in which the writer was choosing his words carefully. St. Luke, in speaking of the Gospel, in which he recounted the earthly activities of our Lord, describes his book as a *διήγησις . . . πραγμάτων*, an account of transactions. His later book, giving an account of the activities of the Early Church, had for its title *Πράξεις τῶν Ἀποστόλων*. A line, it is true, can be drawn between *πράξεις* and *πράγματα*, but the ease with which the distinction can disappear is shown by the Latin title *Acta Apostolorum*—*actus* would represent the stricter use of *πράξεις*. As early as the second century the single word *πράξεις* had become a recognized title for the book, as, indeed, Acts is still with us. But can any one imagine that great book being called ‘Things?’ Coming to a later period, Eusebius the historian, among the opening words, in which he defines his purpose, says that he is going ‘to recount how many and important *transactions* are said to have occurred in ecclesiastical history,’ *ὅσα τε καὶ πηλικά πραγματευθῆναι κατὰ τὴν ἐκκλησιαστικὴν ἱστορίαν*. The word chosen by two such writers for affairs of so vital importance must, obviously, be treated as significant.

It is by no means a word which is used casually, like our ‘Things.’ It only occurs eleven times in the whole New Testament, three of which are in Hebrews. It will be as well to look at the other two in Hebrews before dealing with *11¹*. In *6¹⁸* the R.V. has ‘By two immutable things (*πραγμάτων*), in which it is impossible for God to lie.’ But the reference is not to two things, but two actions, and these actions had been stated, not by nouns, but by verbs (*vv. 13, 17*).

The other occurrence is *10¹*. ‘The law having a shadow of good things to come, and not the very image of the things’ (*τῶν πραγμάτων*). The Law, in Hebrews, is most decidedly a set of actions. The particular reference here is to the sacrifices. The victims, no doubt, were things, but the sacrifices were actions. As Hebrews is here speaking of things to come, it is relevant to notice the contrast between the Apocalypse and Hebrews. The former, in speaking of the world to come, mentions all sorts of things, lamps, robes, and so on. But Hebrews avoids anything of the kind. It contains no description of the furniture of the heavenly places or of the building materials of the New Jerusalem.

The author’s entire interest lies in what is done and who does it.

Now, to consider *11¹* itself. As there is a dispute—unnecessary in my opinion—whether *πράγματα* is to be understood in the first clause, I will confine myself to the second clause, *πραγμάτων ἐλεγχος οὐ βλεπομένων*. These words, and indeed the verse as a whole, must not be taken in isolation. They are not an *obiter dictum*, but a remark in the course of an argument. We are therefore justified in looking to the context for some indication of the nature of the *πράγματα* in question. Now, the subject of the chapter, which leads up to our verse, is Christ’s activity as High Priest. This includes His dealing with our affairs, and the presentation of His plea for the human race—for that is what His sacrifice amounts to. This is followed by the consideration of our action in ‘drawing near.’ This again leads into the subject of patience, which, to our author, is an active and not a passive virtue. Plainly, the *πράγματα* are actions, not things.

Coming to the clause we are discussing—a certain light is cast on *πρᾶγ.* by the word which is combined with it, *ἐλεγχος*. The root idea of the word-group is well put by Milligan in his remark that the verb *ἐλεγχω*, the ‘convict’ of the Fourth Gospel, means ‘to bring to light the true character of a man and his conduct.’ It is relevant to point out that *Ecclus 19^{13, 14, 15}* and *17* show how disastrous is the effect of translating the verb *ἐλεγχω* as ‘Reprove’ or ‘Admonish.’ For example, the R.V. for *v. 15* is ‘Reprove a friend : for many times there is slander : and trust not every word.’ This is sheer nonsense. Reproof would be the very worst way of eliciting the truth. This verse, and, indeed, the whole passage, in which the verb is used four times, is speaking of careful investigation. In *He 11¹* the investigation is of *πραγμάτων* . . . οὐ βλεπομένων unseen activities : ‘Unseen’ is plainly, equivalent to ‘spiritual.’ Now spiritual activities are the activities of spirits, and spirits are persons. The *ἐλεγχος* is, therefore, a searching into, and discovery of, the activities of spiritual beings.

The context, which follows *11¹*, consists of a long series of examples, showing faith in its tentative stage, using that kind of venturesome experiment which is so well known to us in modern science. The words which lead off are significant, ‘By

faith we understand (*νοοῦμεν*) that the worlds¹ have been framed by the word of God, so that what is seen hath not been made out of things which do appear' (R.V.). According to the new Liddell and Scott, *νοοῦμεν* means (1) perceive with the eyes, observe, (2) perceive by the mind. This is nothing less than active investigation. It is the careful observation of a type of spiritual process. This is, of course, very different from the common idea of faith as the acceptance of the unprovable. In the illustrative examples given in Hebrews, it reaches its acme in Moses, who was steadfast 'because, so to speak, he saw the Unseen.' τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν (He 11²⁷). This kind of faith received the highest approbation of Christ Himself. In the incident recorded by both Matthew and Luke, the centurion perceived the existence of an active spiritual organization, dependent on our Lord. Jesus signalled this as the most marvellous and outstanding example of faith which He had encountered. 'When Jesus heard it . . . he marvelled and said, I have not found so great faith, no, not in Israel,' Lk 7⁹.

This incident—not to mention the preaching of the Kingdom of Heaven—suggests another implication of the word *πράγματα*. The idea of communal affairs is specifically attached to it. The plural is often used in much the same way as the Latin *respublicæ*. It is true that no example of this usage appears to occur in the Septuagint. Nor is it to be found in the New Testament, though the use of *πολιτεύω*, both in it and outside it, shows that the idea was clearly in the minds of the early Christians. And Hebrews certainly contains the description of the heavenly *respublica* ('Ye are come . . . unto the city of the living God,' etc., 12^{22ff.}). Indeed, the passage contains a phrase which is characteristic of the Greek city-state, *ἐκκλησία . . . ἀπογεγραμμένων*, the meeting of citizens whose names are on the register. The writer is not foretelling the future, but drawing the attention of his readers to the facts of their situation. The introductory words 'Ye are come' show that the heavenly *respublica* is the field in which they are already placed. Its affairs are to be the prime object of the Christian's interest. The

actual word *πράγματα* may not occur in the passage, but the idea is there, and the connexion with 11¹ is plain.

As a bridge to another well-known implication of *πράγμα*, we may quote a phrase of Clement's, in the introductory and definitive statement of his Epistle to the Corinthians, 'the questions disputed among you,'¹ *περὶ τῶν ἐπιζητουμένων παρ' ὑμῖν πραγμάτων*. These were not doctrinal questions. They concerned the deposition of certain rulers in the Church. Clement is giving a judicial statement, and making a studied plea in answer to an appeal in what is essentially a legal dispute. Now, as the *Vocabulary* states, 'the noun is common in the Papyri as equalling Lawsuit, as in 1 Co 6¹'—which reads, 'Dare any of you having a matter (*πράγμα ἔχων*) against his neighbour go to law before the unrighteous, and not before the saints' (R.V.).

This juridical sense of *πράγμα* has at least an echo in the general tone of the Epistle, Hebrews may well be described as the systematic putting of a case, or a 'counsel's opinion.' At the point in the Epistle around which our interest centres, there is a deliberate marshalling of evidence by accredited witnesses (11^{4-12¹}). The note comes out clearly in other places. Thus in 6^{16b} come the words *πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος*, 'in every dispute of theirs the oath is final for confirmation' (R.V.). It is to be noted that we are here in the midst of the discussion of an undertaking made on oath, so that we are in a forensic atmosphere. This atmosphere is made all the more evident by the word *βεβαίωσις*. Deissmann showed that the word must always be read with a technical legal sense (*viz.* guaranteed security).

Another word in the clause just quoted, *ἀντιλογία*, belongs to the same category. Of the twelve examples in the Old Testament four are vague, but eight are quite definitive for Controversy. Thus in Ex 18¹⁶ (R.V.), 'When they have a matter,' *ὅταν γὰρ γένηται αὐτοῖς ἀντιλογία*, 'they come to me; and I judge between a man and his neighbour.' Another, Dt 1¹², is so curious that it must be mentioned. The sense of the passage is defined by its forming the introduction to the setting up of a judicial system. It begins (R.V.), 'How can I bear your cumberance, your burden and your strife (*ἀντιλογία*).' Strange to say, the word, which

¹ τοὺς αἰῶνας, systems of life. 'Things' in this sentence translates a neuter, but it is to be remembered that a Greek neuter does not necessarily indicate something impersonal, as does an English neuter.

¹ Kirsopp Lake's translation.

stands in the LXX in place of 'Burden,' is *ὑπόστασις*, the opening word of He 11¹.

It is, perhaps, scarcely necessary to dilate on the forensic flavour which attaches to *ἐλεγχος*. But we may be allowed to quote two examples, given by Grimm, in which the words *πᾶγμα* and *ἐλεγχος* are conjoined. These are, τὸ πᾶγμα τὸν ἐλεγχον δώσει. Dem. 44, 45 and ἐναδ' ὁ ἐλεγχος τοῦ πᾶγματος.

It is not suggested that, in Hebrews, the words which we have mentioned are to be taken exclusively, or even primarily, in a legal sense. But one usage of a word cannot be detached from all the others. The various meanings of a word form a complex from which the word can never be divorced. The occurrence of the words, which have been instanced, show that judicial investigation and even legal procedure lay at the back of the writer's mind, and determined the cast of his statement. Judging from the general style of the Epistle and its formally 'apologetic' manner, it would appear to be at least possible that the writer had learned his craft in the courts.

Another important connexion, with which *πᾶγμα* is involved, must be mentioned. It is not unfair to say that, in the *κοινῇ*, it is *the* word for 'Business.' Owing to causes, on which we need not enter here, we shrink, nowadays, from describing religion as business, in the ordinary sense of that word. Yet, after all, business is the chief cause and field of the general intercourse of mankind. The early Christians were drawn from the commercial stratum of society. I do not believe that we can understand their thoughts unless we remember that. And if we dislike setting business and faith side by side, we shall do well to ponder the fact that, in the commercial papyri, which speak the business language of the day, not only is *πᾶγμα* prominent, but an important part is played by the actual word *πίστις*, 'Faith,' just as good faith is still the foundation of all satisfactory business. Even if the word 'Business' is eyed askance, 'Commerce' is still a noble word, though it would be still nobler if we were more accustomed to phrases like Milton's 'looks commercing with the skies.'

In the Study.

Virginitibus Puerisque.

The Easter Token.

BY THE REVEREND RONALD W. THOMSON,
BURTON-ON-TRENT.

'Never forget "Jesus Christ risen from the dead"'—
2 Ti 2⁸ (Moffatt).

IN a famous and charming book of travel A. W. Kinglake describes a weary march across a desert. Under a flaming sky the party of travellers pushed on. The fierce sun was burning all their energy out of them. At last it seemed that they could go not a step farther. That night, the eighth night of travel, the Arab guides to the party realized that the travellers were at the end of their strength. And one of the guides left the party and made his way through the night to the West. Many hours later he came back and rejoined the party. He brought with him one thing which he knew would hearten the travellers and give them new strength. It was an ear of rice, full, fresh, and green.

From the place of desert and sterility and death he had travelled as far as the border of the green world and brought back the ear of rice as a sure token that not so very far ahead lay that world of pleasantness and greenness. When they saw that little token the travellers did indeed pluck up fresh courage to press onward.

Jesus did something like that on the first Easter morning. He journeyed to the world beyond, and brought back to the travellers of earth a token that beyond the dark valley is sunshine and life. He himself was the living token. His return from beyond the borders of that world of sunshine was a proof to all His friends that love cannot be defeated. And the disciples were so cheered by this knowledge that they began to hold their heads higher, they refused to be frightened and beaten by evil and disaster. They became new men. They were also firmly convinced from that moment that Jesus was with them. They could not always see Him, but they knew He was close to them—their Lord and Leader—guiding them and inspiring

them. The maddest enterprises were now glorious possibilities to them. If their lives ended in martyrdom, death in the arena by the lion's paw or the gladiator's sword, they still kept their peace and their assurance.

The pagan mob of those days was so troubled by the calmness of the disciples, and their certainty that all would be well, that, when the aged Bishop Polycarp died in the arena, they took his body, burnt it and scattered the ashes to the four winds. 'Now,' they cried, 'what of your boasts? How can this man ever live again?' But the little band of Christians only smiled at such a poor effort to destroy the eternal soul. They had the token of a Living Presence, a Living Love, a Living Peace. They had seen Jesus rise from the dead, seen Him beat death, tear the crown from its brow. They knew that there was no end to love, that every true disciple was clothed with the power of an endless life.

The Easter bells will not ring from our churches this year, but I hope they will ring in each heart. Ring out their message that Jesus is risen; that He is the token that within each of us is the beautiful life of God; that the house of life may perish but the real ME lives on. Because of that message we can transform ugliness into beauty, falsehood into truth, evil into good—for we shall know that however strong evil appears to be at the moment it cannot win.

A Boy who had a Friend.

BY THE REVEREND SIDNEY H. PRICE, GREAT
SHELFORD, CAMBRIDGE.

'The eloquent orator.'—Is 3⁹.

Many years ago a boy was born in Greece, and they named him Demosthenes, probably because his father was named Demosthenes. When the boy was only seven years of age his father died, and the boy and his younger sister were left to the care of three men as guardians. It was their duty to look after the property the father left, and to see that the children were properly cared for and educated. The men, however, were not true friends, and they squandered the money and neglected the children's education. When Demosthenes was eighteen, he should have received his share of the property, but found it had been wasted. He therefore accused one of his guardians before the court, and won his case.

This victory led him to a great decision. He made up his mind to be a public speaker. The

people of Greece in those days considered it a great honour to be a public speaker. There were well-known names in those days, on the lips of ordinary people, just as the names of film stars or famous sportsmen are known to-day. We are told, however, that Demosthenes was quite unfit for such work. His voice was weak and his speech defective. Some say he could not pronounce his 'r' and that he stammered. But he had made up his mind, and he set to work to overcome his weakness. He was fortunate in having a friend who could help him, one who was himself a well-known speaker. This friend taught him the art of speaking, but Demosthenes himself had to struggle to overcome his faults. He did so in an unusual way. He used to run up hill, reciting poetry as he ran, to strengthen his voice. To overcome the habit of shrugging one shoulder, he would sometimes practise speaking with a sharp-pointed sword suspended from the ceiling in such a way that it would prick his shoulder every time he shrugged it.

It looks as though speakers in those days often had very noisy audiences. They might be called out to speak to an angry mob to try and avoid a riot. To prepare himself to speak in an uproar, he practised shouting to the waves on the seashore.

He so far overcame his faults of speech that, at thirty years of age, he had a reputation as a public speaker. He realized what a gift it was, and knew that such power enabled him to influence men either to do good or evil, so he decided his gift should be used for the good of his people.

If all these stories are true about Demosthenes we must place him in the ranks of the great overcomers. A man who had weak lungs and imperfect speech, yet who became the greatest orator in Athens, a city of great speakers, is a man whose perseverance should encourage us.

We also have weaknesses and faults to overcome, and we also can make good. Demosthenes had a friend who knew how to help him. He also had the determination to master himself. We too have a Friend who can help us to overcome faults, One who knows all about us. He was tempted in every way as we are. He can help us to become strong where we are weak, but, like Demosthenes, we ourselves must be determined to overcome.

If to-day you make up your mind that you are going to overcome that hasty temper, or that fear that prevents you speaking the truth sometimes, or that selfishness, or whatever your failings may be, and, if you come to your best Friend the Lord Jesus, and ask Him to help you, then you will be like Demosthenes, one of the great overcomers.

The Christian Year.

EASTER DAY.

BY THE REVEREND JOHN HOWAT, B.D., BALLATER.

'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'—1 Co 15⁵⁷.

Once again on Easter morning we are met to lift up our hearts in rejoicing. For Easter takes us right to the heart of our faith, and reveals the incurable optimism that is Christianity. Had there been no Easter, there would have been no Church, no gospel of man's redemption, no Holy Scriptures, none of the confidence and assurance that are ours in and through Jesus Christ our Lord. It is on the foundation of Easter that the Christian Church was built; and it is round it that the whole fabric of the Christian faith has been woven. Here on the truth of Easter we take our stand; it is the rock of our confidence, against which the storms and tides of fortune beat in vain.

It is right that now and again we should analyse the grounds of this Christian assurance that sends us out into the world with head uplifted, a brave song upon our lips, and indefatigable hearts. How is it, when all about us we see the collapse of things most precious, the destruction of things which for generations we have learned to honour and cherish, that we can face it all in the spirit of conquerors? One by one we have watched the lights go out in Europe; and seen the decencies of life extinguished. We have seen the civilization, from which we hoped so much, entering another dark age, more gross, more horrible perhaps, than any that has gone before. How can we go on singing our Easter hymns, proclaiming the victory of light and life over darkness and death? Are we only fooling ourselves, obstinately refusing to face reality, creating our own little fairyland of escape from the ugliness and bestiality that are spreading everywhere?

Of course spring is here; and no man can dwell for ever in the snowdrifts of depression, when all about him the bursting life of spring dispels the weary death of winter. Every race has had its festival of spring; but it is not because of that that we raise our hymns of praise to God. The succession of summer and winter may reflect man's changing moods of hope and despair, but it gives no ground for the confidence that triumphs over every changing mood. It is not in the works of Nature that man finds the roots of his indomitable faith.

'Thanks be to God, which giveth us the victory through our Lord Jesus Christ,' declared St. Paul, and it is to that One that we go for all our confidence. It is His victory that we recall and the victory that is ours through Him. It is so easy to miss the whole significance of the Easter victory won by Christ, to make it something less than it is, to make it something that we clutch at selfishly, to make it a kind of pledge of something that will come to us when we die. The Easter message is not something to do with what we vaguely call the next world, but something that is a life-and-death matter for us now, wherever we are and whatever we are doing.

Let us all face this issue that Christ thrusts upon every man. For Easter gives us a choice, a choice that is fundamental. There are those who say that the fact of Easter is a matter of historical demonstration. The empty tomb and the appearances to the disciples prove conclusively that on the third day Jesus rose from the dead. Something tremendous must have occurred to convince the disciples that Jesus, whom they had seen crucified and buried in the tomb in Joseph of Arimathea's garden, was alive and risen. It was in the strength of that conviction that they came together again and faced an angry, hostile world as courageous apostles of the faith. But when all this is said, the Resurrection of Jesus remains a matter of faith, and our acceptance or rejection of the Church's claim that Jesus rose from the grave depends in the last resort on our conception of the ultimate reality behind all things, of the meaning of existence, or, as we would put it, of the character and purpose of Almighty God.

For it comes to this. From the human point of view the Crucifixion of Jesus of Nazareth on the Cross at Golgotha was an ignominious end to the dreams and aspirations of One who had come to found a universal kingdom of righteousness and love and peace among men. The ministry of Jesus ended in abject failure. As the sun set on the first Good Friday, and His friends removed the body of their Master from the tree for burial, that was the end of the story. The forces of evil had won in the struggle between Jesus and His enemies. Pilate and Caiaphas had had the last word. Their judgment had been final. Nothing that Jesus had done had reversed their verdict; His whole ministry founded on strong faith in His Father in heaven had been based on an illusion. Where was the kingdom that He had come to establish? Where were the peace, and righteousness and love? If Calvary was the end, the universe had spoken

clearly and emphatically, and no power in heaven or on earth had intervened to alter that verdict.

We must grasp the full significance of that. If the complete and final destruction of Jesus was accomplished on His Cross, then the ultimate power at the back of all things, however we may conceive it, is inherently evil. Brute force triumphs over love; falsehood over truth; evil over righteousness. If the Cross of Jesus is final, the whole work of Jesus is founded on a lie; and what is more, all our attempts to establish justice on earth, all our dreams of peace and brotherhood and freedom, are nothing more than unsubstantial fancies with no ground in reality. Life becomes the veriest nightmare if the Cross is final.

But there is the other alternative, that the Cross is not the end; that the death of Jesus was not the close of the story; that there is a God on high, who is love and justice and truth, and who raised up His Son victorious over death and the grave. It all depends on what you believe about God. If God is the Father of all men, if God is what Jesus believed and taught Him to be, if God did send Him to found a spiritual kingdom in the hearts of men, then God could not have allowed His Son to die for ever. The ignominy and shame of the Cross, the dust and ashes of an eastern grave, can we believe for one minute that these were the purpose of the All-highest for the Holy One who trod this earth full of grace and truth? If we can, then God is neither justice nor truth nor love, and Jesus was deceived in Him as we have been.

That is the choice that Easter places before each of us. In the end each man must choose for himself, and on his choice depends his whole attitude to life. The answer of the Church has always been the Easter faith, that the Cross was not the end, that Pilate and Caiaphas were not victorious, that God was not unheeding, but that Jesus rose triumphant. It is to that same daring act of faith that the Church summons men in every age. Whatever advances evil may make, at the back of all things is One, who is greater than all the powers of evil, who became Man, and was crucified and rose again the third day.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. That is the Christian's assurance in the fight of life. In the end Christ's way of truth and love will win. Even though it be crucified, it will rise again. In the eternal warfare with evil the Church summons each man of faith to play his part with confidence and joy, knowing that the forces of sin will one day be routed and the reign of righteousness begin.

It is in that confidence we can face the world with undaunted hearts. Nothing that can happen can take that joy from us. The dominion of brutish things may advance and go forward, so that many lose heart and fall into despair; but the Christian, who has seen into the heart of Him, who is the Eternal Father, who with clear and unclouded eyes has looked upon the shame of Calvary, who has entered into the glorious secret of the Easter-victory, knows that in this woeful world of destruction and death there is something which never can be destroyed, something that even the Cross cannot obliterate, that which we have seen in all its majesty and grace and winsomeness in Jesus Christ. In a dying world *that* only lives; amidst things temporal that pass away *that* only is eternal; in the defeat and destruction of so much *there* lies the true and ultimate victory in Jesus Christ. That is the faith we throw in the world's face to-day; that is why we join in these songs of triumph. Out of the grave of humanity's sin there has risen this new Man, this firstborn among many brethren, He who is the Resurrection and the Life.

That is what makes Easter the foundation of the Church's whole faith and assurance and hope. We make this Easter faith something less than it really is if we think of it only as a kind of pledge that when we die we shall go to heaven. There is an element of truth in that rather crude expression of the doctrine of everlasting life. But what the Church and Christianity are more particularly concerned with is not some vague kind of future existence for men after death, but the fact that there is a certain kind of life, a certain quality of life that is indestructible and eternal. That is where the emphasis must be placed. Not on something that may be ours hereafter, but on something that can be ours now, something that we see in all its fulness in Jesus Christ, the life that is of God. The man who has seen that, and grasped it, this life of Christ, this life in Christ, has touched the life of God, that is undying and imperishable.

FIRST SUNDAY AFTER EASTER.

Life's Responsibility.

BY THE REVEREND E. L. ALLEN, M.A., Ph.D.,
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'The children of this world are in their generation wiser than the children of light.'—Lk 16⁸.

Not all the parables are equally convincing as illustrations of spiritual truth, and most readers, one imagines, find more difficulty in this one than

in almost any other. One great difficulty is removed, however, when we have seen that the 'lord' who in this verse commends the dishonest steward is not Jesus Himself, but simply the man's employer in the story. Our Lord does not approve the conduct he describes, though He finds something in it to serve as a lesson to His hearers. It is one of the most daring features of His teaching that He seeks His illustrations from human life, not always in what is best in it, but sometimes in its more questionable aspects. Thus He tells of a judge who has to be forced by a petitioner's sheer persistence into listening to her, and infers from this how much more confident we can be that God who is our Father will hear our prayers. In this case the action of the steward is morally inexcusable; nevertheless there is that in it which deserves to be imitated in a better cause.

The steward finds himself confronted with a sudden crisis. The smooth flow of events has ceased, his past is to be scrutinized and his future therefore becomes highly questionable. Under these circumstances what does he do? Does he wait to see what will happen? Not at all, he is afoot immediately, he thinks and plans and acts. He takes stock of his situation, and finds that if he does not take it seriously the result will be disaster for him, so he summons all his resources to prevent that. He goes to work quite shamelessly, of course, falsifying the accounts which are in the hands of his master's debtors in order to make it their interest to give him hospitality until he can find another post. But at any rate he is successful in what he undertakes, and when the day of trial comes round, he emerges from it approved instead of being condemned. He is clearly a man who has all his wits about him; danger does but serve to sharpen his intelligence, and he will not allow himself to be discomfited by the most adverse circumstances.

Now contrast with all this the contemporaries of Jesus. They too were confronted with a crisis, for He had come to bring them before the judgment-seat of God. But how did they act? They were indifferent, absorbed in their own affairs, and refusing to take His message seriously. Yet no less was at stake than the existence of the Jewish community, for Jesus saw that friction between them and their Roman overlords was bound to increase from year to year, and His bitter cry over Jerusalem shows that He anticipated its destruction. How was it that men were so unaware of what was clear to His eyes, that they could foretell the next day's weather from the evening sky, but were so

pathetically blind to the obvious signs of the times? If only they could be persuaded to take a leaf from this man's book, to think and plan and act, to be willing, as he was willing, to revise their whole scheme of life in order to meet the peril which threatened!

It was true in those days that 'the children of this world are in their generation wiser than the children of light,' and it seems to be always so. It is disconcerting to find how much easier it is to enlist men's intelligence and energy in a bad cause than in a good one. Contrast, for example, Hitler's tireless struggle for the rearmament of Germany with the half-hearted allegiance of the democracies to the League of Nations. We can go a step further and point out how much men will do for their private and immediate interests and how impossible it seems to be to get them to do anything comparable for the life of the spirit. Yes, in the one case how carefully we distribute our time and thought so as to secure the maximum result, while in the other case we are content merely to gather up such fragments of them as are left over from our other occupations.

The prophet Malachi had this to contend with in his day. He points out with what meticulous care men select a gift for their Persian governor, while they are slipshod and indifferent when it is only a question of an offering for God! 'Millions of people follow the teaching of this man,' said a Russian guide to an American tourist whom he was showing round the mausoleum of Lenin, 'but who follows the teaching of Christ?' Put in that way, the assertion is a complete falsification of the facts, yet is there not an element of truth in it? How often has it been noted that the gospel of Karl Marx seems to command a devotion which is not given by Christians to their evangel! To-day, when we read of the reckless daring of our young airmen, how often do we say to ourselves: If only these qualities could be put to some worthier use! But here again the children of this world have an advantage over the children of light: the slogan 'King and country' seems so much more potent than that other 'Christ and His Kingdom.'

Where, however, many who see and regret all this go wrong is that they offer a too-easy explanation of it; they ascribe it to sin, to sheer human wickedness. I would say rather that it springs out of the inevitable limitations which attend upon our life in this world. We must profess our faith that the things which are unseen are also eternal; nevertheless the things which are seen and temporal have a hold upon us which it is never easy to shake off. To put the matter crudely for the sake of clearness,

we all know that if we neglect our prayers we shall not shorten our lives by a single day, whereas if we neglect our meals the result will be death! The difficulty which besets the claims of the spiritual life is that our immediate interests are in the field already, and that they are so urgent and absorbing that we need to exercise the utmost vigilance lest they capture us altogether. God in His wisdom has made this world so that the things which are of most value in it do not come about by instinct or force of habit, but need to be maintained in being by will and effort on our part.

That is why we need a Church, because the things which are seen and temporal have such an initial advantage over everything else. We have to maintain the life of the spirit, but we can never hope to do so by our private effort only. How could we hold out against the pressure of an ever-insistent environment by ourselves? But when we enter the Church, we enter a society which is organized expressly to affirm the things which are unseen and eternal, and by its worship and service to win us for them. Over against the material environment in which we live and which is constantly making its demands upon us, she creates by God's help another environment in which there is a different measure of human worth and what belongs to the spirit is supreme. It is her task to discipline the children of light till in their generation they become as wise as the children of the world in theirs; and countless noble lives from St. Francis of Assisi to Schweitzer show how well she has succeeded in so doing.

In this way we have explained how it is that God's share in human life is so much less than it should be, and also how the balance can to some extent be redressed in its favour. That, however, is not all. We are still faced with the fact that even we who have been brought up in the Christian tradition and have so much Christian experience on which to draw, are yet often less in earnest about our religion than we are about our daily work or our annual holiday. In the one case, how we scheme and contrive, what ingenuity we employ, how we refuse to be put off! And in the other, how soon we lose heart and how easily we accept defeat! Let us close with the words of the dying Wolsey to Cromwell, and let us turn them into a prayer that, when our last days come, we may be spared any such regrets:

O Cromwell, Cromwell!

Had I but serv'd my God with half the zeal
I serv'd my king, He would not in mine age
Have left me naked to mine enemies.

SECOND SUNDAY AFTER EASTER.

More than Conquerors.

'In all these things we are more than conquerors through him that loved us.'—Ro 8³⁷.

Dr. Alfred Noyes once said that when he found himself in a disheartened and discouraged mood he often turned for relief to the published letters of Robert Louis Stevenson. It is a heartening and inspiring thing when moments of discouragement come to get into touch with a great soul. But there are other letters to which we can turn in dark and difficult days. There are passages in the letters written to the Christian Churches in the New Testament which contain heartening words that we can read for our help in trying hours. Let us take these closing verses of the eighth chapter of St. Paul's Epistle to the Romans and find in them help and inspiration. They are radiant with wonderful assurances and unshakable certainty for the Christian in a world where so much conspires to lay him low. We realize that radiance when we consider Paul's deliberately written list of the enemies of the soul. He is writing on the eve of his last journey to Jerusalem and he knows, only too well, what may await him there. Even so, he will go forward, for nothing can separate the Christian from the love of God that is in Christ Jesus. Even if he *feels*, as so many of us do in similar circumstances, that these things may separate him from God's love, he will teach himself, as every Christian must, to be independent of his feelings. Finally, he deliberately sets down a list of ills that might have been compiled by the veriest pessimist. It is a catalogue of life's problems and its deadly cruelties. One might think it sufficient to win a victory over such a formidable combination of foes. But this amazing man is not content to be a mere conqueror. 'In all these things we are *more than conquerors* through him that loved us.'

'*More than conquerors!*' This is the phrase that leaps to the eye. What conceivable meaning can we find in it? What is this spiritual triumph in which the great Apostle exults? Most of us, sooner or later, must come to terms with tribulation in one form or another. Trials and troubles are part of life's inescapable elements. Sometimes they come singly and we may feel that we can cope with them. Often they come in droves and then they overwhelm us. We are living through trying times so far as the world situation is concerned. Statesmen everywhere are carrying a burden that must be well-nigh overwhelming. They need our criticism less than they need our prayers. One cannot tell

what a day may bring forth. Personal life, too, is set in the midst of a sea of troubles. Some are physically handicapped by ill-health. Others are overwhelmed by misfortune and hardships. Life often seems to conspire to rob us of our peace of mind, and one is cast down by one thing after another. Yet all these are implied, or included, in Paul's list of ills. What is the secret of his victory?

Many can travel *part* of the way with Paul. It is a heartening and encouraging thing to know men and women who are meeting misfortune bravely. Their sorrows are not allowed to crush them; they refuse to be broken by them. They hold their heads high. Many of our business friends are finding things difficult and yet they inspire us by their spirit of dogged perseverance. In the face of life's ills many are patiently and courageously struggling on. Yet if we were allowed to share their inmost confidence we would conclude that though they are conquerors they are not more than conquerors. Most of us, if pressed, would have to make this confession. We find strength to stand up to our trials when they come and to present a brave exterior to the world, but behind the scenes we are deeply conscious of moral weakness and spiritual defeat. Is it not so with many of us? Conquerors? Yes. 'More than conquerors?' No! We may claim a victory, but it is a partial victory. It is not complete.

It is a complete victory, not only for himself, but for every Christian soul, that Paul celebrates in this great passage of Scripture. We can be victors not only in our outward relations with our fellow-creatures, but in the inward realm of our own souls. Such was the victory that Paul had won. It is celebrated again and again in his epistles. He had the right to speak for he had undergone most, if not all, of the hardships and disabilities that he has written down for the Roman Christians to read. He had suffered bitter persecution not only from the pagan community he set out to evangelize, but from those to whom he had the right to look for understanding and help. Yet there is not the slightest hint in any of his letters of resentment against his persecutors.

More, this is one of the dominant notes in the New Testament! In its pages we meet with company after company of Christian people, who lived for their faith in times of much persecution and difficulty. And throughout subsequent centuries there have not been lacking great-hearted Christian men and women whose lives bear the same witness to the overwhelming victory that can be the portion

of us all. Their secret is simple after all. It lies in the region of faith. They believed that nothing could separate them from the love of God which is in Christ Jesus our Lord. Of course, *it was a great faith*. Of course, it was a mighty conviction to hold. We must constantly remind ourselves that the very essence of such a faith is that it asserts itself in the teeth of challenging facts. But in the very conflict of faith with these challenging experiences of life faith wins its strength. 'This is the victory that *overcomes* the world, even our faith.'

Let us keep that thought in mind when the next test comes. Strength to overcome every challenging circumstance is won from the conflict itself. That is why Paul sets his conviction in such a dark context. This truth can be illustrated from every field of life. Many have pointed out that we gain in physical strength, not by tackling things that lie within our power, not by doing things that are easy of accomplishment, but by facing up to tasks that lie just a little bit beyond us, things that are difficult to achieve. If we persevere we shall achieve our aim. When we have achieved it we are not merely conquerors, we are strengthened to face a greater strain, we are ready for even harder tasks. We are *more* than conquerors. The same is true in the mental realm. We gain in mental power not by attempting the solution of problems that are easy of solution, but by facing up to those that are difficult to solve. If we persevere we shall solve them. When we have done so we have not only mastered the difficult problem, we have gained a mental power to face others more difficult still. So is it in the *spiritual* realm. So is it in this conflict of faith and circumstance. There is bound to be tension and strain and spiritual warfare if our faith is to grow in strength. Every temptation faced and overcome, every lower mood met and mastered, means spiritual strength gained for a greater conflict. Every battle fought and won means power acquired for a stiffer fight when the need arises. Faith grows, and spiritual strength with it, in the inevitable conflict with the challenging, denying, circumstances of life. This is the law of spiritual growth.

But even that is not all. *There are other gains to count.* Paul is carefully choosing his words when he says, 'In all these things we are more than conquerors.' He means that even *life's misfortunes can become a means of blessing*, that trouble can be a means of power for service, that life's disablements can become an equipment for the spiritual conflict. When we really face up to 'these things'

with the conviction that 'nothing can separate us from the love of God,' they cease to be enemies and become friends.

All we have done, or nobly failed in doing,

All we have been, or bravely striven to be,

Makes for our gain, within or still surviving

As power and larger liberty.

Whence did Paul win his conviction that God is love? What made it so overwhelmingly convincing? Were you to ask him that he would take you to a hill called Calvary, he would bid you look at the Figure on the central cross, dying amid absorbing agony. He would ask you to listen to some of the most moving words ever uttered by dying lips, 'Father, forgive them, they know not what they do.'

God has gone to the utmost lengths to convince you of His love, that His power is available for you if you will only believe it. Take up this conviction that 'nothing can separate you from the love of God which is in Christ Jesus.' It is the sluice-gate that you can open and so release in your life the almighty power of the Everlasting God. We speak of physical power and we have learned of its inexhaustible possibilities. Every time men launch a *Queen Elizabeth* they are co-operating with physical power. Every time an aeroplane rises into the sky the same thing happens. Men are neither conquering the ocean nor the air. They are co-operating with physical power. That is the real conquest.

Spiritual power is likewise available. It surrounds us. It came to its clearest forms in Jesus Christ. It is available for us if only we would use it. Take up this conviction. Open the sluice-gate and let the tides of God's Spirit flow into your life.¹

THIRD SUNDAY AFTER EASTER.

Ambassadors of Christ.

BY THE REVEREND L. J. BALLARD, M.A.,
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'We are ambassadors therefore on behalf of Christ.'
—2 Co 5²⁰ (R.V.).

This great statement of fact does not move us as it should to-day, because we need to find again the dignity attached to the true ambassador. The ordinary man has come to regard with suspicion the work of ambassadors. Dismal failures naturally bring dishonour upon the best professions. In recent times, moreover, many people are pseudo-

¹ J. Short, *All Things Are Yours*, 282.

experts in the conduct of international affairs; misunderstandings of the task and function of those who are accredited ambassadors have produced attacks more bitter than discerning, upon the whole art of negotiation. 'If I had been the ambassador in . . .' may be a subject for warm argument now, and it may well provoke thanks that the honoured traditions of embassies were not more rudely shattered. For the approach to the task of an ambassador is well defined and limited even though the possibilities and opportunities are unlimited. He does not go simply to bring his own ideas to bear upon the conduct of others' affairs. Nor does he go as an adviser, to interfere by threat or persuasion in their affairs. He goes, knowing the mind of his king or the settled policy of his government, to make those things clear to that sovereign to whose court he is accredited. This is the first essential for any ambassador. For the Christian it means sharing the mind of Christ; it means knowing the will of God, as it is revealed in His perfect Ambassador. In the second place, the task of the ambassador is to recommend this given policy, to negotiate for other decisions to be in harmony with it, to set forth the king's interests.

It is most likely that the original ambassadors were chosen for negotiation between rivals who, because of quarrels or mistaken ideas about prestige, could not meet together. The office was certainly abused later on, as ambassadors saw in their appointment the opportunity to boast about their sovereign's wealth and honour. Exaggerated ideas of worth, and pompous forms to show them forth have cast suspicion upon the real dignity of the office. Efforts were made to show how rich a king was by the maintenance of a large entourage. The recent departure of our own ambassador to the United States would no doubt have been less impressive in peace time; but what was dictated by naval necessity to-day would have been one of the ways chosen to add prestige to an envoy's mission.

The rediscovery of the simple dignity belonging to this office has indeed been welcome in these last few years. For the responsibility is such that it needs no artificial trappings. To sign treaties on behalf of His Majesty, to protest in his name where some suggested venture is inimical to his interests, to encourage a sound understanding of the ideals of his subjects, to express concern in loss or disaster, all this is honour enough for the single-minded ambassador.

In his excellent book upon Diplomacy, Mr. H. Nicholson sets forth what are the minimum require-

ments in a good ambassador—truth, accuracy, calm, patience, good temper, modesty, loyalty. In addition, he takes for granted that intelligence, knowledge, discernment, prudence, hospitality, charm, industry, courage, and tact are already there. The list may cause some dismay to those of us who had realized that the text applied to us, and who have tried faithfully to fulfil its obligations. It is all the more important then that we learn what we can from one who knows so well what makes or mars an ambassador.

Most of these virtues can be cultivated for the more perfect discharge of our duties as His ambassador. The list is not an impossible one, for all these virtues grow, given the right circumstances and attention. They are virtues found in God's greatest Ambassador; they are virtues which He can communicate to those who learn in His school. Any lack just so much mars one's efficiency and creates new difficulties. Under the peculiar conditions of an ambassador's work, each quality shows up, helping to turn his difficulties into opportunities as he commends the sympathy, imagination, and resolution of his king. This is just the work of ambassadors of Christ.

Mr. Nicholson suggests some of the special difficulties to be overcome. The staff of an embassy is always conscious of being a minority; the differences of language demand extra alertness; much depends upon the loyalty of the staff to each other, and so much depends upon the discretion of the ambassador. How true are these things of Christians!

(a) We are in a minority. It sometimes seems that the great regions of human activity, its commerce, its politics, its pleasure, its loving, are indifferent to our existence, and unconscious of our mission. There are many words from our Lord to combat the gloom of such moods. He says, reminding us of His responsibility for sending us out, 'I have chosen you.' Numbers and size are poor criteria in the sight of God. He is greatest who serves most faithfully. Moreover, there is no need to cable a Foreign Office for instructions; 'where two or three are gathered in my name, there am I.'

(b) Differences in language sometimes lead to difficulties. An unfamiliar idiom, an allusion to an unknown statement, or a word used in its original rather than its current meaning may easily cause uncertainty or worse. We feel all these difficulties. Our creeds and hymns are not in popular language. Altruistic motives are interpreted as ineffective ones where concern for self is of primary import-

ance. The Christian's concern for life and order beyond the conventionally respectable is sometimes taken as an unwarranted interference, springing from hypocritical motives. Here again the Christian need not feel handicapped. Deeds count. The cup of cold water given in His name is eloquent beyond words. It is well to note the remark of a distinguished ambassador, M. Cambon, who said, 'The most persuasive method at the disposal of a government is the word of an honest man.'

(c) Much depends upon loyalty to each other. In an embassy staff living together, personal relationships want watching. At the worst, some may be unduly ambitious; this will lead to self-seeking and to exaggeration, *e.g.* in reports home to influential people. Or the staff might manage to be more ordinary, outwardly civil, but with discord within. Our Christian fellowships, composed as they are of many more diversities of temperament, have always been aware of these inevitable difficulties. Many years ago, however, an example was set. The genuine family-relationship within the Christian community provoked pagans to say, 'See how these Christians love one another.' An early historian gives his reason for this. 'They were stedfastly adhering to the teaching of the apostles and to the Fellowship, to the breaking of bread and the prayers.' That secret still works.

(d) Business is left to individual discretion. The ambassador may send home full reports or brief statements. He may send valuable comments upon the way in which public opinion is moving, or he may ignore it. He may attend many social and cultural functions to show the wide interests of his king, or he may reserve himself only for formal State processions. Once appointed, he is largely his own master, which is the position for Christians to-day. Church discipline having been shelved, many find the undisciplined life too much of a temptation. We must watch our witnessing here. Unrepresentative ambassadors cause more confusion than understanding. Sir H. Rumbold makes this clear in his book upon the July crisis in 1914. The Germans sent as Ambassador to this country a prince who was genuine in his desire for friendship, and who was the sort of person whom the Germans thought would be acceptable here. But he could not represent the German mind in those fateful months. His word did not agree with others' reports (I believe he himself was bewildered), and in the confusion at the Foreign Office, his words only darkened counsel.

We must try to avoid this sort of confusion in the future as together Christ's ambassadors consider

ways of development. We must lessen the tragedy of disagreement upon the great moral issues of the day, so that we do not confound those people who as yet do not feel 'called.' Much of this confusion and many differences are minimized if they do not altogether disappear with a richer experience of the greatness of that which we represent as His ambassadors. St. Paul puts it down to personal loyalty, 'as though God were intreating by us.'

In this holy task we are encouraged by one fact which shines out so clearly amidst all the ordinariness and regimentation in the world, that personality, especially the dedicated personality, stands out. By it the world shall be saved. 'A man shall be as an hiding place from the wind.' By reason of what our Lord was, by reason of what He did, we have been reconciled to God, not reckoning unto us our trespasses. The need is still urgent. And in this work, it is the love of Christ that constrains us.

FOURTH SUNDAY AFTER EASTER.

Are there not Twelve Hours in the Day?

'Are there not twelve hours in the day?'—Jn 11.

A day was soon to come when Jesus would let His enemies do with Him what they would, but that day was not yet. So, when the Jews had it in their hearts to stone Him, when He heard of their plan to arrest Him and shut His mouth, He slipped, under cover of night, across the Jordan and made His escape. And the disciples, no doubt, congratulated one another on getting away safely from a very nasty situation.

And then there came the news about Lazarus, and a message from Martha and Mary that was an appeal for help. What will He do, the twelve whispered to one another. They knew how dear that family was to Him. For two days Jesus did nothing, and it may be that the disciples guessed and were glad that safety first had become a guiding rule of their Lord. If so, they were soon shaken out of that thought, for, on the morning of the third day, Jesus quietly said, 'Let us go back to Judea again.' That staggered them. They were just ordinary men, and the danger to themselves as well as to their Master was by no means absent from their thoughts. They had never questioned His leadership before, but they felt they must do it now. 'Master,' they said, 'the Jews were trying to stone you there, only the other day. Do you really mean that you want to go back again?' Jesus answers them with a question—'Are there

not twelve hours in the day?' It is a somewhat enigmatic question. What precisely was in His mind when He said that? There are two meanings the words might bear.

'Are there not twelve hours in the day?'—only twelve, no more than twelve. To every man is given his allotted span. No one can add to them. They slip by remorselessly, and none can be recalled when it is passed. One hour has been used aright or abused. It is irrevocable. For better or for worse that hour is done. Wherefore, because of that, if a man has a work to do, let him set unceasingly about it, let him fill each hour as it passes, for the moment is ever drawing nearer when his twelfth hour will strike and he can do no more.

Perhaps that was the thought in the mind of Jesus. Did He feel 'I have but My twelve hours, and no more, in which to do My work for God.' This message from Martha and Mary is a call to that work. 'I must be about My Father's business. Whatever be the risk, I must take the opportunity this hour presents. The risks are God's affair. Mine is to do His will.' Do you remember how He said, 'I must work the works of him that sent me while it is day. The night cometh when no man can work?' Yes, that may well have been the thought that sent Him back to Judea. There was ever that sense of urgency in Him.

Here is a thought that at times at least should be confronted. It may depress us to be reminded that the sands of time are sinking, and yet that is a fact, surely too big a fact to be always ignored. 'Times of worship,' writes Dr. Sclater, 'are occasions when a man is brought face to face with the facts of his own life. In business he has no time to remember them, in pleasure his anxiety is to forget. Few men, apart from the hours of worship, ever stand and gaze before the facts of birth and death, before their own pitifulness and splendour, their transience and their permanence. Yet all men know that it is only those who take thought upon these things who grow in wisdom.' I fancy that some of us might be living differently now if the end of the journey were more often in our thoughts. When our twelfth hour draws near to striking what will comfort us? 'My dear Lockhart,' said Sir Walter Scott, on his death-bed, to his son-in-law, 'nothing can comfort a man when he comes to lie here save the consciousness that he has tried to be a good man.' Rightness in heart, in mind, in will—that is what God cares for most. How much do we care about it? Are we merely growing older as the days go by, or are we growing better? Again,

it would comfort a man at the end of his journey to feel that he had at least *tried* to do something for other people, had given some good cause a push forward. What is a man's pain and shame at the end of his time? Must it not be the thought of time misspent, privileges abused, the gifts and graces of God so freely offered, so little sought; the puttings off, the might-have-beens, the weak drift of his life; the selfishness, the good he left undone, the will of God known and ignored? While it is yet day with us, let us be wise. We have but twelve hours, no more.

The other meaning that may be found in the question of our Lord is that He wished, perhaps, to answer the disciples' fear that to cross the Jordan so soon again was to court disaster. And His question bids them remember that the end of His day would be determined not by His enemies, but by God. When our Lord stood silent before him Pilate said, 'Speakest thou not unto me? Knowest thou not that I have power to crucify thee and power to release thee?' And this was how Jesus answered him: 'Thou couldst have no power at all against me except it were given thee from above. It is not you, but God who is deciding what the end of all this will be.' And even so, here, it may be, Jesus meant to tell His disciples that He would live out the day God had measured for Him. 'In the great hand of God I stand, and He will shield Me till My work for Him is done. I go to Judea at His bidding. It is for Him to decide what will happen to Me there, and what He decides is the best and wisest that can happen.' Perhaps that was the thought in our Lord's mind.

This thought should be set in our hearts and minds too. We have each our twelve hours, no more, but no less. The issues of life and death are in other hands than ours. Among the stark realities of the firing line, our soldiers came to feel that, as they

wondered why this man was struck down and the other wasn't; why one miraculously escaped while his comrade so unexpectedly fell. It was driven in upon them that some overruling power controlled the issues of life and death. In many of them this led to a pagan kind of fatalism. They spoke of luck or fate as the power in control that put a man's name and number on a bullet. But, to others, this power was the God of Jesus, and they shared the thought of Jesus about there being twelve hours in their day. To each, they argued, God gives his day. He decides its ending, even as its beginning. Meanwhile, I carry on. Now this attitude, many of them have told us, gave them fortitude in the hour of danger and a strange restfulness of spirit. 'The faith we had, that we were doing the right thing'—one of them has written—'coupled with the instinct that there must be a God of good controlling things, made us, in an extraordinary way, content. I can account in no other way for the strange restfulness of spirit in our life out there.'

This attitude may be and should be ours in all the confusions and darkneses of the life we live. Our day will be long enough for the doing of the work God has sent us to do. When a man dies in his prime we tend to think of his life as unfinished, incomplete, and that thought explains the broken columns one sometimes sees in graveyards. But consider Jesus. He was a young man when He died, but His life was the most finished and complete life ever lived.

And so all these questions of what may happen to us let us leave to our Father in Heaven. Let us say with Richard Baxter,

Lord, it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share.¹

¹ J. K. Thomson, *I Have Kept the Faith*, 201.



The Messianic Age.

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THE catastrophic happenings in Europe during the last year and a half raise in an acute form the question as to how we are to understand from the Christian standpoint the age in which we live. Within less than a generation after the World War of 1914-18, which, it was fondly imagined by many, was a war to end war, another great war has started which augurs an even more frightful catastrophe than the last, and possibly the destruction of European civilization in its present form. This immediately raises the question as to what extent the forces of evil and violence can ever be overcome in this world. Are wars to continue to the end of time? Is the Christian Church able in any way so to leaven the nations of the world that peace and progress can be assured? Or must the Church for ever in this age remain a minority group, ever and again fighting for its very existence? Is the Kingdom of God ever to come on earth, and if so, how and when?

These are vital and perplexing questions which any Christian philosophy of history must answer. In our own day Christian opinion on these matters is in a state of flux, which in itself is a cause of great weakness in the Church. It is proposed in this article to outline a thesis providing an answer to this problem, and in brief it is this:

(a) That the Kingdom of God, the final victory of good over evil, will not be manifested until the end of this age, at the final appearing of Jesus Christ at the Last Judgment.

(b) That this present age, from the Resurrection of Jesus until His final appearing, is the Messianic Age foretold in the Old Testament, and proclaimed as arrived in the New Testament.

(c) That this Messianic Age is to be understood as one in which two opposed powers are active, the power of the kingdom of Satan working kataleptically, and the power of the Kingdom of God working proleptically.

The Old Testament Prophecy.

The religion of Israel was one of hope, directed to the future when Yahweh should fulfil His promise of redemption for Israel and for the whole world.

The boundary of the horizon of their expectation was the Day of Yahweh, a time of judgment when He would visit the transgressions of Israel upon him; to be followed by an age of blessing to describe which words failed even the most eloquent of the prophets and psalmists. At first, this expectation, upon which their whole religious faith was built, though clear in its essential meaning, was not clear in the details of its fulfilment. Gradually there came the conception of Messiah, of the righteous Remnant, of the Servant of Yahweh, of the resurrection of the dead, and of the outpouring of the Spirit, all of which were associated in some way with the coming of the Latter Days. In some prophetic descriptions of these Latter Days, earthly and material terms are used; in others, there is a wider and more exclusively spiritual emphasis. So that even within the pages of the Old Testament it is possible to discern a differentiation of the eschatological hope into two forms, a Messianic Age upon this present earth, to be followed by an everlasting Kingdom in a new heaven and a new earth.

The Inter-Testamental Differentiation.

From the literature of the period between the Testaments it is possible to see more clearly that many Jews distinguished, in their future expectations, the Kingdom of God upon earth in the form of a Messianic Age, from the final Kingdom of God in a newly-created resurrection world. The faithful remnant at the time of the coming of Messiah would enjoy with Him a reign upon earth over all their enemies; whilst the general resurrection of the dead and the Last Judgment would only take place at the close of the Messianic Age, when the final Kingdom of God would be established for ever in a new heaven and earth. The Slavonic Book of Enoch speaks of this period of the Messianic Age as one of a thousand years, though Fourth Esdras limits it to four hundred years only. In our understanding, therefore, of the preaching of Jesus we must remember that He spoke against a background of belief which did distinguish a Messianic Age from the final Kingdom of God.

The Proclamation of Jesus.

It is clear from the Gospels that Jesus proclaimed the Kingdom of God as in one sense 'at hand,' and in another sense as still future, to come at the end of the age. The problem is as to how Jesus conceived the relationship of the Kingdom as present to the Kingdom as future. A study of the Kingdom parables, combined with the Apostolic tradition, shows conclusively that Jesus did not conceive this relationship as one of growth, such as with the child and the man, the bud and the flower, or the seed and the tree. Nor did He conceive it in terms of Platonic idealism, whereby the present earthly form of the Kingdom is but the broken image of the perfect form in eternity. The relationship with Jesus is entirely eschatological.

In an article in THE EXPOSITORY TIMES of November 1939 I tried to emphasize that the New Testament witness is that the Eschaton, the Latter Days, and the Day of Yahweh to which the Old Testament points, has indeed arrived in the coming of Jesus. The future Kingdom of God has become present, and yet at the same time its full manifestation still lies ahead. We can only understand this paradox by introducing the category of 'Prolepsis,' namely, that the future redemptive powers of the Kingdom of God are working here and now in anticipation. It is in this sense that we can say that the Kingdom of God is now present in the form of the Messianic Age.

The Apostolic Witness.

The New Testament consistently proclaims the faith of the Early Church that the Messianic Age, foretold in the Old Testament, has actually commenced from the time of the resurrection of Jesus, and the outpouring of the Spirit at Pentecost. Jesus is the promised Messiah, and declared as such by His resurrection from the dead. In His sufferings and death He has fulfilled the rôle of the Suffering Servant of God pictured by the prophets and psalmists, and has thus redeemed man from the power and guilt of sin. He has now inaugurated the Messianic Age, of the actual advent of which the outpouring of the Spirit is the conclusive testimony. The Christian Church, composed of Jews and Gentiles, is the company of the true seed of Abram, the spiritual Israel, the faithful remnant which inherits the promises of Yahweh to His people. The way of entrance into the blessings of

this Messianic Age is no longer by the works of the Mosaic Law, but by faith, and the gift of the Spirit. It is the Spirit who brings the future redemption of the Kingdom of God proleptically into the present, so that even now we are justified, reconciled, forgiven, and sanctified, risen with Christ and heirs of the Kingdom, in anticipation of our future status with God in the everlasting Kingdom.

The New Testament further emphasizes that the Messianic Age is a temporary interim period until the final appearing of Jesus in glory, for the Last Judgment and the setting up of the final Kingdom in the new heavens and earth. Though Christ by His death and resurrection has overcome all His enemies, and conquered the kingdom of Satan in which men were enslaved by sin, the old age to outward appearance still persists; sin still holds the children of men in thrall, and death still continues to wield its universal sway. In what way, then, are we to understand the victory of Christ?

The present power of evil and sin and death, in spite of the victory of Christ, is to be understood by the use of the category of 'Katalepsis.' Just as Prolepsis signifies the activity of the future in the present, so Katalepsis signifies the activity of the past in the present. The kingdom of Satan and all that it stands for was indeed overcome and conquered in the death and resurrection of Jesus; but the evil powers of that kingdom still continue to work kataleptically, until the final appearing of Jesus at the end of the age.

We shall now discuss some of the terms and words used in the New Testament which are related to these categories of Prolepsis and Katalepsis.

The Kingdom of God as Proleptically Present in this Messianic Age.

Jesus commenced His preaching, according to the Gospel of St. Mark, with the statement, 'The time is fulfilled and the kingdom of God is at hand' (Mk 1¹⁵). The time which is fulfilled can only mean that time to which the whole of the Old Testament points, the End-time, the Eschaton, the Day of Yahweh, the Latter Days. But in what sense are we to understand ἤγγικεν? It cannot be translated as 'come' in the ordinary sense, for which ἔρχομαι is always used. Where ἔρχομαι is used in connexion with the Kingdom, it is always referring to the future, as in the Lord's Prayer.

‘ἐγγιζω’ means ‘to come near,’ ‘to approach,’ in the sense of ‘to reach up to’ or ‘to arrive at.’ Two illustrations should make the meaning clear. Mt 21¹, ‘When they drew nigh (ἤγγισαν) unto Jerusalem, and were come to Bethphage,’ where the sense is that they did not actually enter right into Jerusalem, but coming right up to its boundaries, they passed on to Bethphage. Similarly Ph 2³⁰, ‘He was nigh unto (ἤγγισεν) death,’ meaning that he had come to the very point of death, without however actually dying.

The future Kingdom of God has thus come right up to us, without, however, coming finally and fully in an absolute sense. It has reached from the future backwards to us in the present, without at the same time ceasing to be future. This paradox can be understood by the use of the category of Prolepsis, by which we understand that the Eschaton, which ever remains future for us, has to faith pierced into the stream of human history in the coming of Jesus in the first century A.D., and thus proleptically has become a past event.

A study of the use of the word ‘προλαμβάνω,’ from which the term Prolepsis is derived, brings out this meaning of action by anticipation.

(a) Mk 14⁸. προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. (See THE EXPOSITORY TIMES, November 1939, p. 89.) The woman anointed the body of Jesus in anticipation of His death, though that death had not yet come. This is proleptic action.

(b) 1 Co 12²¹. ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαλεῖν. Every one taketh before other his own supper. Instead of waiting and all partaking at the same time, some were taking their supper before the others in anticipation. Here also the proleptic sense of the term is clear.

(c) Gal 6¹. εἰάν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι. ‘If a man be overtaken in a fault.’ Surely here also the meaning must be, not that the man has actually committed and completed the fault, but that he was about to do it, and was caught beforehand, in anticipation.

Another important verse concerning the coming of the Kingdom is found in Mt 12²⁸, and Lk 11²⁰ from the document Q. ‘If I cast out devils by the Spirit (finger) of God,’ ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. In what sense must we take the word ἔφθασεν? In the Septuagint, both ἐγγιζω and φθάνω are used to translate the Hebrew

‘Naga.’ ‘φθάνω’ itself is used seven times in the New Testament, and in each case there is the suggestion of ‘arriving in anticipation’ or ‘coming proleptically.’

(a) Ro 9³¹. Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον οὐκ ἔφθασεν. In v.³⁰ the word κατέλαβεν is used of the Gentiles attaining righteousness, whereas in v.³¹, the word ἔφθασεν is used and also translated in the Authorized Version by ‘attain.’ We shall discuss below the use of καταλαμβάνω, but the use of these two words immediately indicates that the Gentiles attained kataleptically what Israel did not attain proleptically. There are two contrasted forms of righteousness dealt with here, righteousness by the works of the law, and righteousness by faith. Righteousness by faith throughout the New Testament always refers to the status of the believer in the future Kingdom of God. It is this righteousness, this status which the Gentiles have attained now by faith, and this can only be understood as the proleptic attainment of the future status, in the present.

(b) 2 Co 10¹⁴. ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. ‘For we are come as far as to you also in preaching the gospel of Christ’ (A.V.). The context shows that the meaning is that Paul had come to them with the gospel in anticipation of any others. Moffatt preserves this meaning in his translation ‘I was the very first to reach you with the gospel of Christ.’

(c) Ph 3¹⁶. πλὴν εἰς δὲ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν. ‘Whereto we have already attained, let us walk by the same rule.’ στοιχεῖον is a small upright post set to mark a line. This mark is the σκοπός mentioned in v.¹⁴, the target at which we are to aim for the prize of the high calling of God in Christ Jesus. Proleptically we have already attained this ‘mark’ but actually it is still ahead of us, and we are to walk in daily life towards that ‘mark’ which proleptically we have already reached.

(d) 1 Th 2¹⁶. ἔφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ εἰς τέλος. ‘For the wrath of God is come upon them to the uttermost.’ εἰς τέλος in Lk 18⁵ may mean ‘continually,’ but the close connexion of this phrase here with ἡ ὀργὴ suggests that it is not used adverbially (in which case it would be placed next to the verb) but adjectivally. τέλος means the End, the consummation of all things at the end of the world, but it also has the meaning of

something 'due.' The meaning therefore seems to be that the wrath of the End, *i.e.* the wrath which is due to fall upon the Jews at the Last Judgment, has already come upon them proleptically, in anticipation. This same idea of the Final Judgment of the End already at work is found in the Fourth Gospel.

(e) 1 Th 4¹⁵. οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. 'We shall not prevent them which are asleep.' It is clear that this means that we need have no fear that the Messianic Kingdom on earth is still ahead and that by dying we may miss our share in its blessings. The Messianic Kingdom is here and now. But at the coming of the Lord, the final Kingdom of God will be established, and those who are asleep and those who are alive shall enter into it together. We who are alive at that Day shall not enter the Kingdom in anticipation of those asleep.

(f) Mt 12²⁸, Lk 11²⁰. We are now in a position to understand the use of this important text. ἔφθασεν ἐφ' ὑμᾶς must mean that the Kingdom has come upon you proleptically, in anticipation of the future Kingdom which still lies ahead. Every use of φθάνω in the New Testament bears this meaning of coming by anticipation, the future reaching back proleptically into the present. The more emphatic word προφθάνω occurs only once, in Mt 17²⁵, where the proleptic idea is even more clear. Peter was about to ask Jesus concerning the tribute money, when Jesus forestalled him, acted in anticipation of his query and took up the subject Himself.

Thus it appears clear that both Jesus and the New Testament as a whole witness to the fact that the present age is the Messianic Age foretold in the Old Testament, and that during this age the future Kingdom of God is present proleptically. The redeeming powers of this future Kingdom are here and now working amongst men through the Spirit, acting redemptively in anticipation of the final redemption of both body and soul in the Kingdom of God which still lies ahead.

The Kingdom of Satan as Kataleptically Present in this Messianic Age.

In the Old Testament the coming of the Latter Days and the Messianic reign is connected inseparably with the overthrow of the enemies of God and all evil powers. Even the Inter-Testamental belief in a Messianic Kingdom, separate from the final Kingdom of God, includes the conviction of the

suppression and conquest of opposing powers during that age. This must have been one of the fundamental intellectual difficulties of the Jew confronted with the message of Jesus and the witness of the Apostolic Church. The Second Epistle of Peter (3⁴) reflects this problem. For how can the Messianic Age have come seeing that all things continue as they were from the beginning of creation? Sin and sorrow and suffering and death still continue. Wrong in every shape and form still triumphs, and the righteous man is still not vindicated in his rectitude. The kingdoms of the world continue to oppress and subjugate the people of God, and Israel is still in bondage. How then can the glorious reign of Messiah have come?

Let us consider what answer the New Testament gives to this difficulty. It at once admits the fact that to all outward appearances things are as they have always been; and sin and death still continue their sway. 'The whole world lieth in wickedness' (1 Jn 5¹⁹). But with the coming of Jesus Christ a new fact has emerged. 'The Son of God was manifested, that he might destroy the works of the devil' (1 Jn 3⁸). We who believe in Him are delivered from the kingdom of Satan. 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son' (Col 1¹³). Christ in His Cross and Resurrection has overcome the evil powers of the world. 'And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it' (Col 2¹⁵). The death of Christ has destroyed the power of Satan over men. 'That through death he might destroy him that had the power of death, that is, the devil' (He 2¹⁴).

The fundamental belief of the Jews, based as it is upon the Old Testament, is therefore confirmed, namely, that the coming of the Messianic Kingdom necessarily implies the overcoming and nullifying of the powers of evil. How then to explain the apparent continuance of these powers of evil even after the Resurrection of Christ and the outpouring of the Spirit? Is Satan really overcome? Has sin really been conquered? Has death indeed been vanquished? The New Testament answer is a victorious and triumphant 'Yes.' 'No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house' (Mk 3²⁷). Christ has come and Satan is overcome sin is atoned

for, and death vanquished. How is this to be explained?

Karl Heim puts it in this way, that Christ has 'entrechtet' Satan on the Cross, but will 'entmächtigen' him only by His Second Coming. Taking, however, our previous suggestion that we are to understand the Kingdom of God as having come in Christ proleptically, we must say in like manner that Christ has indeed destroyed the power of the kingdom of Satan, and that the present continued manifestation of that power of evil is to be conceived only as kataleptic action.

Katalepsis denotes the opposite of Prolepsis. Just as Prolepsis in relation to the Kingdom of God means that the redeeming power of the future works in the present, so Katalepsis means that the evil power of the kingdom of Satan, though overcome and destroyed in the past, still continues its apparent sway into the present. The kingdom of Satan only exists kataleptically in this present age. The medical term 'catalepsy' suggests on another level what is meant here. Catalepsy is the state of a person whose vital faculties are in a state of suspension, who though existing physically in the present, mentally or partially exists in the past only, as though time had stayed still.

Its meaning can be further explained from the use of the word *καταλαμβάνω* in the New Testament, where it is used fifteen times. It has three main shades of meaning:

- (1) To capture or seize firmly (Mk 9¹⁸).
- (2) To perceive or comprehend (Jn 1⁵, Ac 4¹⁸).
- (3) To seize from behind.

It is in this third sense that the word indicates true kataleptic action, and a few texts may be considered:

(a) Jn 8³⁴. *γυναῖκα ἐν μοιχείᾳ κατειλημμένην . . . αὐτὴν ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένην*. This is usually taken in the simple sense of 'seized' or 'caught.' But the word *ἐπαντοφώρῳ* 'in the very act' suggests that though the act of adultery had taken place they were caught still together, 'lost to the outside world' as we should say. It was as though time stood still. Their seizure therefore may be understood as kataleptic action.

(b) Jn 12³⁵. *ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ*, 'lest darkness come upon you.' With this should be taken Jn 1⁵, *καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν*, 'the darkness did not master it' (Moffatt). The coming of Jesus is compared to the light which

dispels the darkness. The darkness of Satan's realm is overcome by the light of the coming of the Kingdom of Messiah. How then does it still persist? How can it come upon any one from behind? It can only do so kataleptically. The darkness of sin and death is past, destroyed and dispelled by the light of Jesus in His Incarnation and Resurrection. The present power of this darkness can thus only be understood as kataleptic.

(c) Ph 3¹². *διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμθην ὑπὸ Χριστοῦ Ἰησοῦ*. 'I follow after if that I may apprehend (kataleptically) that for which also I am apprehended (kataleptically) by Christ Jesus.' This whole passage is strongly eschatological. 'That I may win Christ.' 'That I may know him, and the power of his resurrection.' 'If by any means I might attain unto the resurrection of the dead.'

Here the coming of the Eschaton in Christ is viewed as past, as it pierced decisively into history in the Resurrection. Paul is seized from behind, from the past, by Christ in the power of His resurrection as a past event. Paul seeks to seize likewise from the past the redemption wrought by Christ in His coming upon earth. Here the kataleptic power of the Resurrection righteousness as available for believers is made clear.

(d) 1 Th 5⁴. *ὑμεῖς δὲ ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ*. 'That that day should overtake you as a thief.' Here also the Eschaton is conceived as past. The Day is the Day of Yahweh, the day of judgment, the Eschaton which pierced into the stream of human history with the historical coming of Christ. In this sense the day of judgment is past, but judgment still operates kataleptically until the final manifestation of Jesus. Thus that day overtakes, that is, seizes kataleptically, those who have not advanced into the future Kingdom of God by faith.

The Eschaton therefore may be considered in two ways: firstly, as already come in the past proleptically in the first coming of Jesus; secondly, as still to come in the final Advent of Christ which lies ahead. In considering the Eschaton as future, *προλαμβάνω* is used; in considering it as past, *καταλαμβάνω* is used.

The Messianic Age.

This present age, therefore, from the Resurrection of Christ until His final manifestation at the

end of the world, is controlled by the interaction of two powers, the power of the future Kingdom of God working proleptically, and the power of the past kingdom of Satan working kataleptically. Only at the final consummation of all things will this kataleptic power of evil cease, when the already accomplished victory of Christ will be openly and conclusively manifested in the establishment of the eternal Kingdom of God in the new heavens and new earth.

In this Messianic Age there is no essential progress or development towards the final Kingdom of God. The New Testament gives no place to optimistic humanism with its doctrine of inevitable evolution. The powers of evil will continue to work until the end. Again and again we see in the past two thousand years how the demonic forces of the kingdom of Satan have risen up against the forces of righteousness and justice. But we see also that such evil forces can never completely overcome the forces of the Kingdom of God. They rise like great waves in increasing power, but reaching their peak, they break themselves upon the shore of the Kingdom of God, only to recede and rise again.

Likewise the redeeming powers of the Kingdom of God strive against the evil powers of the world, and again and again achieve a partial victory. But such victories are only fragmentary actualizations of righteousness and justice, and after a period the forces of evil again rise and corrupt them. Thus the process of human history in this age is to be understood not only as evolution but also as revolution. Any true Christian philosophy of history must take into account these two forces, and the inability of the one ever finally to overcome the other on the stage of human history.

To-day, we stand at another great crisis in the affairs of man, when a new Kairos is upon us. The demonic forces of evil, represented by the Totalitarian powers, are on the rise, whilst the forces of the Kingdom of God, represented by the Christian Church in the widest sense, seem on the wane. It may be that the world may be about to witness another Dark Age, with the temporary submersion of those values which form the outward mark of the Christian heritage. On the other hand, the very violence of the waves of evil may cause them to break all the more quickly and completely, so that the forces of righteousness may rise in reflex power.

In either case, the Christian hope is sure, that at the end the Kingdom of God will prevail. The kingdom of Satan may appear outwardly powerful, but we know that actually it lives only in kataleptic action. In the final manifestation of the Kingdom of God, all such evil powers shall be destroyed for ever. When and how that final manifestation will come we do not know. To our finite and time-bound minds it is a paradox. The end of history is not an event of history, and yet it brings history to a close. To those steeped in the outlook of the New Testament, the Kingdom of God will not be conceived as a timeless eternity abiding above the world, nor as a temporal event to come within the historical process. The end of the world is the manifestation of the full redemption of body and soul, and of the whole creation, in a new world which is beyond description. A redeemed humanity demands a redeemed creation for its environment. This God has promised and will surely bring to pass. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him' (1 Co 2⁹).

Contributions and Comments.

Can a Hymn be a Poem?

IN Lord David Cecil's recent *Oxford Book of Christian Verse* there are three hundred and fifty-two poems, but not one in ten is a hymn. Yet there are about half a million Christian hymns, and a goodly number might be expected to find a place in a

collection of *Christian* poems. So an old question is raised again: Why are hymns seldom poems?

In the last century there was a Professor of Poetry at Oxford at the time when Palgrave's *Golden Treasury of Songs and Lyrics* and Roundell Palmer's *Book of Praise* were published. The story runs that one day he brought the two books

to his class and asked, 'Why is it that there is hardly an item in Palgrave that is not poetry, and hardly an item in Palmer that is?' It is not easy to define a poem, but few will dispute his verdict. It is easier to define a hymn. Almost all hymns are 'verse' that is meant to be sung by a company of people in the worship of God. The Professor might have posed a second question: 'Why is it that in Palgrave there are scarcely any items that are sung by groups of people and in Palmer scarcely any that are not?' It should be noted that it is not the song of individuals that is in question, but of groups. Palgrave has a great number of poems that could be sung by individuals, though it is remarkable that, even in a book of *Songs*, few are in fact often sung. The author had to add the word 'Lyrics.' In theory every lyric is meant to be sung, but in practice most of them are read and not sung, and it is probable that many a poet knew that this would be so. This is not the only instance where poets have divorced a particular poetic 'form' from its original occasion. In the introduction to his *Dynasts* Thomas Hardy as much as says that he has chosen the dramatic form for his poem, but that he does not expect it to be put on the stage. Yet it is true that a good many songs, which are sung as solos, are true poems. There is a good instance in ballads. The best ballads are true poems, and the minstrel both made and sang them. Yet few even of these are ever sung by large companies of people. And, as to 'popular songs' in general, are they ever poems? What about 'Roll out the Barrel,' for instance? It is perhaps noteworthy that Shakespeare included in his Plays a number of songs for individual actors to sing, but that when, in one of his roistering scenes, he sets a *group* singing, there is nothing more than a 'stage direction'—'They sing a catch.' The dramatist knew better than to write a 'catch.' There have been a few great poets who have tried to write hymns—Milton, for instance—but they have not 'framed' well at it, as Northerners say. The fact is that when groups of people sing, whether in a church or an inn, they do not 'take to' poems. Lord David counts Donne the greatest English Christian poet—a very disputable judgment—but none of Donne's poems could be sung, even by a soloist.

It is generally agreed that Isaac Watts and Charles Wesley are the greatest English hymn-writers. Lord David's selection from their writings is instructive. From Watts he has 'Hush, my dear, lie still and slumber,' 'Where-e'er my flatt'ring passions rove,' 'No, 'tis in vain to seek for bliss,'

'O God, our help in ages past,' and 'Sweet Muses descend and bless the shade.' Only one of these is a true hymn. From Charles Wesley we find 'Jesu, Lover of my soul' (which his brother John left out of his hymn-book as being too familiar with Christ!), 'Come, O Thou Traveller unknown,' 'Times without number have I pray'd,' 'Still O Lord, for Thee I tarry,' 'Christ, Whose glory fills the skies,' and 'Gentle Jesus, meek and mild.' Here there are three hymns that have passed into general use, but who except the Methodists ever sang, 'Come, O Thou Traveller'? Yet it is usually counted Charles Wesley's greatest *poem*. It is indeed, a peerless poem, for it puts Paul into song as no other poet has ever done, but it needs pondering, and the singing of hymns does not and cannot give time to ponder. Indeed, one may ask: Is there such a thing as a great poem that can rightly be read quickly (to say nothing of song, where the music needs attention as well as the verse)?

Lord David, who is perhaps a trifle 'sniffy' about hymn-writers, has his own explanation of the rarity of poetry in hymns. For instance, he says that a hymn-writer 'does not say what he really feels, but what he thinks he ought to feel.' Yet surely there are many hymns where these two coincide. This is common, for instance, in Charles Wesley. Again, one can only marvel at the phrase 'Evangelicalism, with its emphasis . . . on original sin, redemption by Christ's blood, final perdition,' for 'evangelical' hymns on each of these three are rare, though for different reasons. Lord David does not say outright that he agrees with the current idea that every true poem must say something *new*, though he seems sometimes to share it. There is an older idea—that a poet must say something *well*. In older anthologies a place was always found for Gray's 'Elegy,'—but to-day it seems to be 'the thing' to sneer at it, on the ground that its thought is commonplace. Yet its merit precisely is that it puts some of the ordinary thoughts of ordinary men into poetry. For instance, the ordinary man would never have discovered its epithets for himself, yet he knows that they are just 'right.' To take one example, he would never have thought of describing the common lot of many men as a 'sequestered vale,'—yet the phrase hits the mark. Again, it is not true that the greatest poets avoid the commonplaces of their time. Dante, for instance, has many unexpected descriptions and surprising phrases, but these have to do with detail. The groundwork of his whole poem is the account of Heaven and Purgatory and Hell current in the Middle Ages. Similarly, a true hymn expresses some

great Christian truth or 'commonplace,' for it is by 'commonplace' truths that men live, but this is not the chief reason why a hymn is so rarely a poem. 'Jesu, Lover of my soul' is a poem because it expresses a great Christian commonplace well. It has spontaneity, but not novelty. Lord David himself says as much in his account of Donne, who dealt with 'original sin' and 'final perdition' far more nearly exclusively than any Evangelical hymn-writer. Yet Donne was a poet. The truth is that the few people who read poetry regularly, usually read it slowly and solitarily, with many a pause to flavour a phrase—and these things are not possible when a group sets itself to sing, whether in a church or an inn. It is true that by a 'happy accident' Shakespeare's plays were popular, but how many of the Tudor playgoers were aware that they were listening to literature?

Two other illustrations of the difficulty of combining poetry and hymnody may be added. In two anthologies of German lyrics that the present writer happens to have at his elbow, a beginning is made with Luther, and, in the period before Goethe, there is a strange mixture of hymns and drinking-songs. The church and the inn! Yet it may be doubted whether these 'lyrics' rise to the height of poetry. Again, when Church Committees meet to draw up hymn-books, not infrequently they alter, not to say 'bowdlerise,' the words in some of the hymns. When they make changes, they may almost be relied upon to delete the poetical. For instance, in the great Scottish Version of the Hundredth Psalm, only a Committee would have changed 'Serve Him with mirth' into 'Serve Him with fear.' Or again, there is a modern hymn-book where, in Charles Wesley's lines :

'Now, Lord, let every bounding heart
The mighty comfort feel,'

'bounding' is changed to 'waiting.' The Committee was thinking of the average member of an average congregation. Or again, it may be debated whether Addington Symonds' lines beginning 'These things shall be' is a hymn, but most will count it a poem. Yet Hymn-book Committees boggle at 'young-eyed joys' and 'undiscordant noise.' The last phrase, of course, is meant to suggest that in the end the 'noises' of the world will pass into music, but a Committee prefers the redundancy of 'undiscordant song'—as if any song could be discordant and remain a song! One would like to hear Symonds on the change!

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Zec̄ariah xiv. 5.

THE following note is intended to draw attention to two pieces of information about this difficult verse which are contained in the *Seder 'Olam* and which may not be generally known. Before mentioning these two facts, it may perhaps be useful to recall summarily a few details about the *Seder 'Olam* itself, since the work, in spite of its importance and the number of times that it has been edited¹ and elucidated, has not received the attention that is its due.

Seder 'Olam is the proper title of the earliest Hebrew post-biblical chronicle or chronology, commonly, since the ninth century, called *Seder 'Olam Rabbah*, to distinguish it from the later *Seder 'Olam Zuṭṭa*. The *Seder 'Olam* is cited in the Mishnah and in the Babylonian Talmud; indirectly, it seems also to be cited in the Jerusalem Talmud. It is a chronological survey of history from the Creation down to the time of Bar Kochba. But the original text probably ended at the period of Alexander the Great. The last chapter, which very briefly covers the interval between Alexander and Hadrian, is considered to be a later addition. The Talmud ascribes the authorship to Jose b. Halafta, but it is now generally held that Jose, who was one of Akiba's pupils and whose activity began after 135, was not the author but the redactor who brought the work up to date. The *Seder 'Olam* sometimes knows a biblical text which differs both from the M.T. and from citations in the Talmuds. For this reason its evidence is of value as giving independent testimony to the Hebrew Bible, and the present note may be regarded as an example of the help to be derived from this source.

Zec 14⁵ ('and ye shall flee by the valley of my mountains,' E.V.) is a well-known difficulty, which it is not the purpose of this note to discuss. It suffices to say that the difficulty is, by most scholars, held to be solved by pointing *ve-nastem* ('and ye shall flee') as *ve-nistam* ('and the valley shall be stopped up') thrice in the verse.

Further, while it is generally recognized that Zec 1-8 and 9-14 are the work of different writers, there is considerable difference of opinion with regard to the latter section, its date and homogeneity: possibly further sub-division is necessary. These questions have been admirably dealt with, and the opinions of Nowack, Marti, and others,

¹ The most useful editions are: (1) B. Ratner, Wilna, 1897; (2) A. Neubauer, in *Mediaeval Jewish Chronicles, Anecdota Oxon.*, Vol. I, part vi. Oxford, 1895. Ratner's great *Introduction* is a separate volume.

summarized, by the late Professor W. E. Barnes in his edition of Zechariah in the *Cambridge Bible Series*.

The two pieces of information that *Seder 'Olam* has to offer are :

- I. It confirms the pointing *ve-nistam* ('and shall be stopped') which LXX and Targum presuppose. If the *Seder 'Olam* is to be dated after Hadrian, such evidence as to the Hebrew text would be early and valuable : if, as is generally felt, the *Seder 'Olam* was originally composed just after Alexander's death, then this testimony to the Hebrew text antedates that of the LXX.
- II. It regards Zec 14 as a separate entity, the work of a writer contemporary with Isaiah.

Now it has often been suggested, (1) that short prophecies and anonymous writings were written consecutively in a Scroll without any space intervening between the end of one and the beginning of the next ; (2) that the practice accounts for the subsequent combination of separate works and their ascription to a single author. This is what the *Seder 'Olam* implies. Zec 14 stands by itself as an independent work.

The date of this portion of Zechariah (9-14) is notoriously a matter of controversy. The advocates of a late date pin their faith to Yavan in 9¹³. Barnes has shown that their arguments are weak and that the date of these chapters is very difficult to determine. But whatever be the value of inferences drawn from Yavan, it is irrelevant to the date of 14, if 14 be an independent prophecy, since Yavan occurs in 9¹³. The *Seder 'Olam* is influenced by a very striking feature, namely, the reference to the earthquake in the days of King Uzziah.

At this juncture, the passage in *Seder 'Olam* may be cited. It occurs in a context which deals with the prophets and is to be found in ch. 20 (ed. Ratner, f. 40a : ed. Neubauer, p. 51) :

'Since the Scripture says :

"And the valley of my mountains shall be stopped . . . as in the earthquake" (Zec 14⁵),

"The vision of Isaiah son of Amoz" (Is 1¹),

"The word of the Lord to Hosea" (Hos 1¹),

"The words of Amos" (Am 1¹),

"The word of the Lord to Micah" (Mic 1¹),

we can infer that they all prophesied at one period. But it is not possible to determine which came first. But since it says "The beginning of the Lord's speech to Hosea" ; and since, with regard

to Amos, it says "two years before the earthquake" ; and since, with regard to Isaiah, says "In the year of King Uzziah's death" which death took place on the day of the earthquake, for "the pillars of the thresholds were shaken" ; and since "the word of the Lord came to Micah in the days of Jotham," we can infer that all the others prophesied before Micah.'

For the interpretation of this passage the reader referred to Ratner's excellent notes, where all the parallels, variants, later citations and comments are collected. From these it is clear that the earthquake in Uzziah's reign was regarded as a fixed point in chronology. It is curious that, so far as the present writer sees, notice has not been taken of the fact that neither Kings nor Chronicles records the earthquake, the occurrence of which there would seem to be no reason for doubting. The inference would be that these Scriptural sources, being concerned primarily with religion, do not always mention events from which no special religious lesson is to be drawn. None the less, the Prophets regarded the earthquake as a convenient date, well known to all and liable to no ambiguity.

The *Seder 'Olam* groups into one period the Prophets who mention the earthquake or who lived roughly at that time. Amos prophesied 'two years before the earthquake' : Isaiah, on the very day of the earthquake. Micah, whose activity began in the reign of Jotham, Uzziah's successor, was obviously the latest of the Prophets, while Hosea was the earliest. For Hosea also belongs to the reign of Uzziah and the difficult phrase in 1², which is masked in the A.V. rendering 'The beginning of the word . . . by Hosea,' is explained as 'the beginning (of prophecy was) the word of the Lord by Hosea.'

But what about Zec 14⁵? Why does the *Seder 'Olam* begin with this verse? Because it connects it with 2 Ch 26⁵, which relates that Uzziah was guided by 'Zechariah who had understanding . . . (ham-Mebhin).' This Zechariah is never mentioned elsewhere. Ratner shows that Zechariah ham-Mebhin is differentiated in *Seder 'Olam* from Zechariah 'the prophet, who wrote Zechariah 9.' It was the former who wrote Zec 14. The commentator 'Eṣ Yoseph first questioned the relevance of Zec 14⁵ to the list in *Seder 'Olam* : 'Ebben Sappir showed that the *Seder 'Olam* took *ve-nastem* as *ve-nistam* and interpreted 'valley' and 'the mountains' as referring to prophecy and prophets. It is clear that the *Seder 'Olam* regards Zec 14—possibly beginning at v.⁵ but this is not certain—

as an independent section. For in the case of the other prophets, the first verse of the prophecy is cited and then, when the proof-text is needed, such other verse as indicates the period when the prophet lived.

The question whether Zec 14 is to be assigned to an early date is exceedingly difficult and this is not the place to discuss it: the suggestion of the *Seder 'Olam* is indeed revolutionary. But if the

early date of the *Seder 'Olam* itself is admitted, such evidence is well worth consideration. For if, as is generally held, it was first written after the death of Alexander the Great, it is not far removed from the Books of Chronicles, which contain the only reference to Zechariah *ham-Mebhin* whom the *Seder 'Olam* regards as responsible for Zec 14.

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Entre Nous.

The Cry of Dereliction.

Professor H. H. Farmer's sermon for Passion Sunday, in the February EXPOSITORY TIMES, and, in particular, the paragraph—"What then of the cry of dereliction?" suggests the question: Do we make sufficient allowance in our devotional meditations at Passiontide for the *physical* causes and consequences in the experience of Jesus upon the Cross?

I pass by the familiar fact that the Cry of Dereliction was, *inter alia*, a quotation from the Old Testament—Ps 22, just as the Last of the Seven Words was a quotation from Ps 31; but I cannot pass by the tragic fact in the history of science that, in the days before anæsthetics, a physical operation had, as one of its concomitants, a profound psychical depression. Before Sir James Y. Simpson introduced the blessed era of chloroform, Dr. John Wilson had to have one of his feet amputated, and he has recorded his experience as follows:

'During the operation, in spite of the pain it occasioned, my senses were preternaturally acute. I watched all that the surgeons did with a fascinated intensity. Of the agony it occasioned, I will say nothing. Suffering so great as I underwent cannot be expressed in words, and thus fortunately cannot be recalled. The particular pangs are now forgotten; *but the black whirlwind of emotion, the horror of great darkness, and the sense of desertion by God and man, bordering close upon despair, which swept through my mind and overwhelmed my heart, I can never forget.*'

The italics are mine, but, surely, to thoughtful devotion the experience described sheds a valuable light upon the experience of the Sufferer on the Central Cross. If such a sense of 'Desertion' was engendered by amputation, surely crucifixion could mean no less. Hence the Cry of Desertion should

deepen our reverent sympathy with what the noble paraphrase calls 'The pangs of the Man of Sorrows,' and heighten our adoring gratitude to the Divine Love, that bore them 'for us men and our salvation.'

JAMES W. GARDNER.

Largs.

'Follow Me!'

"And they went to another village." Dear brethren, each time the Lord Jesus Christ starts out to continue His journey, the men and women who have come into contact with Him are faced with the problem of starting out with Him, or remaining where they are—without Him. . . .

'The Lord Jesus Christ . . . is no longer tolerated in public life, in the press or in the lecture rooms, and the youth organizations and training camps have cast Him out. The end of the Christian era has been solemnly proclaimed, and within a short time this proclamation will become a reality in every way. This is something that should not surprise us: Luther and many others before him prophesied it. This is the situation described in the phrase: "He went into another village."

'For some time past a carved wooden figure of Christ has stood in my study. I call it the "Oeynhausén Christ," because the artist, who took part in the Oeynhausén Synod, first saw Him there before his inward eye. The carving shows the Lord, who is bowed down beneath the weight of an invisible cross, setting out bent and sad from the Church where the congregation refuse Him obedience; for where that happens, He can no longer stay. The artist's eye had seen aright what the ears of the disciples heard: "Why call ye Me Lord, Lord, and do not the things which I say?" . . .

'We love our nation: we must love it—we cannot and dare not and must not do otherwise.

But when things change so that the sword "reaches unto our soul," when the Lord Jesus Christ calls, then we must tear ourselves free of the environment that has denied Him. Many a young Christian who has heard the Lord Jesus Christ being slandered in the training camp has refused to listen and has said: "I will go out and help Him to bear the cross and the shame." . . .¹

Light.

'And the other picture which the Lord Jesus Christ holds up to us: "Ye are the light of the world"; we hear these words and are reminded by them that we worry about something that ceases to exist in the presence of the Lord Jesus Christ. What are we worrying about? When I read out the names, a little while ago, did we not think: "Alas and alack, will this wind, this storm, that is going through the world just now, not blow out the Gospel candle? We must therefore take the message in out of the storm and put it in a safe nook."

'It is only during these days that I have realized—that I have understood—what the Lord Jesus Christ means when He says: "Do not take up the bushel! I have not lit the candle for you to put it under the bushel, in order to protect it from the wind. Away with the bushel! The light should be placed upon a candlestick! It is not your business to worry about whether the light is extinguished or not by the draught." We are not to worry whether the light is extinguished or not; that is His concern: we are only to see that the light is not hidden away—hidden away perhaps with a noble intent, so that we may bring it out again in calmer times—no: "Let your light shine before men!"

'Brothers and sisters, that is the strange pass to which we have been brought to-day. It has come to this: we are being accosted on all sides, by statesmen as well as by "the man in the street," who tell us: "For God's sake, do not speak so loudly or you will land in prison. Pray do not speak so plainly: surely you can also say all that in a more obscure fashion!" Brothers and sisters, we are *not allowed* to put our light under a bushel: if we do so, we are disobedient; but we have received our commission from Him Who is the light of the world. He does not need us as wicks, He can take other wicks as well, other men on whom He can set up His light as on a candlestick.'²

¹ M. Niemöller, *The Gestapo Defied*, 16 ff.

² *Ibid.*, 242.

Rejoice.

'A young academician, who has been in prison for weeks, writes to his people as follows: "cheerful and of good courage and do not worry about me. It is Advent, you know, and even evening, when the noise of the day dies away. . . . can hear the carillon from the parish church: . . . gates, lift up your heads on high. Nothing has changed—truly nothing—since Paul wrote from prison to the Philippians, Rejoice in the Lord always, and again I say, rejoice."'³

Children of Dockland.

What drove Nan Goodall from her college at Oxford to spend years in the heart of a Dockland parish where the air is fetid, pavements filthy, and no loveliness anywhere? In *Children of Dockland* (S.P.C.K., 2s. net) she gives the answer.

'All that we can do, all that we can teach, is not one hundredth part of what we owe these people, but their right, for we have stolen their inheritance. We must atone not only to them, but to the Crucified, for all that we have done and, more, for all that we have left undone. That is the motive power that has driven us on through our Dockland years, sent us to live among them and share their lives as nearly as we can.'

How can people be taught who are so limited, so unable to understand even the simplest things outside their own experience? 'Many cannot write one legible sentence.' Much may be learnt from this small book about methods of approach. Here is one quotation: 'We bought an electric projector which will throw any picture, in colour, on to a white sheet, and in Holy Week we began our teaching mission in earnest. . . . The lantern was behind the sheet and we put on gaily coloured scenery. In the beam of the lantern stood those acting, all members of the Mothers' Union, and their shadows fell jet black against the coloured background. A narrator read the simple Bible story as the figures moved, and, from time to time a hidden choir sang a hymn. The audience sat spellbound.'

The attractive photographs are by the author's husband, the vicar of the parish.

³ *Ibid.*, 58.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ONE great need of to-day is the voice of a Prophet, a Word of God out of the midst of the smoke and flames of the world conflict. You will hear such a word in the little book of sermons by Canon F. R. BARRY, *I Heard a Voice* (Christophers; 1s. net). These four sermons were written and delivered in conditions of critical danger, the second on the night when the preacher saw his home in flames, and the others amid similar experiences.

The sermons have the note of urgency, as all prophecy has. But they have more. They bear a great testimony to truth that is made alive by the events of our time. They contain a Word of God that comes to us from one who speaks it out of profound conviction and a sense of its deadly necessity for our people. No one can read these sermons without being deeply moved by the passion, sincerity, and appeal of the preacher. It is impossible in a brief summary to reproduce this impression, but we will do our best to say what the message of this little book is.

The first sermon is entitled 'The Word of God,' and its burden is that God speaks to us always. We are often indifferent to it. We cease to hear it. But we are brought back to it by life. To-day we are facing real things. We are returning to an absolute loyalty which is the secret of our strength. We are listening to a Voice which, unless the Bible is a vast mistake, is speaking in the storm and the battle. It is the voice of the living God who is at work in the events of history, working out through these His righteous purpose.

No insurrection of the power of evil dethrones Him. He speaks in judgment, and in warning that material power alone can avail nothing as the foundation of a human world, with hope and promise that in the heart of sacrifice we may find the triumph of a Resurrection. Sacrifice? The heroism of poor folk in London, and other towns and villages, will be an epic while our race endures. But it is more than that. It is the token of the presence and the power of God in the hearts of ordinary men and women.

But let us realize that to-day there is a war within the war. The conflict in Europe runs back into the eternal background, the unseen realm of spiritual reality. The whole moral order is involved. It is the conflict of ultimate loyalties in the souls of men, the conflict between good and evil, literally between God and Satan. We are beginning to understand the language of the New Testament to-day. We know that what they had in mind was something horribly and intensely real, the spirit of anti-Christ, the Man of Sin 'who opposeth and exalteth himself above all that is called God and worshipped.'

And in particular we are beginning to understand 'that haunting book which we call the Book of Revelation.' It comes startlingly alive to-day; and the obscene horror of aerial warfare fits into its sombre apocalyptic imagery. It was written, remember, in a concentration camp. The naked power of a Totalitarian State was trying to root out the Christian Church as the home of spiritual

freedom. It was not content to hold men's earthly loyalties; it wanted their souls too, which belong to God. And in this Totalitarian paganism John saw the contemporary embodiment of the cosmic battle between Light and Darkness, Truth and Lies, Slavery and Freedom, the Hope of Christ and the despair of anti-Christ.

But this is the theme of the whole Bible. It is also the innermost meaning of history. There is an ultimate conflict between the Kingdom of God and the Kingdom of the Beast. Nazi-ism is a symptom nearly as much as it is a cause. It is thrown up out of the dark depths of mass-resentment; into it has been poured all the revengefulness and hate and cruelty of frustrated men who have failed to find the true end of living, who have sought and found in a perverted loyalty the satanic substitute for true religion. The fight against this is in the end the 'War in Heaven.' That is the real battle, and the victory in that battle is the condition of peace.

This is a point on which Canon BARRY insists with tremendous earnestness. The real war is in the soul of man. It is in the soul that the victory must be won. The war has got to be waged on two levels—in the world of history and in the world unseen—in the actual clash of armies and in the secret places of the soul.

And therefore to win this war means not merely to defeat the aggressor's hosts. That must and will be done. But it means more—the positive creation of a social order ruled by the faith of Christ. That is surely the Word of God to Britain. 'The kingdoms of the world are become the kingdoms of our Lord and of his Christ and he shall reign for ever and ever,' prophesied the Apocalypse. And it is our part to see this realized. Because the victory is in the soul, because it is the 'war in heaven,' therefore it is the victory of righteousness and justice and that peace which comes only when the will of God in Christ is done. It is this which alone will ennoble and redeem this conflict.

Canon BARRY develops this further when he goes

on to deal with the freedom which is everywhere set down as the issue at stake in the world. This freedom, he says, is not merely the absence of restriction. It is a creative quality of living which may be proved in discipline and hardship and which may be realized, we are beginning to see within a self-disciplined community of mutual service and responsibility. We are finding a new positive ideal of a social order fashioned by free men as part of a world order of free peoples. It demands brave constructive social building to embody the vision which is being granted to us. And that is not a task for the future, 'after the war.' It is part of the war; we must be at it now.

For if we are 'called to freedom' this is what we stand for. In everyday speech we refer to it as Democracy. But what we mean by that is a great deal more than a system of government. What we mean is an attitude to life, an ideal of manhood, a religious faith. That is what Hitler cannot understand. Nobody can understand Britain who does not know that the things we care for most, the things we will die for rather than surrender, have been nurtured and sustained by Christianity. Our tradition is woven out of many strands; but it is woven upon a Christian background, and when it is torn away from that it dies. We might retain a political democracy which would be quite as soulless and sterile, as blind to the real needs of men, as any Totalitarian collective.

And therefore we must concern ourselves now with the things that count. We cannot make free nations out of unfree men. And to make free men we must use the instruments at our hand, which are Christian education and the Christian Church. Canon BARRY makes a strong appeal for a national education that is really religious. 'Are you content that your children should be educated with no knowledge of God and Jesus Christ, armed with no philosophy of life but a half-baked belief in natural science and with no ideal beyond trivial pleasures? What kind of a Christian country shall we have then?'

And with equal earnestness he pleads for a new

loyalty to the Church. The spiritual, he says, is nearly meaningless until it is expressed in the material. Spirit must make itself a body through which it can act upon the world. That goes very deep into Christianity. And that is the real meaning of the Church. It is a great Society; it is nineteen hundred years of stored-up history; it has its roots deep in a common life. We shall not keep true religion alive in England by listening to addresses on the microphone; only by enlisting in its army, only by joining in its serving company.

If politics are not to degenerate into a mere struggle of naked power, the greatest need of Democracy is a living Church. It is the one thing in God's providence which can heal the hurt of a world racked by war, and gather torn mankind back into unity. Not since the collapse of the old Christian empire has it been offered a mission so magnificent. Is the Church ready to rise to this? to be alive enough to care more for bringing people *in* rather than for shutting them out? to be Christian enough to see the one big thing that unites us and the little things that divide us? If out of this war we do not find Christian unity, then God help the churches—no one else will.

Dr. C. Ryder SMITH, formerly Professor of Theology in the University of London, who has written a number of books of expository theology, offers his readers a study of the Atonement in his recent work, *The Bible Doctrine of Salvation* (Epworth Press; 7s. 6d. net).

This book is the product of the author's own study of the Bible, which has been long and intimate. There are no references to other books on the Atonement, nor is the author's doctrine of the Atonement compared with the doctrines, such as that of Anselm, that have appeared in the history of Christian thought. The doctrine which he seeks to uphold is what he calls a 'societary,' by which he means what is usually called a 'corporate,' doctrine.

Finding the chief Old Testament contribution in the Prophets, he makes much, in support of the 'societary' doctrine, of the large and varied use in the New Testament of the Servant Songs of Isaiah, more especially the fifty-third chapter. There is evidence, in quite a number of the New Testament books, as he has little difficulty in pointing out, that this last of the Servant Songs became part and parcel of Christian thought.

In He 9²⁸ we read of 'Christ' being 'offered to bear the sins of *many*.' In He 13²⁰ we read of 'the God of peace' having 'brought again from the dead . . . that great shepherd of the sheep.' In 2 Co 5²¹, a verse which belongs to the greatest of Paul's passages about the Atonement, it is written, 'He hath made him to be sin for us, who knew no sin.' In Ro 4²⁵, where Christ is spoken of as 'delivered for our offences,' there is a direct reference to the fifty-third of Isaiah; and Dr. Ryder SMITH finds also a direct reference in the connexion in Ro 4²⁵ of justification with resurrection.

There are also references to the Servant Songs, and in particular to the fifty-third of Isaiah, in the Fourth Gospel. There the concepts of suffering and victory, which are the ruling ideas of the last of the Servant Songs, are seen to be associated. In three passages (Jn 3¹⁴ 8²⁸ 12^{32, 34}) the phrase 'lifted up' occurs. In two of the three passages the name 'Son of Man' appears with the term 'lifted up,' and in the third the writer thinks that he has written, 'If the Son of Man be lifted up,' when he has not done so (Jn 12^{32, 34}). This shows how closely the two ideas of the Son of Man and 'lifted up' went together in his mind. And we may confidently say that John identified the Son of Man with the Servant. So that under the Johannine terms 'glorify' and 'lifted up' the same two ideas of triumph and suffering combine as in the last Servant Song.

The societary or corporate idea is here held to be fundamental in the Bible doctrine of Salvation. It is implied throughout the Bible that God has made man to live in fellowship with Himself. At

first outwardly conceived, God promising to give prosperity to Israel if Israel will obey Him, this fellowship is ultimately expressed only as 'eternal life,' which is to 'know'—to be intimate with—God. There is only one thing that can mar the fellowship. This one thing is sin. But God cannot leave a sinner to his sin. The Father still craves fellowship with His children. He therefore sets Himself to save them. To save men from sin the Saviour must, at one and the same time, be sinless and experience what is meant by sin. This is what fellowship demands of a Saviour.

The societary doctrine, as our author goes on to say, being in terms of fellowship, knows nothing of a God who waits in anger, or even waits aloof, for some one else to do something. He 'sends' the Son, and He welcomes the sinner. There is an antinomy involved here, and this must be freely allowed.

For the rest, the societary theory is no doubt inadequate, as earlier theories have been, but it is claimed for it that as being essentially psychological it is in line with the dominant thought-forms of to-day and is looking in the right direction. It has also the merit, like other psychological theories, of returning to the New Testament way of approach to the doctrine of salvation.

No one can travel far in the regions of philosophy without coming up against the problem of Time. Mysterious Time, it flows on unceasingly, but what does it flow through or past? Is its flux only a delusive appearance without reality? Is it simply *Maya* as Eastern thinkers affirm? Or is it an essential element of the real world, and, if so, in what relation does it stand to that which is eternal?

Such questions are not of yesterday. They perplexed the minds of the ancient Greek philosophers, and at a later time Augustine confessed that, while he knew what time was, yet if asked to define it he could not. Within recent years the problem of time has been approached from a new angle, in accordance with the latest speculations of mathe-

maticians and physicists who now co-ordinate time with space and declare physical reality to be a space-time continuum. It is in harmony with the spirit of the age to base philosophy upon the findings of physical science, and so a consideration of the relation of time and eternity sets out from a study of the clock-time of the physicist in its relation to space.

The speculations of Mr. J. W. Dunne in his two books, 'An Experiment with Time' and 'The Serial Universe,' have recently brought the subject before the popular mind. He argues that, as in dreams the mind of the dreamer escapes for the time being from the limitations of the present and can roam freely through the past and even in some cases forecast the future, so it may be assumed that at death the soul finds permanent escape from the limitations of the body and gains such a mastery over time that it is able to range at will through the past and the future, reviewing all experience. According to this theory the past and future both exist, being spread out like a great film ribbon along which the emancipated soul is able to pass at will 'with the velocity of light.'

This most difficult and obscure subject has been dealt with in a fresh and suggestive way in a book recently published, *The Eternity of Time*, by the Rev. A. P. SHEPHERD, D.D. (Hodder & Stoughton; 8s. 6d. net). The main thesis of the book would appear to be that time is really eternity veiled from our eyes by the limitations of the flesh. While agreeing with some of Mr. Dunne's conclusions Dr. SHEPHERD has certain criticisms to make. In particular he argues that Dunne assumes the fourth dimension, which is a purely mathematical device, to be a factual reality, and thereby 'confuses space and time and spatializes time.' There is good ground for this criticism, as any one may see. The mathematicians for their own purposes have co-ordinated space and time by assuming that time may be measured by the distance covered by the speed of light in that time. But they are under the necessity, for a reason that need not here be explained, to multiply this time-co-ordinate by the square root of minus one. Now a minus quantity

indicates negation or absence, as any one in possession of minus-a-five-pound-note will understand. Also the square root of minus one is a wholly unimaginable quantity. Therefore what the mathematicians really say by their symbols when strictly interpreted, is not that time moves with the velocity of light, but that time moves with an unimaginable function of the negation of the velocity of light! A statement which leaves us in profound ignorance of the relation of time and space. Yet it is common enough in popular expositions to find time expressed in direct terms of the speed of light, and Mr. Dunne has fallen into this snare.

In his exposition of the theme Dr. SHEPHERD makes much use of the psychology of the unconscious. As we travel on in time we each of us acquire an increasing content of experience which becomes a vital part of our being. These experiences may pass from our memory but they are all securely embedded in the depths of our unconscious self. They powerfully influence our conduct and indeed may be said to make us what we are. All this, of course, is commonplace to those who are familiar with the new psychology, but it is here set down in a vivid and impressive way. Dr. SHEPHERD has much that is wise and wholesome to say about the futility of thinking that the past is over and done with. The past is as vital a part of ourselves as the present; the unconscious is as really existent as the conscious. The accumulated content of our experience, past and present, has to be reckoned with, for it determines our destiny.

At this point in his exposition Dr. SHEPHERD makes a great leap from time to eternity. 'What I postulate is that all the experience of a self is its own eternal possession, inherent in itself. It is even now recoverable by memory, through the association of ideas, and under hypnosis it can be vividly re-experienced. It will be completely available for re-experience when the self is released from its present inevitable preoccupation with the material world.' This, it will be observed, is a postulate, not a proof. It fails completely to meet the argument of the man who says that the experiencing self with all its accumulated experiences,

when torn from its environment, simply ceases to be. Dr. SHEPHERD uses the illustration of an imaginary water-plant with both a surface and an underwater life which, when fully developed, might no longer draw its life from the surface, from the sun and air. 'Its surface life withers and "dies" and the new organism moves away freely under the water, in which it had formerly only grown at a fixed rate and attached to the surface life, which had been, as it were, the matrix of its developing being.'

This may be pictorial, but it is certainly not logical. It may be helpful to the imagination, but it carries no conviction to the reason. And if it be offered as in any sense a proof or demonstration of 'the eternity of time' it can only be pronounced to be inadequate. The Archbishop of York in a Foreword makes the cautious statement, 'This book, by calling in the evidence of recent psychological study, builds a bridge from clock-time to Eternity which looks to me more likely to carry traffic than any other bridge across the chasm which I have seen.'

Can any such bridge across the chasm be built? It may be doubted. There is manifest in our day a certain hankering for some sort of *gnosis* which shall supersede faith, some scientific proof or demonstration which shall place the reality of the eternal world beyond dispute. The prevalence of spiritualism and the popularity of Mr. Dunne's books is evidence of this. But still the Eternal guards its secret, and will continue to guard it till the veil is lifted by a hand from the other side. Sir Arthur Eddington has pointed out that the fourth dimension is utterly unimaginable and that no amount of mathematical study can ever make it imaginable to us who are three-dimensional creatures. So it may be confidently affirmed that as long as we are in the stream of time the conditions of the life eternal must be to us inconceivable. The crown of the life of faith is to die in faith. Of the fathers it is written, 'These all died in faith,' and it may be safely said that no future generation will find in psychology or any other science a bridge to cross the chasm or any surer vessel in which to make the final voyage.

Spiritual Problems and the War.

VI. The Moral Use of Force.

BY THE REVEREND PROFESSOR A. J. GOSSIP, D.D., GLASGOW.

THIS whole question can, of course, be debated upon general grounds. In our own day, for example, the idealist view of the State has loomed up again, and holds the passionate adherence of half the world, to which it is the only real religion, the primary conviction, believed and practised, as Hitler says, with the enthusiasm and even the frenzy of a religious crusade. That theory lays it down that what we, in the democracies, call our liberty is, in reality, misbegotten licence, outraging the whole purpose of our creation and being, and ruinous even to ourselves. For, it is held, a man can rise to the fullness of his own personality, can know life to be called life, only by spending himself in complete self-forgetfulness and self-surrender for something bigger than himself, to further the interests of which he exists, and only in the growth and splendour of which he can find his own completeness and self-realization.

So far that might be sound Christian teaching. For Christ, too, holds that one can find his life only by losing it for something greater than himself. But doubt as to this idealist view crowds in when we are further told that this 'something' is what Hegel called 'the divine idea as it exists on earth—the State.' Can any State claim the unrestricted obedience we must and can offer God? More than an evil spirit, rather the best and sanest in human nature, might turn upon such demands and say, 'Jesus I know, and Paul I know, but who are ye?'

But Germans, for example, soaked in such a view from infancy, accept it as a thing of course, and so glory in what seems to us an intolerable servitude; do not at all resent restrictions and compulsions and sheer brutal obscene force which we esteem incredible inroads on the first rights of human nature; argue that such compulsions and limitations as the State lays upon them do not really cramp and constrict their lives, but, on the contrary, are the only machinery whereby these lives can be fully lived out; look pityingly at us who, they judge, have lost our way among our own petty self-interests. Do you never, they might argue, feel, as your own Wordsworth felt

Me this unchartered freedom tires;
I feel the weight of chance-desires:
I supplicate for thy control?

Never agree with your own Francis Thompson's jingle:

Hardest servitude has he
Who is jailed in arrogant liberty;
But freedom, spacious and unflawed,
Who is walled about with —

'God' was what the poet wrote. But to them man's chief end is to glorify the State; and in so doing only can he find lasting enjoyment.

Pushed the lengths to which they push it, that may seem to us a throwback to very primitive thought; to the days when 'the person in the singular number' had not been 'de-universalized,' as Hegel said, out of the mass; had but a vague conception of himself as a unit; thought, and even worshipped, tribally. For a personal religion is a comparatively recent appearance on the earth; and even to-day masses of men exist who have not caught a glimpse of it. In his interesting study of Christian Mass Movements in India Mr. Pickett points out that 'the typical Hindu villager does not think of himself as an individual at all, but as a member of a group. Ask him who he is, and he will tell you not his name but the name of the caste. To address him in the singular is to insult him. He resents any suggestion that he is by himself a man apart.' And Germany to-day appears to have resiled to that, to feel that the 'de-universalizing' process has gone much too far, was in its essence a mistaken route to take at all. 'Surely,' says William James, 'the individual, the person in the singular number, is the more fundamental phenomenon, and the social institution, of whatever grade, is secondary and ministerial.' Not so, claims the idealist theory. Rather, as Laski admirably summarizes it, 'individual freedom means obedience to the law of the society to which I belong. When I say that I am seeking to realize myself I mean in fact that I am seeking to be one with the order of which I form a part. I am not independent of, or isolated in, that order, but one with it and of it. As it realizes itself, so am I also realized. The more fully, therefore, I serve it, the more fully do I express myself. True liberty is thus so far from being an absence of restraint that it is essentially subordination to a system of rational purposes which receive their highest expression in

the activity of the State. When I obey the State, I obey the best part of myself.' Hence force and State compulsion raise no moral questions in the mind at all.

But Hegel's view of the State is not the only foundation of Nazi-ism. There are also the Nietzschean ethics, and, notably, Fichte's principles of education. According to these last the pupil must from infancy, cut off from all knowledge that other views exist at all, have his mind so continually worked and moulded and coloured and obsessed by the conception that he exists to serve the State that in time the idea will never even blow across it that he has any personal interests at all. The finished article is a mere robot which thinks and acts and lives as the State desires, instinctively, mechanically, automatically. For twenty years that fearsome force has been playing continually on young Germany; and to-day there is a generation of such robots, coldly efficient, ruthlessly brutal, blindly obedient to the most horrible of orders. Long ago Ignatius of Loyola preached that *excaecatio*, self-blinding, an unrestricted putting of one's mind into the keeping of the Church, so that, if it said that what one saw was black was white, then one must hold that it is white, and that that self-mutilation was the one road to salvation. And now Nazi-ism so mutilates its unhappy abortions. Says Goering, 'Just as the Roman Catholic feels about the Pope, so does the Nazi feel about the Fuehrer—what he says is final truth. It is not for you to think but to accept.' Well may Dawson, in his fine book, *Religion and the Modern State*, declare 'the great danger we have to meet is not the danger of violent persecution'—though that too has arisen from its ancient grave, and sprawls obscene and horrible over the earth more grossly than it has ever done before—'but rather that of the crushing out of religion from modern life by the sheer weight of State inspired public opinion, and by the mass organization of society upon a secular basis. For the first time in the world's history the kingdom of anti-Christ has acquired political form and social substance, and stands over against the Christian Church as a Counter-Church, with its own dogmas, and its own moral standards, ruled by a centralized hierarchy and inspired by an intense will to world conquest.' Faced by such a force, subtle, insidious, ceaselessly active, many a plain man has determined in his soul and will that he can die if need be, but that to this monster he will not bow down.

None the less some force there must be. Brunner, for example, in *The Divine Imperative*, approaches

the question from a very different angle, laying it down as a first axiom that the State is essentially an evil thing (a necessary evil, he concedes, due to original sin), still evil, and sub-Christian, and indeed anti-Christian, because an organized selfishness, built upon force and brutality, not on love and persuasion, and greedy to extend its sway, not only over its own sphere, but to claim all life as its province, even that inner sanctuary where it has no right or might, and must be met with the blunt words 'one must obey God rather than men.' Yet this imperfect thing is necessary if there is to exist an orderly life at all, or any chance of progress—is necessary to keep peace within its borders, and to erect a dam lest chaos and aggression burst in from without. And, to preserve that peace, and to prevent that anarchy and chaos, it must possess the use of force, must on occasion even be prepared to kill, if it is not to be flouted and mocked by resolute wrongdoers. If laws are to be laws, and not just good advice which one can take or leave, the right to use force is a first necessity, and in due cases killing for the State is moral.

So the Master of Balliol, in his *Two Moralities*, argues that while one of these is for the saints, a challenge to perfection that soars above all rules, the other is the laws of the game to which the ordinary man can meantime rise, and to which he is meantime willing to submit. From him you can't ask more because he can't give more, 'and moral rules are of no use unless they are generally kept.' 'These are not judgments of how we think people ideally ought to behave,' they are simply 'the conduct the decent average man is prepared to act up to.' Between these two moralities there seems to be a clash; and often people feel that to a Christian Society all rules below the standard of the Sermon on the Mount ought not to be there at all. 'But in Society, as it exists, there is no choice between having rules, and being abandoned to lawless anarchy, where force and violence reign triumphant. If we love our brethren we must desire, for their sakes, that there should be rules, and that the rules should be real, and, therefore, in the name of love, we are bound to see that the rules should be observed.' Hence force again.

Law, for example, is not an outrage on the Christian Ethic, rather a strong defence, behind which the weak things of the world have found shelter and their chance. When we are told loftily by Ernest Scott that 'it might fairly be argued that the world would be happier if we had faith to act literally on the teaching of Jesus, and leave all justice to God,' a wise man, for once, talks foolishly.

For centuries the Border country was a hectic and weary land, with never a hope of progress, and no security or settled peace.

They have burned my little lonely tower
They had not burned it for a year or more !

At long last, things had been settling down, and then again it came ! And once more all was misery and smoking ruins and still forms on the hillsides, time after time for centuries, till men rose up in wrath, aye and in love to their unfortunate fellows, and hanged the miscreants who worked this woe : and now, for generations, there has been a settled smiling countryside, where men can live their lives in peace. And would it have been right to let the old wild, mad disorder last from age to age ? Force there must be, aye and the use of it, or ' chaos has come again,' and Christ's laws cannot be lived out.

Such speculations lead one far afield. But let us seek to take a more restricted, yet, perhaps, a higher flight. For us Christians the teaching and example of Jesus Christ is final. As Wordsworth said, what a great man effects for the world is this—he does something no one ever thought of doing before, but which, once it is done, becomes a standard for the rest of us, below which we can't rest content. That is true of many things, a motor car, for instance. And what the New Testament does is to bring us face to face with Jesus Christ, and say, There is a life that has been lived out ; and, if you have any spiritual sensitiveness in you at all, you must feel that that, once done, has become a standard for you, below which you can't rest content, but must strain towards it, henceforth satisfied with nothing less. And thus the imitation of Christ in thought and conduct is a very real part of Christianity. But it must be worked out with skill and knowledge, founding, not upon some selected facts which happen to appeal to us, but on all the facts faced honestly and squarely, evading none, or else our portrait and conception of Him may be a mere caricature of Christ, in some ways over-developed, in others under-exposed. Proof texts, wrenched from their context, and not laid side by side with others, no less authentic, telling in the opposite direction, have wrought ruin and confusion beyond reckoning. ' I am not come to send peace but a sword,' for example, had in its original setting nothing to do with war ; but, so I take it, is a vivid summing up and metaphor of the persecutions and the broken homes which the advent of Christ must mean in a world hostile to Him and His. Certainly it is a metaphor that means something—and that surely this—that to

Christ peace is not the greatest thing in the world. If righteousness and Christianity mean broken homes and misery, well these must come. But, in its primary setting, it had nothing to do with war. One may apply it and extend it to cover that, but if so, one does it at one's own risk. But then no more had that proof text upon the other side, in its original setting, anything to do with war ! ' Resist not evil ' was spoken to the individual, as the plain context—very startling even about individuals—makes clear. You may apply to war this saying also ; but if so, again you do it at your own risk.

What is needed is to take as our standard the whole of Christ, not merely this and that, while leaving other facts, as really there, in shadow ; and especially His central principles, and the manner in which in differing situations He Himself applied and lived them out. That last was very far from uniform. Where we go wrong is thinking of Christ as a legislator, as giving us a set of rules, a railway time-table for our journey through life, a book of the words appropriate for each occasion that can confront us. That is precisely what He would not do, what He despised the Pharisees for attempting to do. He gave not rules but principles, which we must work out and apply under the guidance of the Holy Spirit, in differing ways in differing circumstances, as He did Himself. That may entail a fearsome risk for bunglers such as us, an onerous responsibility. Yet even Christ cannot contrive to spare us that, and happily we have been given to guide us how to apply the principles in varying situations His own conduct and example.

Take, for example, the Law of Love, that central Christian affirmation, or the Law of Forgiveness, so central, so insistent, so heavily and strikingly underlined in our Lord's teaching that it becomes one of the most original parts of it. ' If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses,' so that ' the Unconditional Freeness of the Gospel ' proves to be an idle phrase. There is a blunt condition, and it cannot be evaded, must be met. Yet how did Jesus Christ Himself live out these principles ? Often and often—on the Cross, but in many other places too, His love for the most hopeless and impossible, His refusal to meet hate with hate, His stubborn, persistent, obstinate forgiveness where we would flame out into anger gives us our standard. And He is imperious with us about it. Less than this will not do. But there are other passages in plenty where Jesus blazed into a fierceness of anger, into stinging, withering, blistering words that can't be matched in literature, and that scald even to this

day. 'Ye serpents,' 'ye generations of vipers,' 'ye whitewashed sepulchres,' 'ye children of hell.' It does not sound particularly loving, nor yet as if He had forgiven them. Yet He would not desist from this tremendous vituperation, would not agree to let the Pharisees alone and speak of other things, pursued them with His stinging words, and died rather than cease from it. Did He, then, in these places break His own laws, fall miserably below His own standards? Montefiori feels He did regarding the Pharisees. Kind to others, even publicans and sinners, why was He so fierce to them, worthy, if mistaken men?

Well, what is the answer? Are we to argue, or feel silently in our own spirits that, whereas on the Cross Christ lived out His own principles up to the very uttermost, in these scenes we have indicated He fell far below Himself, lost His temper, acted un-Christlike, and so huddle these unfortunate slips and failures of His out of our memory? Is it not wiser to take as our standard of what Christlikeness really is the whole of Christ, and to assume from His example that, if there are places where, if we are to be loyal to Him, we must show the spirit He showed on the Cross, there are others where, if we are to reflect His mind, we must be moved to an implacable and burning anger. To some of us Christ did not only now and then rise to the fullness of His stature, and upon other occasions act in a way that stumbles and distresses us, but in each circumstance as it arose He lived out the right and perfect thing to be done there and then, was just as Christlike when His eyes were blazing ('and he turned and looked on them with anger') as when He said, 'Father forgive them for they know not what they do.' Which surely means, Law of Forgiveness and Law of Love and all, that there are situations in which to be Christlike one must be burned up with an intensity of a clean anger; when, as Mackintosh puts it, 'lack of indignation at wickedness is a sign, not of a poor nature only, but of positive unlikeness to Christ. The wrath of Jesus is made incontestably plain in the Synoptic Gospels.'

From all which it is but a step to the Cleansing of the Temple, which, whatever else it is, shows plainly that, unless Christ Himself was on occasion the poorest of Christians, there come times when the Law of unlimited Forgiveness, laid on us as the usual rule of life, has to be laid aside; when, if we have His spirit in us, we cannot, and we should not, stand passively watching wrong heaped upon wrong, but must take action. Pathetic efforts have been made to tone down, to explain away, to

eviscerate what, if it had been recorded of any other character in history would, as a matter of course, have been accepted as the scene of violence and drama that it obviously was. Yet there it stands; and we must face it; and must take account of it; one of the facts, as surely there as Calvary itself, to find its due place in an honest portrait of the Master, and of His law of life for us. 'There is that in Jesus,' said Raven in *Jesus and the Gospel of Love*, 'which would horrify the pacifist and humanitarian. He is the lover of men and their physician: but at need and for love's sake He will use the knife.' I do not know if Raven has withdrawn this; but, in any case, the facts on which he founded it remain within the Gospel records staringly as ever.

And if Christ's anger was so roused over an act of sacrilege, and the sins of the Pharisees, what would He not have said and done when, as Niebuhr says, 'a nation, its fury fed by a pagan religion of tribal self-glorification, intent to root out the Christian religion, defies all the universal standards of justice which ages of a Christian and humanistic culture have woven into the fabric of our civilization, threatens the Jewish race with annihilation, and visits a maniacal fury upon these unhappy people; explicitly declares its intention of subjecting the other races of Europe into slavery to the master race; in short, is engaged in the terrible effort to establish an empire upon the very negation of justice.' Faced by that situation, am I wrong in looking to the Temple to learn what my Lord would have me do? This thing, He said, must end, and He rose up and put them out.

Or take the Law of Brotherhood, that central Christian rule of life. Usually it means kindness and sympathy to all our fellow-men. But when and if some of our brothers persist in maltreating certain others of our brothers, and will not desist therefrom, then what does one do? Does the Law mean that, because the wrongdoers are our brothers, we must be patient and unruffled towards them, protest perhaps, but take no violent action to check and arrest them? Have the wronged brothers got no rights? Have they not the first call upon the Law of Brotherhood? Can we obey it and allow them to be maltreated? 'But who is my neighbour?' asked a captious mind. 'I'll tell you a story and you'll answer that yourself,' said Christ, and improvised the immortal parable about the Priest and the Levite and the good Samaritan. 'Who was neighbour to him that fell among thieves?' 'He that showed mercy,' said the man. 'Precisely,' said Christ. 'You go and do likewise.' The setting of the story as Christ told it is that the outrage was

over, and the victim lying there half murdered. But suppose the various travellers had passed a little earlier, when the assault was being committed. What then? Would the Priest and the Levite, in these circumstances, have been right to pass by on the other side; justified not to mix themselves up in a messy business? After the crime, the Law of Brotherhood meant kindly and unselfish treatment of the victim. But, while the assault was proceeding, how could one prove one's brotherhood to him, and how could one be a neighbour and show mercy, except by a lusty resistance to the foot-pads, and by rallying to their victim's support? 'If,' says the Master of Balliol, 'when we are told to "resist not evil," we are being told to have nothing to do with that maintenance of rules which resists evil, then we are being told something which is incompatible with loving our neighbours. That is the real point at issue between those who do, and those who do not, accept these particular verses literally.' And let us always remember that nothing so hurt the Master in His disciples as a certain wooden literalness of interpretation. Again and again one sees how sorely He was grieved by that.

In a recent *Hibbert Journal* Professor Hearnshaw strings together what, in mass, amount to an amazing series of admissions by distinguished Pacifists. As, for example, to quote one or two. My own notable colleague, Dr. Macgregor, admits that Christ 'might even allow the use of the sword in self-defence against bandits.' But go that length, and surely when bandits leap upon an unsuspecting people, the Law of Brotherhood must rally us to defend them too. 'If any one attacked my wife, I should sock him on the jaw,' said Dick Sheppard; and, again, 'I should do my very best to protect my wife. I hope I should not kill the attacker, but I might.' But if all this for his own wife, does not the Law of Brotherhood demand a like defence of other people's wives from us? And Bertrand Russell. 'You will not repudiate force completely: you will not, for instance, refuse to protect a weaker individual from a stronger one, if you happen to be present when the assault is

committed.' But if such an assault is practised upon half the world, with a ferocity of insane fury, does one simply stand aside, or does the Law of Brotherhood urge one to protect weaker things there too?

How can one keep the central Christian principles and not defend the injured?

Some unhappy ones, like C. E. Montague in the last war, believing that all use of armed force is against the mind of Christ, and yet, impelled by their consciences to defend the threatened sanctities of life, had with deliberation to turn their backs upon Him in this one matter—a hideous dilemma. I myself sat one night in the trenches talking to a mystical Highland private who so felt, and that night he was killed. And when the dawn came I buried him in what was then the desolation of Tyne Cot, and when the burial squad had dispersed, 'Greater love,' said I to Jesus Christ, 'hath no man than this, that a man lay down his life for his friends.' So Thou hast said. But this man, so he believes, has laid down his eternal destinies for them. And I leave it with Thee.

A terrible dilemma! But there are some of us who, with Christ's contempt for neutrals in our mind; and with His own example as to how His laws are to be kept put burningly before us; and, above all, His own solemn asseveration of what He counts the standards by which we must stand or fall, can't see how we can refuse at times to use force in His name. For if not to feed the hungry, not to clothe the naked, not to visit those sick and in prison, seems to Him to prove we are remote from His whole mind and ways, how shall He look at us if He has in the end to say, I was persecuted and you paid no heed, I was enslaved and you looked the other way, I was broken and tortured and massacred, and you, My feet, did not hurry to My help; and you, My hands, did not leap out in the one way that could have helped; and you, My body, failed Me! Where was your love, your brotherhood, your Christlikeness? In as much as ye did it not to the least of these My brethren, ye did it not to Me. Depart from Me ye cursed.

Literature.

THE REVELATION OF ST. JOHN.

THE aim of the Moffatt New Testament Commentary is to bring out the religious meaning and message of the New Testament writings. As a convenient basis for such a commentary the text is given in the form of Dr. James Moffatt's New Translation. The method of the commentators is to cite the various sections or passages of the writing in their original order, following up each section or passage with a running comment. The commentary has been written, so far as possible, for the 'Greekless,' but we know it has been welcomed by many who do not 'keep up their Greek.' It would have added to the size and price of the volume, but we think it would have been at once helpful and convenient if the section or passage under comment had been cited both from the Authorized Version and from the New Translation.

With the recent publication of *The Revelation of St. John* (Hodder & Stoughton; 10s. 6d. net) the Moffatt New Testament Commentary is nearing completion. The writer of this volume was to have been Sir Edwyn Hoskyns, but after his death the task was undertaken by the Rev. Martin Kiddle, M.A., Vicar of Christ Church, Harrogate, and Lecturer of Leeds Parish Church. Mr. Kiddle has been assisted by Mr. M. K. Ross.

In a useful Introduction Mr. Kiddle would make the point that John's interest was strictly pastoral, first and last. If his meaning is often obscure, it is largely due not to his peculiar mind but to our ignorance of the apocalyptic thought-forms of his age. And perhaps sometimes he had to be intentionally cryptic, because of the danger of his book falling into enemy hands.

Another point Mr. Kiddle would make is that it is quite inadequate to think of John from a merely literary point of view, as editing a composition derived from older materials. He was primarily a Christian prophet whose message was of the supernatural terrors in which the world was about to be drenched and to disappear, though it is not surprising that he adapted his visions to the conventions of the contemporary apocalyptic.

As for the question of authorship, here as throughout the volume Mr. Kiddle is cautious and non-committal. He may justly describe the enquiry into authorship as 'exuberant,' but does he justly describe it as 'sterile'? In any case all he himself

allows is that while the author of 'Revelation' is not the Fourth Evangelist, he may well be the Apostle John. He adds, however, that 'the authorship of "Revelation" may prove the one mystery of the book which will be never revealed in this world.'

On the abiding value of 'Revelation' Mr. Kiddle speaks wisely. John was a prophet in the strict sense of the word, but it was the immediate future, and not times other than his own, that absorbed his attention. And though his prophecies were not fulfilled, the spiritual principles he laid bare are eternal in their significance. The evil which threatened the Christian Church at the close of the first century is inherent in civilization itself, 'a poison at the very heart of this world order,' but it is being eternally judged and condemned, and they upon whom it lays its oppressive hand should be uplifted and encouraged as they give heed to John's message.

We shall only add that the running comments are clear and straightforward and admirably fulfil their explanatory purpose. W. FULTON.

LUDWIG FEUERBACH.

Heaven Wasn't His Destination (Allen & Unwin; 8s. 6d. net) is the curious title of a sympathetic exposition of the thought of Ludwig Feuerbach. It is by William B. Chamberlain, who is well versed in the German and French literature on the subject. His book was first presented to the University of Geneva as a doctoral dissertation. It is not only the product of much learning but shows marks of great ability. It is, however, not altogether effective in exposition. Nor is it free from a tendency to extravagance. One would not quarrel with the author for his genuine admiration of Feuerbach, but surely there is a point too rhetorically put when it is said, 'When Feuerbach died, there was no rejoicing in heaven, for it had ceased to exist.' One is tempted to observe, heaven may not have been Feuerbach's destination, but it may well have been his destiny.

The author's object is twofold: 'to pay humble tribute to a little-understood philosopher whose stature grows with the years, and in so doing perhaps to provide a key to the question of religion and personal immortality for those who reject philosophical idealism and a personal God.'

The attempt is made to show the relation of Feuerbach to Hegel on the one hand and Marx on the other—'son of Hegel, father of Marx.' His influence upon German literature is illustrated with reference to Herwegh, Gottfried Keller, and Richard Wagner. His general philosophical views are also expounded. But the main value of the book is its analysis of Feuerbach's most important work, his discussion of religious thought in 'The Essence of Christianity' (Mr. Chamberlain does well to quote from George Eliot's translation).

It is not easy to analyse the work of one who is here described as a 'mad painter' rather than a 'skilled draughtsman,' but the author succeeds with the aid of learned and well-timed comment in presenting us with a definite impression of the views on religion and destiny of this self-styled 'philosopher of the common man.'

In what way, asks the author, is Feuerbach important to the man in the street to-day? It is because he told us that we ourselves have made our gods, that the feelings we thought divine in origin are human feelings. It is because he told us that it is vain to be preoccupied with another world, that we must settle to the tasks to which we are called in this world.

It is reassuring to reflect—the late Dr. Oman worked out the point in a fuller context—that whereas with Feuerbach religious experience has its psychological source in feeling and is an illusion, with Schleiermacher religious experience having its psychological source in the self-same element of consciousness is a reality.

W. FULTON.

BAPTISM.

The Origin and Significance of the New Testament Baptism, by the Rev. H. G. Marsh, M.A., B.D. (Manchester University Press; 7s. 6d. net). We have had a good many books dealing with the Sacraments, and especially the two mentioned in the Gospels. But these books almost generally slide off into a discussion of the Lord's Supper. We have had comparatively little attention paid to Baptism. This neglect is repaired by Mr. Marsh's book which is a very thorough piece of work by a man who knows his subject so well that his investigation is flexible and invariably interesting.

The subject needed impartial study, for the rite in ordinary use tends to be either magical or merely ritual and of no special importance. This is regrettable, because at the beginning the rite was administered by evangelists and apostles who believed that the recipient obtained something

which was spiritually real and essential. There is, perhaps, as Mr. Marsh urges, no uniform doctrine on baptism in the New Testament. But this does not mean that the ideas of baptism were chaotic. In its earliest form it implied an *experience* which was symbolized by the performance of a rite. And it was the experience, not the rite, which was important. The rite itself had no 'fixed interpretation.' But it did stand for certain things which were part of the Christian life—a complete break with the past, forgiveness of sins, the entrance into a new covenant, and the gift of the Spirit. 'The Apostles,' writes Mr. Marsh, 'accepted John's rite and introduced it into the Church in the form of the predicted Spirit baptism, but their teaching leaves us under no misapprehension and proves that it was the spiritual experience, not the act, which was of supreme importance.'

Did the Early Church practise infant baptism? Mr. Marsh gives a decided affirmative answer. He points to the solidarity of family life among the Jews, to the fact that paganism at that period found a place for children in its cults, to the baptism of households (Lydia, the Philippian gaoler, Crispus, Stephanas), and other considerations. But this subject occupies a secondary place in the writer's survey which deals at length, first with John the Baptist's rite and then with early Christian baptism—Paul's teaching, the rite in Acts, and the main features of New Testament doctrine. Mr. Marsh has made a welcome and much-needed contribution to a somewhat neglected field in a book which is creditable both to author and publishers.

F. J. RAE.

THE GERMAN CHARACTER.

The two most interesting things in this large and important book—*The German Mentality*, by Verrina (Allen & Unwin; 10s. 6d. net)—are, first, the assertion that the barbarism characteristic of Nazi-ism is not something to be separated from the real German people but is definitely a quality of the nation as a whole; and, second, that unless a cure for this disease is found there can be no permanent peace in Europe.

In the 'Spectator' of 28th March there is a quotation from the diary of Mr. Dodd, American Ambassador in Berlin, in which the Ambassador says that Nazi-ism contained a savagery and barbarism which disappeared from England in 1688, and attributes it largely to the failure of Bismarck to wean his Prussians away from the military brutalism hallowed by the successes of Frederick

the Great. But Verrina will not allow that it is Prussianism alone that has inherited this evil thing. He tells the story of the development of the German people, and contends that this shows the nation as indoctrinated by the same virus. To say that we are fighting not Germany or the German people but Hitlerism is, in his opinion, a grave mistake. If we are to bring peace to the world we must face the fact that what we are contending against is far more deep-seated than that. And certainly the picture he draws of the system is very black. Art, philosophy, education (the secondary school code begins with the statement that the aim of education is to produce the national socialist man), justice ('justice is what is useful for the State; the leader and the party have to decide what is useful for the State')—all these come under the iron heel of this brutal despotism.

But all this has been said and written before. The most engrossing part of Verrina's book is the section which contains his 'cure' for this evil thing. Only the heads of his prescription can be given. The mentality must be changed by education. Particularly the youth in which the trouble has become radical must be removed from Germany and brought under better influences—a kind of Borstal for German infected youth. Meantime, there must be security against the brutal disregard of treaties and promises. There must be total and final disarmament in Germany. There must be a new economic order which will remove many of the causes of distress and grievance. The working class organizations which were destroyed by Hitler and in which lay the hope of better things must be restored. And finally and most drastic of all, Germany should be broken up into the provinces or kingdoms out of which her artificial unity was created. This would defeat for good the menace of her ambition to the world. This prescription will obviously be a difficult one to put into practice. But at any rate it is put forward with a wealth of argument and historical knowledge. And Verrina is perhaps entitled to say to us: Have you anything more reasonable or more efficient to suggest? We might, perhaps, answer: 'The Christian gospel.' Or we might say: 'The establishment of a free system of free peoples which would show the German mind what freedom actually brings.' But these answers are outside the scope of Verrina's outlook.

F. J. RAE.

is an excellent book of its kind. It sets out to give in simple language a statement of the chief articles of the Christian faith, and the measure of success attained is very creditable to the writer. In a dozen chapters he covers in a brief but instructive and interesting way such topics as the Scriptures, God, Jesus, the Holy Spirit, Sin, the Church, the Christian Hope. In treating of the Scriptures the statement is made that 'when the Old Testament came to be read in the Synagogues, the scribes substituted the term "Word" for the name "Jehovah".' This might be taken for a misprint for 'Lord' except that the context makes plain that the mistake is not with the printer but with the author. The book as a whole presents the Faith in a reasonable, convincing, and inspiring way.

Sir Richard Acland, Bt., M.P., has written a book, *The Forward March* (Allen & Unwin; cloth 3s. 6d. net, paper 2s. 6d. net), in which he sketches the social order which he thinks should be established, and the prospect of which he believes would effectively counter the Nazi propaganda and inspire the free peoples of the world with enthusiasm. He writes as a Liberal, for Liberalism has always made the well-being of the individual citizen the final criterion, and he rejects the term Socialism because its appeal is too materialistic. But in reality his picture of the 'Service Community' is not easily distinguishable from Socialism. He calls for the nationalizing of the great industries, though he would leave room in his system for the small shopkeeper and artisan. His hope is that the individual workers, realizing that the national assets were their own property, would serve in their various trades and occupations with a new enthusiasm and an unselfish zeal for the common good. He pictures the workers, freed from all anxiety, happy in any position they may be called to occupy and content with whatever remuneration is allotted to them. He looks to the Church to help in maintaining this ideal of service.

It is easy, of course, for any writer to paint a glowing picture of the system he advocates while setting in darker colours the system he criticises. It is often forgotten that in any given system there is an organic unity so that its good points cannot readily be separated from its drawbacks. Any system of common ownership must carry with it the dangers of bureaucracy and the undue curtailment of individual liberty. It is futile to say that the community will decide its own policy and knows its own needs best. In practice decisions will lie with Government Departments and Govern-

A Theology for Christian Youth, by Dr. Henry David Gray (Abingdon-Cokesbury Press; \$1.00),

ment Officials whose doings are not easily controlled. And communities which have had experience of the quite unbelievable stupidity of Departments and Officials may be pardoned if they hesitate to deliver themselves over to such control. The question of what system will produce the maximum of human well-being is at least debatable.

That being so, Sir Richard Acland's criticism of the Church seems unfair. 'It is the duty of the Church to condemn the very foundation on which the present society rests. . . . The Church has failed because of timidity.' In face of so complicated and momentous a problem surely it is understandable that Christian men may differ in their views on principle and that their attitude may be due not to timidity but to conviction. Sir Richard's case is not so absolutely unanswerable as he imagines. At the same time his book is written with great clearness and is singularly thought-provoking.

Why Another World War?, by Mr. George Gilbert Armstrong (Allen & Unwin; 10s. 6d. net), is a searching investigation of the causes that led up to the present war. The writer pinned his faith to the League of Nations, and he sets out to show 'how we missed collective security.' He lays the blame primarily on certain British statesmen and supports his charge with ample quotations from their speeches and other documents. Any student of history, and particularly of the history of the last war, knows how extraordinarily difficult it is to get at the truth, and how easy it is to bring a mass of evidence in support of one view or another. One feels that this book is written in too partisan a spirit. The writer seems to have no feeling for those blind racial movements and mighty forces of fate against which the wit of statesmen struggles in vain. General Smuts has told us how, after a life of masterful striving, his eyes were opened at the Peace Conference. 'In Paris I saw my smallness against Fate. I saw there was a crack in life itself, which also went through me.' To imagine that any single statesman could mend that crack, or that any single change of policy could make the world whole again, is an idle dream. In such an hour of destiny as this we look for something higher than the recriminations of party politics.

Sir William Hamilton's dictum that one equation is universally true, 'Mathematical genius equals general blockhead,' was doubtless never meant for more than a quip at the expense of some profes-

sorial colleague. Be that as it may, in *Time and Time Again*, by Professor E. M. Rowell (Allen & Unwin; 7s. 6d. net), we have the work of a professional mathematician who is deeply versed in philosophy, and especially in poetry and art. He has collected more than a score of 'papers written from time to time over a span of years,' but they have a unity in that they show 'glimpses of the closely congressive nature of our world.' Not everybody is interested in the 'is-ness' of things or the significance of names and numbers, but a wide variety of subjects is touched upon, particularly in the realm of beauty and art. There is even a 'plea for the sentimentalist.' The book is full of ripe wisdom, keen discernment, and fine sensibility. A sentence or two from the Essay on Faith may give some taste of its quality. 'Faith is the power of things that are not to confound the things that are; it renders substantial that which is not, but might be; it makes clear that which eye hath not seen; and yet what might be can never free itself from what *is*, and the ineffable vision is seen as through a glass darkly. . . . Human scepticism confronts animal faith, and faith if it is to stand its ground against scepticism must enlarge its borders. Faith must go out into the highways and compel to come in the ugly, the evil, the negative of life; it must not only confront these things, it must accept them, draw them into its very self, include them in its very being.'

A very charming book on Pascal has been written by Mr. H. F. Stewart. He calls it *The Secret of Pascal* (Cambridge University Press; 5s. net). It is, he modestly says, a postscript to a former book, 'The Holiness of Pascal.' He has felt moved, 'before I disappear,' to submit his thoughts on other aspects of Pascal's genius, and these thoughts concern three of them—his skill in debate, his moral teaching, and his mastery of language. It is in the last of these his 'secret' is to be found. His secret is his style. He is the founder of French prose. But, though the writer is specially enthusiastic about Pascal's prose, he has a great deal to say on the other subjects mentioned, and it is all interesting and illuminating. He quotes largely, and generally in the original. But it is not difficult French, and should not present any obstacle to a fairly well-educated reader. The book is beautifully produced.

A book of great spiritual beauty with the title *Jesus and His Passion* has been written by Mr. Reginald Glanville and published by the Epworth

Press (3s. 6d. net). No one need look in it for a theory of the Atonement. Indeed, the Cross is not regarded here as an act of God so much as an achievement of Jesus Himself. Probably many people will miss in this book what they look for in any book on the Lord's Passion. And therefore it may be said that, if you are to enjoy this particular book and profit by it, you must put aside your theological views, however true and essential, and be content to travel with this writer from the Baptism of Jesus to Calvary. Even if you do not agree with him about many things, his devotion to the Lord, his evident sincerity, his insight, his spiritual sensitiveness will leave something precious in your mind. If one were to put the essence of this book into a few words, it would be something like this. Jesus at His baptism knew Himself to be the eternal Son of God. He endured the restrictions of His incarnate state because of His faith. He looked forward to the Resurrection to liberate Him for a wider and more fruitful ministry, in which He was to be both with His people (as a shepherd) and in them (as the Vine). The writer travels quietly and devoutly along this road, and it is good company the reader will enjoy all the way.

A book of worship 'for the use of youth fellowships entering the communion of Christ's Church' has been compiled by Mr. John H. Litten under the appropriate title *Within Thy Gates* (Epworth Press; 3s. net). The author has in mind both the potent possibilities in youth for the enrichment of Church fellowship and the equally potent possibilities in the Church fellowship for the enrichment of youth. The book also takes into account the social character of worship, and responsive services are one of its features. Briefly, there are five orders for morning service and five for evening. Each service is preceded by a page of 'Thoughts for Morning (or Evening) Worship.' Music is provided for responses and amens. The special prayers are brief. They are some of them well-known Collects, and others probably by the compiler. A fairly careful examination of the book leaves the impression that it is admirably adapted to its purpose. It provides forms of worship which are beautiful in themselves and not too exacting for the ordinary intelligence. It should be said that prayers for use on special occasions are provided as an appendix.

In *The New Christian Year* (Milford; 5s. net)

Mr. Charles Williams has gathered extracts from all sorts of writers, saints, poets, theologians, and preachers for each day of the Christian Year. There are not too many for any one day, and generally speaking the passages chosen are well worth pondering and remembering. Occasionally one wonders why a sentence which is not notably bright has been printed, even though it has a famous name attached to it. But these lapses are few. It would be a rewarding experience for any devout reader to use such a book as this regularly and submit himself to the piercing truths uttered by the saintly and the great. An index of names would have been a boon, for one often wishes to recall a saying already read and the words, though not the author, forgotten. This is a beautiful little book both in form and contents.

Personal Religion and the Future of Europe, by Mr. Douglas Stewart, M.A. (S.C.M.; 2s. 6d. net), is really a plea for a religious faith as the essential foundation of any decent life, individual, national, or international. Its text is 'where there is no vision the people cast off restraint.' The writer has in view the man who says: 'I'm a decent fellow but I never go to church.' And his comment is that when the individual man severs his connexion with the Church he condemns his nation or his civilization to moral impotence. Why does morality need religion? The book is a well-reasoned answer to that question.

We have within recent times witnessed the publication of large and important books on worship, of which Miss Underhill's is perhaps the best. A new work on the subject, entitled simply *Worship*, by Mr. J. O. Dobson (S.C.M.; 5s. net), is of a less ambitious kind, but it has its own distinctive merits. It is the fruit of sound historical scholarship, and it combines a sense of the greatness of the theme with a vein of common sense which never loses its sense of proportion. There is a good deal of interesting information about the history of worship, the place of art in worship is fully discussed; the relative importance of devotion and preaching in divine service is very well handled; and in short everything that has any claim to be treated under the general rubric receives attention. The book is comprehensive, interesting, and informative, and will help to clear the mind on several important problems.

The Emphasis in the Work of the Ministry.

BY THE REVEREND HORACE F. WALLACE, D.D., ENGLISH PRESBYTERIAN MISSION, SWATOW.

A TWOFOLD explanation may be offered for this article. One whose lifework has been wholly concerned with the upbuilding and development of one of the younger churches of Christendom finds himself frequently compelled to reconsider the real value of much that is held in honour in the tradition of the older churches, as he finds that it cannot establish itself in the sphere of his own work. And further, one whom the circumstances of life have made of necessity a sympathetic outside observer of the home churches may be perhaps regarded with indulgence if he thinks that he may see some facts about them more clearly than those who are all the time busily occupied within them.

No one, who has had the opportunity of observing intimately the progress through many years of a younger church abroad, and has also been able on periodical returns home to note the tendencies that are apparent there, can fail to realize that the conditions of the Church's existence in the two spheres have been rapidly approximating to each other. On the one hand, the younger churches are no longer inappreciable specks in a social mass that is unaffected by their presence; they are being felt as active elements in it. And on the other hand, the churches at home are more and more finding themselves confronted by a mass of sentiment as unsympathetic, indifferent, critical, and even hostile, as is found in the non-Christian societies of what we used to call heathen lands. It is not really relevant that the number of professed Christians in China may be only one in four or five hundred, while in Great Britain it may be one in four or five. The forces arrayed against the Church may be immeasurably larger here than there; but they are fundamentally the same forces and act in the same fashion. The challenges to the Church and the tasks of the Church are the same here as there; it has to meet the same denials and the same unconcern, and is called to the same sort of witness. And it is the same weapons and the same strategy that will be successful there as here. The development of the younger churches has been hampered by the too ready assumption that traditional methods adapted to churches which were dominant in their environments might be simply transferred to churches which had all their place in their world still to make. It will be an

error of the same sort if the older churches, set now in societies in which they are by no means so clearly dominant as they were, refuse to accept guidance from younger churches which are so much more familiar than they are with the business of effective Christian witness in a wide unfriendly environment.

I limit the application of this observation here to one question, whether in the changed and changing conditions of these days it is not high time to reconsider radically that emphasis on preaching as the main work of the minister, which is traditional in most of the older Protestant churches, and conspicuously in those of the Presbyterian order. To great numbers of loyal church members, both within and without the Presbyterian order, this is, of course, stark heresy. The pulpit has been the Holy of holies in their tradition, just as the material pulpit occupies the central place in their church buildings. When they call a minister, the main question considered is whether he can preach effectively, and of this they must be assured in most cases by the hearing of their own ears. The theological colleges spend much time on the training of their students in the art of sermon-making and the technique of preaching; and from the press there comes a steady stream of books on preaching, and of others that provide in more or less prepared form material for the making of sermons. It is universally assumed that the main business of the minister is to prepare and preach sermons. He is expected to produce two interesting and effective sermons each Sunday, and perhaps a minor one for a week-night service. To this the rest of his work is regarded as secondary, if not subsidiary; and he is generally, and no doubt for the most part truly, supposed to spend the best part of three or four days of his week on this work, and to have his mind never far away from it during his reading and thinking at other times.

Now it is surely a very relevant question whether the results of this weekly output of sermons, and of all the honest work that goes into them, is in any reasonable proportion to the time and energy expended on them. Is the Church under the sway of this system making the best use of the gifts of her ministers to meet the needs of her own people and of those outside her bounds to whom she has also a duty of ministry? There are various disturbing

and humiliating questions which might be asked regarding it. In what proportion do the members of the average congregation show appreciation of this main work of their minister by coming to church to hear his sermon; more particularly, how many come to hear two in the day? How many need two satisfying spiritual messages—if they indeed are such—in one day, and how many can really assimilate two? To how many is the hearing a true joy and refreshment of spirit, and to how many a habit, or a discipline, or a weariness, or a mere blank? How many put their minds into the hearing in any proportion to the mental and spiritual energy that went to the making of the sermon? And, perhaps most important question of all, how many of those who are most vital to our churches, the younger people and the children, feel that this supreme function of the ministry is a satisfying ministry to their needs? I speak of the average sermon of the average preacher—and most ministers would admit, ruefully perhaps, that that is the class to which they belong. But would it be true to fact to affirm that congregations which have had for long periods the services of preachers of outstanding merit display to the world standards of Christian faith and living that rise far above the average which the preaching of the average minister can create? In view of the answers which must be given to such questions, is there not a strong case for saying that, to judge by results, the enormous weekly output of sermons is a conspicuous example of misdirected energy?

This, it may be said, is a question which ought not to be asked. 'Speak unto them, whether they will hear or whether they will forbear.' The seed must be sown in any case, but only God can give the increase. And that would be a sufficient answer if there were no more hopeful way of sowing the seed, more likely to yield increase, more profitable to the Church, and more encouraging to the sower.

Professor C. H. Dodd in his book on *The Apostolic Preaching and its Developments* brings out the distinction drawn in the New Testament between 'preaching' (kerygma) and 'teaching' (didache or paraklesis). 'Preaching is the public presentation of Christianity to the non-Christian world. . . . Much of our preaching in church at the present day would not have been recognized by the early Christians as "kerygma." It is teaching or exhortation ("didache," "paraklesis"), or it is what they called "homilia," that is, the more or less informal discussion of various aspects of Christian life and thought, addressed to a congregation already established in the faith' (pp. 4, 5). No one who believes in

Christianity as a gospel would deny that preaching in this New Testament sense is a permanent and essential function of the Church everywhere and in all conditions. It ought indeed to be realized far more fully than it is, at least in practice, that this preaching should be as spontaneous an activity of the older established churches as it is universally recognized to be in those churches which are only a small minority set in the midst of a vast non-Christian society. Every smallest congregation of these churches recognizes it as a natural function of its very existence that it preach the gospel to those outside its borders; almost every congregation has its special organization for this purpose; and it is regarded as a usual thing that the Church member should bear his witness where and as he can to those whom he meets in the ordinary traffic of life. How far away our home churches have come to be from this state of things needs no demonstration. In how many of their congregations is the preaching of the gospel to the unbelieving outsider (a work which in these days to be effective has almost certainly to be done outside the church buildings) a leading activity? Or witnessing to the gospel, however wisely and tactfully, regarded as the natural business of the loyal churchman? Are our home churches not still living for the most part in a generation which has already passed away (if indeed it ever was), in which it could be assumed that every man and woman and child who had no vital connexion with the Church at least knew tolerably well what it is that the Church is appointed to proclaim; and have not yet adjusted themselves to the fact that they are becoming more and more islanded in societies which know little about it and care less? Of preaching in this sense our older churches need not less but greatly more. They have need to learn from the younger churches to put evangelism in the forefront of their programme, realizing, as they do, that it is the essential condition of their continued existence.

But that is patently not the purpose of the great mass of the preaching that is done in the churches. It cannot be, for the people to whom it would be addressed are not there to hear. They have to be sought elsewhere. Far the greater part of the sermons delivered to their congregations are deliberately designed to be, as Professor Dodd says, 'teaching,' or, in the older phrase, for the edification of the believer, to give him a better understanding of the implications of his faith and of the duties which it requires of him. And this opens up the vital question. If it be allowed that the main purpose of the sermon is 'teaching,' is pulpit preaching

an effective method of teaching? It belongs to the lecture method of teaching which used to be employed in some of our larger schools, but is, one hopes, now banished from them. It still prevails in universities, notably in the Scottish ones, but is by few regarded as approaching the ideal; it is increasingly exposed to severe criticism as at discord with sound educational principles, and only tolerable because nothing better can as yet be substituted for it. It requires the learner to be passively recipient; it rules out the close contact of teacher and taught, and that interchange of thought between them which is essential to all real education. But this is still the Church's chosen method of teaching. And in the lecture-room of the university it may at least be assumed that the student has a desire to assimilate the instruction given, if for no higher motive, at least because of examinations that loom ahead. But in the Church the desire cannot be assumed, and no such fear exists.

It surely does not need to be argued that the churches to-day have need of sound teaching as well as of vivid and forceful preaching (kerygma). Surrounded by an intensely critical (sometimes even hostile) environment, the members of our churches never had more need to be soundly grounded in their faith and to have a right understanding of what is involved in it; and this is true most of all of the younger members and adherents. The times are forcing it home on the churches that their teaching function is important as it never was before; yet they are content to go on fumbling with an obsolete method of teaching of which the ineffectiveness has been well proved. For is it not the disheartening experience of every minister to find that those who have been 'sitting under' his preaching for it may be a score of years or more have taken in so little of what he has been trying week by week to get over to them? Let us at least give up thinking that the preaching of sermons which are at best passively, and at worst inertly, listened to, can ever be an effective way of giving instruction in Christian truth. If the Church is a teaching institution, as all would admit, it is surely time for it to adjust its methods to that fact, and to equip itself and its ministry to fulfil effectively this most vital function?

The minister, in his efforts to teach by means of the sermon, suffers from a great disadvantage from which the university lecturer is free, in that his audience is not homogeneous, but rather as far from being so as it well could be. The old, the middle-aged, and the young, the aged and infirm and the child, and every variety of intelligence and educa-

tional standard, are included in his congregation; and an effective teaching of all equally by any form of sermon is frankly impossible. For effective teaching division into more homogeneous groups is necessary. This is already admitted in practice in the case of children and adolescents, but there is no logical reason why the method should be confined to these. Those in the twenties and thirties, the middle-aged, the elderly men and women, have their own outlook on life and their own problems. Should they not then have their own group meetings for instruction, and for the discussion of matters that more nearly concern them, where they can open up their minds to one another free from the fear of unsympathetic comment or criticism from those outside the borders of their group. For effective teaching in Christian faith and life the system of grouping should be extended through the whole body of the congregation, so that each member of it may, if he desires it, find a place where he can be more than a passive listener to exhortations which seem to have little relevance to himself, where he can express himself when and as he will, and by question and discussion elicit the teaching of which he particularly finds himself in need.

Of all these groups the minister would probably have to be the moving spirit, the guide, and in great part the teacher; and therefore he would have to be delivered to a great extent from the incubus of sermon-making. The emphasis in his work would be definitely shifted from preaching (in the modern, not in the New Testament sense) to teaching, as it can only be effectively done, by direct instruction, and discussion and interchange of thought. He would give his energies less to preaching sermons to the elderly and middle-aged, and much more to the teaching and inspiring of the young, with whom the future of the Church lies. Congregations would have to learn, and without doubt would soon learn, that, if teaching in the things that they desire and need to know were already otherwise provided, two formal services with sermons are not essential to maintain the spiritual vigour of a church. They would come to appreciate that a service of worship, well-ordered and devoutly led, can be a complete unity without any sermon in the traditional manner, and more impressive in reverence than if there were attached to it a sermon, perhaps of a very perfunctory character simply because a sermon there must be. The minister in his conduct of worship would be more free to make it simply and satisfyingly devotional, released from the necessity of combining in it exposition and instruction and exhortation; and to

lead his people to realize in the fellowship of the Spirit the unity that transcends all differences.

The shifting of the emphasis in the work of the minister from preaching to teaching would not make it less exacting, but more so; but it would make it more systematic and also far more rewarding. There would be far less in it of futile beating of the air, and much closer contact with the practical problems and experiences of his people. For this form of work he would have to be trained, more thoroughly than he is now trained in the making and delivery of sermons. The emphasis in his training would be on training for teaching. But at least it is an easier business to train teachers than to train preachers. The great preacher is conspicuously born and not made. The prophet, as St. Paul recognized, is the greatest gift of the Spirit to the Church, but he is pre-eminently a gift. The great teacher too is without doubt born and not made; but all experience goes to show that very competent teachers can be made out of ordinary material—else what are our teacher-training colleges for?—while it hardly verifies that the same is true of preachers, who are such in the New Testament sense. If the great majority of ministers were definitely trained for the teaching work of the ministry the result would be much more satisfactory than that of endeavouring to train all as preachers, regardless of their original qualifications, especially in the confusion of purpose that exists when preaching is assumed to have teaching for its main object.

I have said that the older churches may in these days learn something from the younger. The tradition in my own church was early fixed on the good Presbyterian view that the preaching of sermons was the main work of the minister, that there must be two each Sunday, and that they must last for at least half an hour. The Chinese people are very tolerant of speechifying; even school children regard it as the proper way of celebrating any special holiday to hold a meeting and invite several speakers to address them. But they are too apt to regard speeches as formal utterances of appropriate sentiments, which are not to be taken too seriously; and church folk were only too ready to regard

sermons in the same way, especially a long sermon on a tropical summer afternoon. Now in practically all our churches there is only one sermon on Sunday—still too long as a rule—and the afternoon is used for group meetings, children and adults in classes according to their standards and requirements, young men and women in groups for teaching and discussion; while all gather at the close for a short period of common worship before setting out on what for many is a long trek home. It is all very primitive, and far from efficient; and because the congregations are gathered from wide areas the time available is limited to Sunday, and only a few hours of that day; but it gives one a vision of what might be in churches far more highly developed, concentrated in small areas, composed of people vastly superior in education and mental initiative, and immeasurably better equipped with all material resources.

No one who is called to the ministry of the gospel can escape the necessity of fulfilling in himself, according to the gifts bestowed upon him, the true preaching function of the Church, the proclamation of the gospel to those who are outside it, whether they are outside the visible Church or not; and nothing that has been said is meant to acquit him of this responsibility, or of the duty of bringing those whose thinking he guides to share it with him. But there are diversities of gifts among those called to the ministry of the one gospel. Those on whom the gift of preaching (in the New Testament sense) has been conspicuously bestowed should, without doubt, be set free to exercise it to the fullest, though it is more open to doubt whether they should have their ministry largely restricted to one congregation and one locality, or should not rather be set more free, as the prophets in the Apostolic Church were, to use their gift in the service of the whole Church wherever the need may be greatest. But the minister of more ordinary and less specific gifts will best fulfil his ministry by diligence in teaching his people, and nurturing a devout spirit of worship among them, while never allowing either himself or them to forget or neglect the Apostolic charge, to 'proclaim the wondrous deeds of Him who has called you from darkness to His wonderful light.'

The Religion of Robert Bridges.

BY THE REVEREND JAMES MACKAY, LONDON.

THE religion of Robert Bridges is expressed in his poetry, as every man's religion must be expressed in his work, and, therefore, it is to his poetry itself we must go, and not to any interpretation of it, if we would understand what religion meant to him. 'It is a fixed doctrine of mine,' wrote Henry Bradley to Bridges in one of the letters of their delightful *Correspondence*, published a few months ago, 'that a poet ought never to explain himself (indeed *cannot* explain his poetry—unless by other poetry—without doing himself an injustice).' What the poet cannot do for his own poetry it were surely an impertinence for another to essay, for a poem is 'an intimate echo of the poet's life,' and that echo cannot be truly caught save from the poem itself. A poem grows out of the poet's consciousness, or, rather, out of 'a psyche more complete than consciousness'¹ as mysteriously

As some perfected flower, Iris or Lily, is born
patterning heav'nly beauty.

No description of the flower can tell us what the flower itself can tell us, nor can any part of it convey the beauty and significance of the whole. So it is with a poem, and so it is especially with the poems of Robert Bridges. No poet in the English language ever sought with more scrupulous delicacy to select the right words and rhythms to express his experience of the beauty that is 'all with spirit twined,' and every poem of his, even down to its eccentric orthography, is so deeply imbued with his individuality that its message cannot come to us fully save in its own *form*. And if in this brief essay I must 'murder to dissect' I do so with the reverent hope that these fragments severed from the lovely forms may turn the eyes of any who may read them to the forms themselves. I shall use *The Testament of Beauty*² as our main source in this inquiry and use quotations from other poems where they will help to clarify.

We may, if we wish, begin with a definition of religion, for we have one, very carefully

¹ C. J. Jung, *Psychology and Religion*, 49.

² All quotations in this essay are from *The Testament* unless another source is indicated.

worked out for us, in the fourth book of the *Testament*:

joyful obedience

with reverence to'ard the omnificent Creator
and First Cause, whose Being is thatt beauty and
wisdom
which is to be apprehended only and only approach'd
by right understanding of his creation, and found
in that habit of faith which some thinkers hav
styled
The Life of Reason; and this only true bond of love
and reasonable relation (if relation ther be)
'twixt creature and creator, man and nature's God,
the which we call *Religion*—is fundamental,
physically and metaphysically in fashion
or force undistinguishable from Duty itself.

That passage contains a very lofty conception of religion, yet we should miss much if we were to accept it as a complete summary of the religion of Robert Bridges and the *terminus ad quem* of our inquiry, for the whole of his poetry flashes with the ever-changing shades of his religious experience,

delicat as the shifting hues
that sanctify the silent dawn with wonder gleams.

And, notwithstanding even his amazing fertility of expression and the exquisite care with which he selected words and patterns, he has to confess at the end that his experience has beaten him, that it has been too rich in content for expression. He has been 'telling of things that cannot be told,' for religion really is 'a direct contact with eternities,' an experience of limitless enchantment and wonder which cannot be expressed in any words however carefully chosen and musically ordered,

For not the Muse herself can tell of Goddes love.

The Testament of Beauty is not an easy book. Although it is a philosophical poem, it has none of the ordered sequence of a philosophical treatise. It is like a landscape seen from a circling airplane rather than even the vision of one

who rambling wide hath turn'd, resting on some
hill-top
to view the plain he hath left, and see'th it now
out-spredd
mapp'd at his feet,

for beauty flashes upon us from so many angles in quick succession that we are almost bewildered by it. Sudden interpolations of great loveliness break into the poem with the seeming irrelevance of a Euripidean chorus. But there is no real irrelevance. The whole poem is the exuberant expression of an exceptionally rich mind, only its order is determined by emotional and spiritual rather than logical considerations.

Yet its central message is clear enough :

How Natur . . . teacheth man by beauty,
and by the lure of sense leadeth him ever upward
to heav'nly things, and how the sensible forms
which first arrest him take-on ever more and more
spiritual aspect,

until at last that which emanated from God in
the lowliness of 'the first-born atoms' completes
the Ring of Existence by rising into 'spiritual
conscience' and

the spirit of man
escaping from the bondage of physical law
re-entereth eternity by the vision of God.

Bridges has none of the doubts about the purpose
of creation that so often vex philosophers and
scientists. The former may be unable to discern
any single aim expressed in the Universe and the
latter, as they contemplate stars more in number
than the sand-grains on all the sea-shores in the
world, may cry, For what purpose is this waste ?
but the poet is sure that it is all the Grace of God
active in creation and redemption. He sees life
rising from its dark unknown source into the
transfiguring Beauty like a fountain rising into
rainbows in the sunshine. Only an intimate know-
ledge of the poem can give us the full depth and
richness of his conception of Beauty and its place
in creation. It is the very being of God, the
'Eternal Spouse' of His Wisdom, the 'Angel of
his Presence thru' all creation,'

the highest of all these occult influences,
the quality of appearances that thru' the sense
wakeneth spiritual emotion in the mind of man.

We are reminded of Shelley's conception in *Adonais* :

the one Spirit's plastic stress
Sweeps through the dull dense world, compelling
there,
All new successions to the forms they wear ;
Torturing th' unwilling dross that checks its flight
To its own likeness.

But there is more in Bridges than in Shelley.
Beauty is the very living womb in which all things

are growing. We all live in God, and He ever
seeks to make us lovely with His own loveliness.
No human words can describe the exquisite gentle-
ness of the touches of God's Beauty on the soul,
but none can escape its mystic influence.

Delicat and subtle are the dealings of nature,
whereby the emotionable sense secretly is touch'd
to awareness and by glimpse of heav'nly vision
drawn
within the attraction of the creativ energy
that is the ultimat life of all being soe'er.

Beauty is not projected on the Universe by
Reason. 'The idea of Beauty is not reason's idea.'
It influences the soul in its 'wondering dawn'
before reason is awake. It is like the sunshine that
makes the sap mount secretly in the wintry stalk.
Even before Infant Desire has begun to see any
meaning or goal in life the breath of Beauty is
quickenning the budding personality. The child is
made for Beauty. Its soul needs beauty as its
body needs mammal's milk, and no surrogate can
take its place. The natural propensity of the child
is toward beauty. The embers of the eternal flame
are in the soul waiting for the kindling breath.

See then the boy in his first encounter with beauty,
his nativ wonder awaken'd by the motion of love ;
as when live air, breathing upon a smothered fire,
shooteth the smouldering core with tiny flames—
so he

kindleth at heart with eternal expectancies,
and the dream within him looketh out at his eyes.
'Twas thru' worship of Christ that this thing came
to men.

Thus Rafaël once venturing to show God in Man
gave a child's eyes of wonder to the Baby Christ.

Since Beauty is the very being of God, it follows
that it is one and indivisible. What we call sensuous
beauty is not to be separated from what we call
spiritual beauty. Indeed,

sensuous Beauty
is herself mother
of heav'nly Love (so far as in human aspect
eternal essence can hav mortal parentage).

So, in the mysterious age-long weaving of the
web of life, under the compelling influence of
evolving Beauty the crude aggressive instincts of
human nature—Self, Sex and Blind Impulse—
have been lifted

From blind animal passion to the vision of Spirit.
Selfhood, from brutish beginnings, rises in Mother-

hood at its best 'to reach communion with life eternal.' Sex, in the love of a Dante,

from like degrading brutality at heart
distilleth in the altruism of spiritual love
to be the sublimest passion of humanity,

and Dante's *Divina Commedia*, inspired by the same instinct that often leads to the mire,

lieth now
with all its earthly tangle by the throne of God.

So Blind Impulse or Necessity, under the influence of Beauty, becomes Duty, which is really

NECESSITY become conscient in man—whereto
all insubordination is imperfection in kind.

Though Beauty comes to us through the lowly channels of the senses in the form of mere vibrations of ether or air, these vibrations are the very vibrations of God and take on strange spiritual significance in the mind.

Visibles
are changed to invisible; and fine-measured motion
to immeasurable emotion.

The whole universe is drenched with the presence of God. So

the ravishing music that the small birdes make
in garden or woodland, rapturously heralding
the break of day . . .

stirreth so thy heart, making thee dream of things
illimitable unsearchable and of heavenly import.

So, also,

'mid the high mountain stillnesses, where Poesy
lieth in dream and with the *secret strength of things*
that governs thought inhabiteth . . . man wandereth
into God's presence.

Man is so made (he is the only creature so made) that he can respond to Nature with all his being, from 'the sky's unresting cloudland' to the music of Bach, and he is always being surprised by its beauty and sublimity into ecstasy, awe and worship. Man's *numinous* sense is so easily stirred that

it seemeth as though the eye
had some spiritual vision—as if the idea of Space
and also of God existed in the midnight skies;
and thus men . . .

stirred by influences that outreaching Reason
kindled unknown desires, their awed souls fell to
prayer
that the great Maker would reveal his Being.

So to Lucretius seeking Order in Chance
some frenzy of Beauty came, neath which constraint
he left

his atoms in the lurch and fell to worshipping.

Religion seems to be a natural instinct of man. And it enfires the whole personality. Aristotle's 'pensiv Deity' who can only be approached by reason purified from all emotion is not a conception that fits real religion as it exists among men.

I see the emotion of saints, lovers and poets all
to be the kindling of some Personality
by an eternizing passion; and that God's worshipper
looking on any beauty falleth straightway in love;
and that love is a fire in those devouring flames
all earthly ills are consumed, and at least flash of it,
be it only a faint radiancy, the freed soul glimpseth,
nay ev'n may think to have felt, some initiat foretaste
of that mystic rapture, the consummation of which
is the absorption of Selfhood in the Being of God.

Here we come quite naturally to the poet's own experience. For his poem is not just speculation about religion. It is 'an intimat echo' of his own life. 'The majority of men, almost, learn of God from visions,' says Tertullian, and Robert Bridges belongs to the majority. *The Testament of Beauty* begins with a profound mystical experience. In his old age, he tells us, 'when the path was narrowing and the company few' the world and life were suddenly transfigured for him, 'so by beauty estranged,' that he felt as if he had been born anew.

And yet was nothing new to me, only all was vivid
and significant that had been dormant or dead . . .
I felt the domination of Nature's secret urge
and happy escape therein.

He felt that oneness with the whole creation, that sense of a penetrating and enfolding peace and joy, which is the very heart of all mystical experience; and, like all mystics, he emphasizes the givenness of it. But that was not the first time he had felt the mystic rapture. The Spirit

that, in stillness of sound speaking to gentle souls,
dowereth all silence with the joy of his presence

had poured the same holy enchantment on his spirit many times. In one of his earlier poems, beginning, *Joy, sweetest lifeborn joy*, he suggests that in face of the monotony and frustration of life the spirit of man would give up the struggle after Beauty and call for death to come and end the pain and grief were it not for the surprisal and renewal of mystic moments of vision.

Then comes the happy moment: not a stir
In any tree, no portent in the sky:
The morn doth neither hasten nor defer,
The morrow hath no name to call it by,
*But life and joy are one,—we know not why.*¹
As though our very blood long breathless lain
Had tasted of the breath of God again.

¹ Italics mine.

And having tasted it I speak of it,¹
 And praise him thinking how I trembled then
 When his touch strengthened me, as now I sit
 In wonder, reaching out beyond my ken,
 Reaching to turn the day back, and my pen
 Urging to tell a tale which told would seem
 The witless fantasy of them that dream.

But O most blessed truth, for truth thou art,
 Abide thou with me till my life shall end.
Divinity hath surely touched my heart ;
I have possessed more joy than earth can lend :
I may attain what time shall never spend.¹
 Only let not my duller days destroy
 The memory of thy witness and my joy.

The poet's debt to Christianity and especially to our Lord is apparent throughout his work. There is no doubt about the pre-eminence of Jesus. 'His kingdom is God's kingdom.' He is the great revealer and interpreter, and it is through Him that men come to God. God is far above our understanding and in His limitless beauty far removed from our stained imperfection, yet that disparity does not prevent man from having fellowship with Him, for

From this dilemma of pagan thought, this poison of faith,
 Mansoul made glad escape in the worship of Christ ;
 for his humanity is God's Personality,
 and communion with him is the life of the soul.

Men have tried to rationalize this living spiritual reality, to harden it into theological or ecclesiastical systems through which alone salvation might be found,

but the Wind of heav'n
 bloweth where it listeth, and Christ yet walketh
 the earth,
 and talketh still as with those two disciples once
 on the road to Emmaus.

Yet we cannot keep rising in the Ring of Existence towards the vision of God without faith and prayer. Faith is the great enheartener, 'the medicine of care, the clue of reality, and the driving motiv of thatt self-knowledge which teacheth the ethic of life.' And though Prayer, 'the heaven-breathing foliage of faith' has never found a place

¹ Italics mine.

in any system of ethics, it is the great strength and stay of men, and be they 'credulous or sceptic' they turn to it instinctively in moments of strain. Prayer is neglected because it demands discipline and toil, but without it we cannot know our full power and happiness. I do not know any passage on prayer in English finer than the following :

Ah ! tho' it be a simple thing in reach of all,
 Best ever is rare, a toilsome guerdon ; and prayer
 is like
 those bodily exercises that athletes wil use,
 which each must humbly learn, and ere he win to
 power
 so diligently practice, and in such strict course
 as wil encroach unkindly on the agreements of life :
 whence men slouch in the laxity that they call ease,
 rather than rouse to acquiring thatt strength,
 without which
 the body cannot know the pleasur of its full ease,
 the leisure of strength in the hard labour of life.

He goes on to deal with the posture of prayer and the language of prayer. He feels that the greatest thing men ever do together is to worship, and that

ther is never dignity in a concourse of men
 save only as some spiritual gleam hearteneth the
 herd.

'Our happiest earthly comradeships hold a fore-taste of the feast of salvation,' but participation in eternal life is conditional.

The mind perisheth with this body, unless
 the personal co-ordination of its ideas
 hav won to Being higher than animal life,
 at thatt point where the Ring cometh upward to
 reach
 the original creativ Energy which is God,
 with conscience entering into life everlasting.

Perhaps that passage will help to counter the criticism sometimes made that Bridges' ignored the fact of evil and had a shallow doctrine of sin. Evil and sin are there, but the Divine Beauty and Love will triumph in the end,

for surely as mind in man groweth
 so with his manhood groweth his idea of God,
 wider and ever worthier, untill it may contain
 and reconcile in reason all wisdom passion and love,
 and bring at last (may God so grant) Christ's Peace
 on Earth.

In the Study.

Virginitus Puerisque.

The Detector.

By THE REVEREND S. GREER, M.A., AYR.

'Having the eyes of your heart enlightened.'—
Eph 1¹⁸ (R.V.).

IN the Royal Navy they have a new instrument for detecting the presence of U-boats. One morning a small naval ship went out to practise with it, accompanied by one of our own submarines. It was to be a try-out of the detector—a game of hide-and-seek—so off went the submarine and submerged. If, after two hours it was not 'spied,' it was to send up a column of smoke. The small naval vessel began to cruise about. Then the detector registered, which meant that there was a submarine close beneath them. How they would crow over the others, they thought, as they settled down above her. Shortly afterwards a column of smoke went up about a mile off. The men on deck gasped. Their submarine a mile away! Then what was this vessel they were sitting upon? As they found there was only one British submarine in the neighbourhood, the one below must be an enemy. It was a U-boat waiting to follow them into harbour, but a depth-charge prevented that.

Other things besides U-boats have a way of slinking in under false pretences. Sometimes Giant Evil disguises himself as a very agreeable fellow. He knows that if he looked ugly it wouldn't be hard to send him about his business. But one day as you are wrestling with that problem—in algebra perhaps—the thought glides into your mind, 'Why bother about it? The other boys and girls are out playing. Why should you swot and worry? What does it matter anyway?' You're feeling bored and tired. What a friendly-looking thing a crib is, or the answer to the problem which somebody else has got—'Why worry? Take things easy! Have a good time.'

Beware the swastika! Danger is lurking around. Hit hard at the thing which will strike you if you don't hit first. Where is that good time going to take you? It is only doing hard things that puts muscles into your character, and makes you strong. Having a good time looks attractive and jolly, but if you have 'the eyes of your heart enlightened,' you will see that it is just another name for Laziness, and Laziness, however pleasant, will, if you let it, scuttle all your best hopes.

Or the Giant may try another disguise. Sometimes a little fellow knows quite well what is the right thing. But it is pretty hard to take your own line, if it is an unpopular line. You hate to feel odd. Above all, you'd loathe to be a prig. Then comes the quiet suggestion: 'Be a good fellow and join in with the others. Give your conscience a rest. You'll never be popular if you're such a stickler for principle.'

But that's not being a good fellow. That's being a coward. If we are going to live on decent terms with ourselves we have got to keep our self-respect, and we can't do that unless we are true to ourselves. Many a young fellow has denied his Lord, as Peter did, in an attempt to be on the popular side. Then, when his eyes were open, he despised himself and hated the thing he had done.

Perhaps some one of you may be taken in in another fashion. He used to be the straightest of little fellows. When he said a thing you knew it was so. Maybe he is getting rather slack in that respect. Not always on the dead level. He has got it into his head that it is rather clever to get the better of other folk. Apart from telling a downright lie, which would make him feel rather uncomfortable, he does not scruple to deceive the home-folk about his school work, making them believe he is working hard when he is really shirking it. But there's all the difference in the world between the thing that is dead straight, and something that is ever so little crooked.

So we all need a Detector that will also help us to distinguish friend and foe, however well the enemy be camouflaged. And we may have it. St. Paul tells us that the eyes of our heart may be enlightened by knowing and loving Christ. If we follow Him we shall become sensitive to the presence of evil, and be able to penetrate its disguise, even when it promises us something good. Don't you think that would be a marvellous safeguard?

Blotting-paper.

By THE REVEREND R. B. HANNEN, M.A.,
KIRKINTILLOCH.

'Redeeming the time, because the days are evil.'—
Eph 5¹⁶.

A great many things that are in common use never receive the recognition they deserve, simply because they are common. We handle and use

everyday things like spoons and pens and paper, and never give them a second thought. Yet there was a time when these things did not exist, and when they were invented men welcomed them as fine additions to the comfort and efficiency of their lives. When first introduced, people took notice of them and thought them wonderful. Nowadays we take them for granted, and never think of wondering at their presence. I thought the other day, for example, about the blotting-paper that was lying on my desk. There it was in use day after day and it had never caused me any surprise.

Do you not think that blotting-paper has been given a very strange name? Just the opposite of what it should be called, for blotting-paper is not paper for making blots on paper, but for preventing blots. I don't use it to make my writing blurred and indistinct. Too often I manage to do that without any help! I use the blotter to keep my writing neat and tidy, and to prevent me from wasting time by waiting till the ink from my pen has dried. Will you think with me for a moment then about this good friend of our copy-books and letters?

I am told that the first man who made blotting-paper was almost dismissed from his employment. His employer thought that he had ruined a large quantity of paper. For, you see, blotting-paper is just paper without what is called size, a substance that is mixed with paper pulp to make it hard, and give it a surface. This workman one day had forgotten to put the size into the mixture, and the paper that was produced could not be sold as writing-paper. By some lucky chance, however, for the workman, this absorbent paper put an idea into the paper manufacturer's head, and he discovered that what he thought was a useless batch of paper was really a most important discovery. People when they were writing shook sand over the ink to dry it up. But that was a cumbersome and often an untidy process. I am sure you would regard it as most inconvenient if you had to use it at school. It might be good fun—indeed I am certain it would—but it was a nuisance if you were in a hurry. Why should I not try to sell absorbent paper for this purpose? thought the paper manufacturer. And he did, and gave blotting-paper to the world. Now the world could hardly do without it, and I am sure you are only too glad to have it when you are hurrying to finish your homework, before going out to play. Blotting-paper is a great time-saver. It lets us do more in an hour than we would be able otherwise to do.

In my text that is just the idea in the mind of St. Paul. When he says, 'Redeem the time,' he is

just saying 'Buy it up,' don't waste it, but learn to do as much as possible for Jesus Christ in the time you have. Use every device for putting more love, more kind actions, more prayer into every hour of the day. St. Paul asks us to make use of everything that helps our minutes and days to be loaded with goodness and service. Blotting-paper tells us not to waste our time waiting for the ink to dry, and St. Paul tells us not to waste time waiting for some one else to do what we could be doing for Jesus Christ. Days are short, life itself is short, and there is so much to be done. God expects and encourages us to do as much as possible, and it is possible to do much if we are willing to learn the lesson of the blotting-paper.

The Christian Year.

FIFTH SUNDAY AFTER EASTER.

The Two Mysteries.

BY THE REVEREND RODERICK BETHUNE, M.A.,
ABERDEEN.

'The mystery of iniquity.'—2 Th 2⁷.

'Great is the mystery of godliness.'—1 Ti 3.¹⁶.

It may be platitudinous, but it is true, and, since true, cannot be too frequently admitted that life has its problems for all of us. Some of these are purely personal and individual with which we must do battle by ourselves. Others, however, are of a different character. They are common to all men who think deeply and seriously of life and of the conditions in which we are called to live it.

It may be a consolation to some of us to hear such a convinced Christian as Paul use the word 'mystery' in connexion with certain aspects of life, even though it must be borne in mind that that word had not the connotation for him it has for the majority of us. He, too, apparently, had discovered that life was not quite so simple as he had once supposed. There were questions which, for all his faith, he found difficult to answer.

Careful consideration of his two statements, however, ought to provide us with more than consolation. It ought to provide us with courage. For this fact becomes clear, that, since Paul recognized not simply one mystery, as so many of us do, but two mysteries, 'the mystery of iniquity' and 'the mystery of godliness,' he faced life not dejectedly but hopefully.

Suppose, therefore, we think of these two mysteries and of the importance of remembering that there *are* two mysteries.

1. Upon the problem of iniquity it is possible, indeed highly probable, that almost all of us have brooded, as Paul did, long and deeply.

The mystery of iniquity confronted Paul within the compass of his own life in which, he gives us to understand, a conflict between good and evil was constantly being waged. 'O wretched man that I am!' he said on one occasion, 'who shall deliver me from the body of this death. And, on another occasion, 'For the good that I would I do not: but the evil which I would not, that I do.' Where Paul first confronted the mystery of iniquity is where we all make our first contact with it—within the compass of our own lives. Time and again, though we know what is right, we proceed to do what is wrong—why, we are often at a loss to tell. 'I have had more trouble with myself,' said a very famous man, 'than with any other man I have met.' A statement, surely, which many of us could make.

Though our first contact with the mystery is within our own lives, however, that, as we all know, does not by any means exhaust the mystery. Evil, such as a short time ago we could scarce imagine, has been performed. Men of like passions with ourselves seem possessed by some power which uses them for its own destructive purposes. Folk who desired nothing more than to be left in peace to enjoy their simple pleasures have been harried, dispossessed, and driven to seek safety and asylum in strange lands. The things thinking men have valued and cherished have been under assault and in some places bear the scars of battle. It is all very mysterious. Why such things should take place, why men like ourselves should derive satisfaction from actions which violate all canons of decency, why the way of the wicked should so often prosper, we cannot understand.

To say that some of us have brooded upon this 'mystery of iniquity' in recent days is but to state the sober truth. We have brooded so long and so deeply in many cases that we have found it difficult to have the trust in God we once had; and some of us, as a result of our brooding, have reached conclusions about men which bid fair to despoil us of any hope for the future of the world. Burdened and perplexed, many of us, it has got to be admitted, are facing life dejectedly.

Far be it from me to minimize the mystery of iniquity or to suggest that its effect upon our faith is not understandable. To do so would be to fly in the face of facts and to forget that what troubles so many of us troubled Jesus likewise—the obtuseness, the obstinacy, the callousness of men. The mystery of iniquity, let us frankly admit, has always been

very real, and it is as real to-day as ever it has been. But, and this is the point which needs emphasizing, many of us, as Paul's utterances remind us, have concentrated upon the mystery of evil as though there were only the *one* mystery in the world. What encouraged the great disciple was this fact, which all the evil in the world could not obscure, that there was *another* mystery, the mystery of godliness, another Power at work in the world besides the power of evil, the Power of goodness. Somehow, as he confronted himself with that fact, Paul was delivered from the awful dejection to which contemplation of the mystery of iniquity by itself leads.

Is what delivered him from his dejection capable of delivering us from ours? Suppose we think of this other mystery.

2. If we are to be perfectly honest, we must admit that we have never given the time to a consideration of godliness that we have given to a consideration of evil. Somehow, account for it how we may, godliness has never been a mystery to many of us in the sense in which evil has been a mystery. If a man succeeds in preserving his integrity and in keeping the respect of his colleagues through a lengthy business career, we, while we pay our tribute of praise to him, seldom stay to inquire what made his accomplishment possible or why *he* should have triumphed over temptations to which *others* have succumbed. And the attitude which has characterized many of us has characterized others also. For one story of a home in which peace and love and happiness have reigned, how many stories are published of homes wrecked by hate and selfishness? How often have the lives of good men captured the headlines of the Press? Anything like so often as the lives of the world's rogues?

Paul, let it be said, did not make our mistake. He recognized the power of evil and contemplated sorrowfully the lives over which it held sway. But he recognized another Power which held sway over vastly more lives than some people imagined. The godly men and women with whom he came in contact, the folk who through the years had been held in esteem, who had triumphed where others had fallen, all provided evidence of a Power outside the human resources whose limits Paul well knew which worked as mysteriously as the power of evil. And that Power whose workings he was quick to recognize in others he was as quick to recognize in himself. 'O wretched man that I am! Who shall deliver me from the body of this death,' he said. Yes, but he also said, 'I thank God through Jesus Christ our Lord.' To him it was an endless source of comfort and courage that, if sin abounded in the

world, grace did much more abound. There was, he admitted, a mystery of iniquity. Yes, but he assured himself and others that there was also a mystery of godliness.

Is not the fact of which Paul reminded himself one which *we* must keep in remembrance if we are to have a fair and properly balanced view of life? Haven't many of us been so occupied with the men who are under the thralldom of evil we have omitted to consider those, and they are not a few, whose works are not of the darkness but of the light? Have we not attributed the resolve of such to preserve truth and beauty and righteousness just to what we are pleased to call *man's* sense of right? Is it not possible that God, of whose inactivity many of us have often complained, has been, even in the matter of matching such men with such an hour, much more active than we had supposed? Is there nothing of mystery attaching to men's decision to sacrifice themselves that others and the things they have cherished may be preserved?

If we who have been obsessed by the mystery of iniquity could begin to see what Paul saw, what a difference would be manifest in our attitude to life! And what should prevent us from seeing what he saw? The facts which he could not deny confront us as in his day they confronted him. If some in our time are under the dominion of evil, others, it is plain, are under the sway of goodness. If there is a mystery of iniquity to-day, isn't there also a mystery of godliness?

3. But it is worth noting, in the last place, that Paul would have us face life hopefully, as he himself faced it, not simply because there is opposed to the power of evil a Power of goodness. After all, the fact that there is a Power of goodness opposing the power of evil may only suggest to some of us that the conflict which has been waged through the generations is to continue through all future generations, the victory going sometimes to one side and sometimes to the other, and the prospect of a conflict without a definite issue we don't find altogether heartening. It is necessary, therefore, that we bear in mind Paul's further ground for confidence. 'This word "mystery," which he uses, is always used in the New Testament for what has been hidden, but is subsequently revealed.' And it is important that we remember that. Evil, Paul meant to indicate, might be rampant, its victories unquestionable, but some day its power would be overthrown. The hope of that ultimate victory, the belief that his steadfastness and loyalty in the evil day contributed something to that ultimate victory, gave Paul heart in a struggle which presented many

difficulties, disappointments, and setbacks. God, he was confident, so far from being indifferent or inactive, would some day set His seal upon his and upon his colleagues' labours.

From first to last this is the hope which the Scriptures convey. 'The light,' says John, speaking of Jesus and His Ministry, 'shone in the darkness, but the darkness did not master it.' And because Jesus, though He suffered for righteousness' sake as none has ever suffered, was finally victorious, there is, says the whole New Testament, every reason for believing that the ultimate triumph will lie, not with darkness, but with the light.

What a difference there would be in our attitude to our present struggles could we keep that hope which the Scriptures inspire constantly in mind. Our *efforts*, so far from appearing futile, as sometimes they do when we are without hope of ultimate victory, would be seen to be contributing to the final victory. Our *faith* in the reasonableness of the universe and in the activity of God would be deepened and confirmed. We should *face our difficulties*, disappointments, and setbacks as Paul faced his, with courage and in good heart.

On one occasion, writing to some friends, who, like ourselves, were wont to lose heart, Paul exhorted them to be 'steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know,' he said, 'that your labour is not in vain in him.' It is, I believe, his message to us to-day. There are, he reminds us, two mysteries, and not just one as so many of us have supposed. And the final victory, he assures us, is not with evil but with godliness.

SUNDAY AFTER ASCENSION.

What about Prayer?

'And it came to pass, that, as he was praying in a certain place, . . . one of his disciples said unto him, Lord, teach us to pray.'—Lk 11¹.

What about prayer? What do we mean by prayer? Is it necessary to true religion? Does it do any good? How are we to pray so as to gain full benefit from it?

Religion and Prayer. What is their relation?

In order to be free from the suspicion of narrowness and professionalism, listen to an exposition of this matter from the pen of a French philosopher rather than from any theological source. 'Religion,' says Auguste Sabatier, 'is an intercourse, a conscious and voluntary relationship, entered into by a soul in distress, with the mysterious Power upon which it feels itself to depend, and upon

whom its fate is contingent. This intercourse is realized by prayer. Prayer is religion in act—that is, prayer is real religion.' Any form of co-called religion, therefore, which makes no room for prayer is not properly a religion. 'If it cuts off man from prayer, it thus destroys itself. It leaves the soul and God a mutual remoteness, with no intimate commerce, no interior dialogue, no interchange, no action of God in man, no return of man to God.'

To make this still more clear, let us quote from the book of that well-known writer, Mr. H. G. Wells—a kind of 'Saul among the prophets.' In his remarkable book, *God the Invisible King*, he deals with the question how far we can speak of God as love. 'Loves,' he says, 'are the windows by which we may look out of the prison of self, but God is the open door by which we freely go, and God never dies, nor disappoints, nor betrays. That is man's love of God. But there is also something else: there is the love God bears for man in the individual believer. Now this is not an indulgent instructive, and sacrificing love such as a woman has for her baby, it is the love of a captain for his men. God must love His followers as a great captain loves his men, who are so foolish and helpless in themselves, so confiding, and yet whose faith alone makes him possible. It is an austere love.'

'And God waits for us, for all of us who have the quality to reach Him. He has need of us as we of Him. He desires us, and desires to make Himself known to us. He has won us from His enemy. We come staggering into the golden light of His kingdom to fight for His kingdom henceforth, until at last we are altogether taken up into His being.'

So much, then, for what is implied in religion and in prayer. Why, then, has the subject and the act of prayer become surrounded with so many difficulties?

The answer is not far to seek. There are two, and only two, fundamentally diverse views of the government of the universe, and they may be called—speaking broadly—the religious view and the scientific view. The religious view of the universe is that it was first created, and is now governed and controlled, by a Personal Being, or God, who has full authority and sway over all things. The physical world, that is stretched out in space, and the world of events that is stretched out in time, are held to be at God's disposal, so that His will is supreme and He can do as He thinks fit with all things. And the same is true of all living persons, except when they freely oppose His will. The religious view of the world holds, however,

that even when men do oppose Him, He can yet use them, as He uses all things. And if all men submit to Him, and join Him in fulfilling His purposes, then His will would be done, and His kingdom would come on earth as in heaven.

Over against this view of the world—the view of God's free, personal, effective control over everything—stands the scientific view, according to which the universe is 'ruled' by a set of impersonal, fixed, unalterable laws, the same always and everywhere, and which cannot and will not be broken through by any spiritual agency. Whatever is, is; whatever happens, must happen; you cannot change anything, nor alter the course of Nature for yourself, nor will God do it for you when you ask Him, for everything is locked in iron bonds of cause and effect. The bullet will find its billet whatever you do. This view of Nature ignores or denies the personality of God. There is then no place for religion; and prayer is fruitless in any effective sense.

Now it may sound strange at first, but we believe both these views of the universe to be true; that it is a personally guided and controlled universe, giving ample room and invitation to fruitful prayer, and yet that it is a machine. In other words, it is possible to hold the religious view of the universe in its simplest sense, and the scientific view in its most rigorous sense, though they seem to exclude each other, and to hold them both in the fullest way.

Let us take a simple illustration. We will imagine that a man is driving a motor-car. This is one of the most perfect and delicate of the many machines made by man. You can only drive your car by the strictest obedience to the physical laws in accordance with which the machine was made, and by means of the motive power, rightly directed, supplied by the petrol. The scientific view of a motor-car is the only practical view.

The universe is a machine driven by an invisible personal driver or guide, who has made the machine, the road, and the passenger. Prayer is the passenger's request to be taken safely through life to his journey's end; faith is the act of entering the car, and trusting our driver with our life and its direction; and the answer to the prayer of faith is that the whole universe-machine is God-directed to its destined end. The life of prayer, of religion, is simply a life in which we put ourselves in God's hands, asking to be taken safely through this life into the next, and trusting Him to do so wisely and lovingly, not by interfering with, but by using the laws of Nature which he has ordained for this

end. Nature is made for the sake of God's children, and if we pray to Him aright, He will help us to use it for our best interests, and He will lead us 'by a way' possibly 'that we know not,' yet quite safely and surely to our goal.

It is just here, however, that we come to the real problem of prayer. If the human will were always concordant with the Divine, there would be but one thing to pray for—that God's will might be clearly revealed to us, and that strength might be given us to fulfil it worthily. But our wills are our own, and our tendency is to seek to bring the Divine will into accord with them, instead of seeking God's will as the one guiding principle of life.

What, then, may we rightly pray for? Only for spiritual blessings? There is nothing we may not pray for if our spirit is right with God, and we can pray for nothing if it is not. He can give us anything He wills; He is not limited by 'Nature,' for He made it, and He made it for us; and as He has the power, so He can guide and control all natural processes if He sees fit to do so. Whether He will alter these things by His guidance or not at our request depends, not on His power but on His wisdom and on His knowledge of our needs. 'If it be thy will,' must, therefore, be the unspoken condition of all our prayers for this or that physical blessing or desire.

But asking for things is not the only or chief function of prayer. It is good 'to make known our requests before God,' but it is better simply to seek to come into fellowship with Him as friend with friend. It is not the chief function of friendship to ask for this or that, but to interchange our thoughts, to share in our feelings and sympathies. Prayer is giving ourselves in all our littleness and need, that the mighty power of God may flow into us in streams of love and grace, so that we may become the men and women we ought to be—strong to bear, daring to venture, swift to obey, ready amid uncertainty, calm amid danger, 'and filled,' as the Apostle says, 'with all the fulness of God.'¹

WHITSUNDAY.

The Conditions of Power.

By THE REVEREND E. G. MANBY, B.A., A.K.C.,
TONGE, MIDDLETON, LANCs.

'They were all together in one place.'—Ac 2¹ (R.V.).

One of the main reasons why Germany has been able to acquire such large stretches of territory with

very little cost to herself during the last few years, has been because she has been able to persuade the countries she has threatened that she was overwhelmingly powerful and that they were exceedingly weak. When power is used for evil ends it becomes a terrifying thing. The manager of a mill or a head clerk in an office who selfishly asserts his authority can make, and often does make, the lives of his subordinates well-nigh intolerable. We have all known the feeling of utter impotence as we have faced one who has held a slightly higher position than our own. Power is a dreadful weapon, and when it is wielded by evil men, as it is to-day, it can cause the whole world to tremble. At the same time we have to remember that power by itself is completely non-moral. Power as such is neither good nor bad. It is the ends for which it is used which determines its character. What we need more than anything else to-day is power used by good men for good purposes. But our trouble is that good men seem to be so frightfully weak. Very few would doubt the sincerity or the goodness of men like the Pope of Rome or even Marshal Pétain, but in the face of the overwhelming powers of evil they seem to be absolutely impotent. When we turn from leaders of the nations to ordinary men and women the same truth applies. No one would suggest that Christian men and women can normally be described as powerful. They find it hard to face ridicule or even argument. We all need to be reinforced by some power other than our own. The odds against us seem to be too great. The forces of evil seem to be too strong. That was exactly the position of the disciples before Pentecost. They were weak men faced by a terrifying situation. They had a message but they dare not proclaim it. God had revealed Himself to them but they were frightened to make it known. And we are told that at that time 'they were all together in one place.' In those few words we have laid down the conditions for our receiving power. The disciples fulfilled those conditions and the day of Pentecost was the result. Pentecost was never meant to be kept merely as a festival of the Church. If only Christians to-day were willing to fulfil those same conditions Pentecost could become their daily experience.

Obedience.—'The disciples were all together in one place,' because Jesus had told them to be. At His Ascension He had commanded them to go back to Jerusalem and wait until the Comforter came. And there is no doubt that if they had not obeyed that command the Comforter would never have come to them and they would never have realized His tremendous power in their lives. Obedience is the

¹ E. Griffith-Jones, *The Unspeakable Gift*, 240.

primary condition of power. God never wastes His energy. He only gives His power to be used in the direction He wants it to be used. A man can waste his own energy and power and God will not stop him, but if a man wants God's power he must learn to be obedient. A soldier will listen to the commands of his officer and obey him implicitly. An employee will do exactly as his employer instructs him. The power of an army would be thwarted and industry would be immobilized if there were disobedience in the ranks. And yet we expect God's work to be done without reference to His commands. We shall have to learn afresh that obedience is the secret of power. The paralytic found power to rise up and carry his mat when he obeyed the Lord's command. The man who had waited thirty-eight years to be healed by the waters of the Pool of Bethesda experienced a power in his life, which he had never before realized, when Christ told him to get up and walk and he obeyed. Jesus Himself received power to face the terrors of the Cross when He said, 'Not my will but thine be done.' If ever we are going to receive power to rebuild this devastated world we shall have to begin by a simple act of obedience, and, as it is revealed to us, carry out the will of God for ourselves and the whole community.

Unity.—'The disciples were all together in one place,' we are told, when the Holy Spirit came. This reveals not only that they were ready to obey, but also that they were united together into a fellowship where jealousy and pride, selfishness and bitterness had been abandoned. Power can never descend upon a disunited community. The strength of the British Empire has been founded on the united efforts of all the peoples of the Commonwealth. In the face of possible disaster and the threat to our freedom we have abandoned all our individual desires in order that we may strike forcibly at the common enemy. We have recognized that power demands unity. The same truth applies to the Church. The Body of Christ can never function powerfully in the world while there is disunity among its members. That does not mean that there must be uniformity amongst all the churches. Power can flow through a variety of channels, but barriers are immediately set up when any disunity is introduced. Re-union has become not an ideal for the future but a practical necessity for the present. The bombing of churches and chapels has enforced the use of each other's buildings by various denominations. Perhaps in the Providence of God what we could not do for ourselves Hitler's 'blitzkrieg' is doing for us. Years ago it was discovered in the Mission Field that Christianity must come before churchmanship. Sheer necessity

is compelling us to learn that same lesson here in this country. And as the churches are drawn closer together the more will they discover that power is given to them. The peoples of the world have been looking for a long time for some source of power and because of our divisions we have denied them what they have longed to find. Once again an opportunity is being offered to us, and this time we must not fail. Our divisions must be healed and our disunities broken down so that the power of the Holy Spirit may flow freely through the Church.

Expectancy.—The Holy Spirit, however, did not only come because the disciples were obedient, nor even because they were united; it is extremely doubtful if anything would have happened if they had not expected that it would. As they waited in that Upper Room, consecrated as it may have been by the first celebration of the Lord's Supper, their thoughts would naturally dwell upon the events of His life and what had happened since His death. They were men who had learned by heart long passages in the Old Testament, and some would remember the prophecy of Joel when he said: 'And it shall come to pass afterward, that I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.' They probably did not know what it all meant, but it made them expectant. And expectancy is one of the conditions of power. When John Wesley, D. L. Moody, General Booth, Wilson Carlisle, and all the great evangelists prayed that the power of the Holy Spirit should be made manifest in their Revival Meetings, they expected that their prayer would be answered, and it was. William Carey was right when he challenged the Baptist Assembly to 'Expect great things from God, Attempt great things for God.' This faithless generation does not expect that anything of a supernatural nature will happen, and the result is that it does not, or at least, it occurs very infrequently. And yet if we examine the cures which Jesus made of the blind and the deaf, the halt and the lame, the sick and the lepers, in every case the people who were brought to Him expected that something would happen and that somehow they would be cured. They had heard of the great Healer; their hopes were raised; and Jesus stimulated their expectancy until it became faith, and through faith in Him they were cured. 'Expect great things from God. Attempt great things for God.' This ought to become the motto for this age and generation. Great things must be done if ever the new age is to be born. Power must flow out through the Church into the world. The disciples discovered the secret

of receiving power; 'they were all together in one place.' We too must learn to be obedient. We must be united in a firmer fellowship, and then, if we really are expectant, God's power will be made manifest.

TRINITY SUNDAY.

Cast Not Away Your Confidence.

'Cast not away therefore your confidence.'—He 10³⁵.

Your confidence, that is, that God reigns and rules. Your confidence that He purposes the kingdom, and that in the long run His purposes cannot know defeat.

It was a word which the people to whom this letter was addressed needed rather urgently. They were second-generation Christians. The first, fine, careless rapture of the early days had died away. And this whole letter was written simply to stir up their hearts again. 'Cast not away your confidence' is the plea of almost every chapter.

It is a word, which, surely, we of to-day need almost as much. We are finding it desperately hard to keep our confidence, our conviction of God, our certainty of the Kingdom's triumph. If we care for the Church of Jesus Christ, we are hard put to it sometimes to believe in its future. In Russia, we see that Church officially proscribed. In Germany, we see it in chains. In our own land, we see it largely neglected. Only the other day, a leading Methodist said that to many of his denomination's younger ministers all talk about reviving the Methodist Church was 'like painting the ship while it was slowly going down.' If, in our youth, we caught a vision, as many of us did, of the coming of the Kingdom of God on earth when war and every other kind of oppression should cease, we find it tragically difficult to believe in that vision now. And, perhaps, in our own private experience, the shine has rather gone off life.

If we do cast away our confidence, we are really as good as finished. For, as Emerson put it, 'only they can conquer who believe they can.' Writing from the liner on which he was travelling with the last Australian 'test' team, Mr. Neville Cardus, the cricket correspondent, remarked on Bradman's supremacy not only at cricket but at every game he took part in on that ship. He had spoken about it one day, he said, to one of the other Australians, to receive the reply, 'You see, when you play against Bradman, you are playing not only against his superb skill but against his colossal confidence as well.'

But the writer of this epistle is not content merely to urge his readers not to cast away their confidence. He goes on to give them some very definite reasons why they should not.

For one thing, he says, 'call to remembrance the former days.' The days, that is, when the Christian Church first began: the days which immediately succeeded Pentecost. Call to remembrance what happened then. The Spirit that descended, the lives that were changed, the fellowship that abounded, the churches that sprang up. Call to remembrance those great days and realize that circumstances were not easier then, that God was not more powerful and active then, that what He did then He still can do now, if only you have the faith to trust Him.

Very often in the Bible we come upon this call to remembrance. 'Remember all the way which the Lord thy God hath led thee,' was Moses' counsel to the children of Israel when they were tempted to lose heart on their journey to the promised land. 'Do ye not remember?' once asked Jesus of His disciples when they seemed completely to have forgotten His amazing powers.

Wherefore, when we in our day are beginning to lose all hope and confidence, let us sit down and deliberately call to mind the former days. Call to mind the story of the Christian Church. Remember how again and again in the past that Church has seemed to be at the point of death, but God has raised up some prophetic soul and the Church has found new and more glorious life. It did under the inspired touch of Luther and Calvin and Knox in the sixteenth century. It did again under the touch of Wesley in the eighteenth. Call to mind, above all, to use another phrase of the writer of this epistle, the days in which we ourselves first 'were illuminated.' Whenever Ralph Erskine felt his faith slipping from him, he would go back in memory to a holiday he had once spent in his youth at Portmoak, when again and again God had drawn so near to him, he could almost see and hear Him: 'Yonder at the hillside, and yonder on the top of the mountain, and yonder in the east room, and yonder in the west room, and yonder in the low room, when He made my heart to go after Him.'

Then, as a further reason for their not casting away their confidence, the writer of this epistle insists 'steady patience is what you need.' 'The trouble is,' as old General Booth used to complain, 'God is not in a hurry but I am.' Dictators can build a new order in a hurry and that is part of their appeal. But God is not a modern Dictator

working with secret police and concentration camps, destroying all who stand in His way. God is the supreme Democrat, who ever respects men and men's personalities. He is ever working for the establishment of His Kingdom, but that Kingdom is one which men consent to enter of their own free choice. He has given them the gift of free-will, that gift which makes them men and not slaves, and never will He violate it, however long they may strain His patience. Hence His methods of working in this world will never be of the violent and catastrophic kind. They will always be quiet and unobtrusive. By His living Spirit He will keep up a constant pressure on men's hearts. By those who have surrendered their lives to that Spirit He will utter His truth and further His purpose. By the faithful lifting up of the Crucified and Risen Christ, He will ever be calling men to His way. Ever will He be working, but ever with infinite quietness and patience.

And if sometimes we feel that His methods are so patient as to be achieving almost nothing at all, then in imagination we should try to climb to some vantage-point from where we can see the whole panorama of history stretched out before us. 'The lesson of life,' says Emerson, 'is to believe what the years and the centuries say, against the hours.' Take a postage stamp, suggests Sir James Jeans, and stick it on a penny. Let the thickness of the penny represent the time man has existed in an uncivilized state, the thickness of the stamp the time he has been civilized. Then go on sticking on postage stamps until you have a pile as high as Mont Blanc, and that pile will give you some idea of the future which still stretches before us. 'We,' he goes on, 'are living at the very beginning of time. . . . Our descendants of far-off ages, looking down this long vista of time from the other end, will see our present age as the misty morning of the world's history; our contemporaries of to-day will appear as dim heroic figures who fought their way through jungles of ignorance, error, and superstition to discover truth, to learn how to harness the forces of Nature, and to make a world worthy for mankind to live in.'

The city which we seek cannot be builded in a day. It is a city of free men, of those who of their own deliberate choice have listed to live together as brethren. Our task is simply to lay whatever stone

is put in our hand and leave the ultimate result to God.

But, above all, pleads this writer, when you are tempted to cast away your confidence, 'look unto Jesus.'

Consider Jesus, then, just as the greatest of all the workers for the Kingdom. As His days on earth neared their close, what few results He saw for all His labours! But He never cast away His confidence. No, quietly He committed His spirit into the Father's hands, confident that if He were lifted up, He would, in that Father's own time, draw all men unto Him. Would we dare to say He was deluded in such a quiet confidence? Surely, as Dr. Maltby often puts it, 'there is at least far more reason to mistrust our own blindness than to mistrust His certainty.'

Still more, consider Jesus as a great objective fact of history. As real a fact as any Caesar or Napoleon or modern dictator, as real as any slaughter-breathing bomber or tank. How can we explain Him? His very appearance on the earth, His serene faith, His love even unto the Cross, His rising again, His continued Presence with men?

'There was a time during the war,' writes Professor H. H. Farmer, 'when the black, irrational horror and cruelty of it laid hold of the soul and plunged it into shuddering unbelief. . . . There was only this anchor to the soul at such a time, that out of the midst of the same world as had produced the war, had come the perfect love of Jesus, proved up to the hilt by His Cross; and that love had been utterly and absolutely sure of God's to the end. One faced the choice as to whether Jesus or the war misrepresented God. And the answer came from the depths of the soul, filling it with light: not Jesus, not Jesus. Such love could not be nourished by a lie.' It could not. The only reasonable explanation of the fact of Jesus is the Fourth Gospel's 'God so loved the world that he gave his only begotten son.'

Wherefore, as you value your soul, cast not away your confidence. Call to remembrance the former days, the deeds which God wrought then. Realize that the Kingdom by its very nature must come slowly, but it comes. Above all, look unto Jesus and catch courage and faith from His life and death and rising again.¹

¹ G. T. Bellhouse, *Our Sufficient Beauty*, 84.

Texts and Contexts.

BY THE REVEREND PHILIP S. WATSON, M.A., GLASGOW.

THERE is a principle, universally approved in theory, but in practice too often ignored, that a text, if it is to be rightly understood, should not be isolated from its context. Quoted in such isolation, a word, or phrase, or sentence may, and frequently does, convey a meaning other than that intended by its author. Although its sense appears quite unambiguous, and there is no intention to mislead, its real import can be obscured or even reversed. This danger is especially great when a well-known statement is cited at second or third hand, without reference to its original setting; for it is the context alone, the immediate context in which it is written or spoken, or the wider context of its author's thought, that gives to the text its precise significance.

The need to go 'back to the sources' is aptly illustrated by Luther's much quoted verdict on the Epistle of James. St. James, as every theological student knows, wrote 'an epistle of straw.' So, at least, Martin Luther declared; and his opinion seems to claim quotation with almost every mention of the Epistle. It by no means commands universal approval, however, and if there are some who commend Luther's sound judgment, many either condemn his perversity or wish to modify his view. What neither his critics nor his advocates generally observe is that Luther has other comments on the Epistle of James, which place the 'epistle of straw' in a rather different light. It is certainly false to say that he 'contemptuously dismissed' the Epistle.

At the close of his *Preface to the New Testament*, Luther writes: 'In a word, St. John's Gospel and his first Epistle, St. Paul's Epistles, especially Romans, Galatians and Ephesians, and St. Peter's first Epistle are the books that show you Christ and teach you all that it is necessary and good for you to know. . . . Therefore St. James' Epistle is really an epistle of straw, compared to them; for it has nothing of the nature of the Gospel about it.' *Compared to them!* Even the most ardent admirers of St. James might concede this judgment. And his detractors could hardly reject Luther's more positive estimate in the *Preface to the Epistles of St. James and St. Jude*, where he says: 'Though this Epistle of St. James was rejected by the ancients, I praise it and hold it a good book, because it sets up no doctrine of men and lays great stress upon God's law. But to state my own opinion about it, though with-

out injury to any one, I consider that it is not the writing of any apostle.' Against apostolic authorship Luther argues first, that 'Flatly against St. Paul and all the rest of Scripture, it ascribes righteousness to works'; and secondly, that 'He names Christ several times, but he teaches nothing about Him, and only speaks of common faith in God,' but 'what does not teach Christ is not apostolic.' The author, says Luther, 'wants to guard against those who relied on faith without works, and is unequal to the task.' 'Therefore,' he concludes, 'I cannot put him among the chief books, though I would not thereby prevent any one from putting him where he pleases and estimating him as he pleases; for there are many good sayings in him.' The Epistle of James may be an 'epistle of straw'; but even straw is not an entirely valueless commodity.

A more striking and more serious instance of neglected contexts is to be found in *The Essence of Plotinus*, a volume of selections from the *Enneads*, compiled by G. H. Turnbull. Here a passage concerning the nature of God is rendered thus: 'He is at the same time lovable and Love itself. God's being and His seeking are identical; once more, then, the Supreme is the self-producing, sovereign of Himself.' (Enn. VI, viii. 15, p. 210). A compiler's footnote to the first sentence of this passage invites us to compare 'Aristotle whose Prime Mover imparting motion does so "as a thing that is loved." *Metaphysics*, XI, vii. 3. Cf. also *First Epistle of St. John*, iv. 8: "God is love." Also Spenser . . .' Now the comparison with Aristotle and Spenser may be apt enough, but can the same be said of the comparison with 1 John? The suggestion that Plotinus has arrived at the same insight as the New Testament writer is hardly unnatural, when both write: 'God is love'; and at first sight there appears to be no question but that their views are identical. If, however, we turn to the Greek text of Plotinus, and compare it with that of the New Testament, the situation is radically altered.

In the first place, the word here translated 'love' is not the same in the two cases. St. John writes: 'God is *agape*'; Plotinus says: 'God is *eros*.' This fact might not be of great significance, since it is conceivable that the philosopher and the apostle could mean the same thing by their different words. But further examination proves that they do not.

The passage of Plotinus, quoted above, represents a somewhat drastic abbreviation of the Greek original, where the relevant sentence reads in full: 'He is at the same time lovable and Love itself, that is, love of Himself, as He is beautiful only from Himself and in Himself.' God is *eros*, that is, *love of Himself*, says Plotinus; God is *agape*, says St. John, and 'Herein is *agape*, not that we loved God, but that *He loved us*' (1 Jn 4¹⁰).

God loves Himself, declares Plotinus; God loves us, declares St. John. God's being and His seeking are identical, according to the philosopher, for what is there for Him to seek, what could be worthy of His desire, which He does not already possess in Himself? Only God is worthy to be loved by the self-sufficient God. The apostle starts from different premisses, premisses which he shares in common with the rest of the New Testament. Not philosophical self-sufficiency, but the Incarnate Word, the Crucified Son, is the source of his thought about God. 'Hereby know we *agape*, because He laid down His life for us' (1 Jn 3¹⁶). And St. Paul insists that He died, not for those who were worthy of His sacrifice, but for the utterly unworthy: 'God commendeth His own love (*agape*) toward us, in that, while we were yet sinners, Christ died for us' (Ro 5⁸). In the New Testament God's being and His seeking are not identical, for *agape* 'seeketh not its own' (1 Co 13⁵). So the views of Plotinus and St. John are not identical either. Indeed, they are as opposed as the night is to the day.

As a third example of the danger of isolated quotation we may take a famous saying from St. Augustine about the authority of the Church. It is found in the *Contra Epistolam quam vocant Fundamenti*, v. 6: 'Ego vero Evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas.' Writing of Augustine's doctrine of the Church, Dr. Bethune-Baker says: 'The Church of which he speaks is the outward and visible society . . . which had made its irresistible appeal to him and convinced him of the truth of the Gospel.' He then refers to the statement quoted above, and comments: 'Faith rests, for Augustine, on authority; and authority is embodied in the visible Church . . .' (J. F. Bethune-Baker, *An Introduction to the Early History of Christian Doctrine*, 368). But any one familiar with Augustine's own account of his spiritual pilgrimage in the *Confessions* should surely find reason to question these assertions. The authority of the Church played little, if any, part in his 'conversion'; for he came to Christianity, as he explains, through Neoplatonism, to which he found the gospel much akin, though far superior. The evidence of

the *Confessions* seems to contradict that of the *C. Ep. Fundamenti*—and yet both works were written in the same year.

Here, again, the context provides the solution of the problem. The *C. Ep. Fundamenti* is a refutation, mainly in the form of a dialogue, of Manichæan claims. In this dialogue Augustine deliberately adopts the position of an ordinary, simple Christian, who takes his stand on authority. Deliberately leaving aside that 'purest wisdom' which the Church possesses, but which is attained by only a few 'spiritual persons,' he recognizes that the majority derive their security, not from 'acuteness of intellect, but simplicity of faith.' Even so, he asserts, there are many excellent reasons for remaining in the Catholic Church. These he enumerates, including the Church's authority as one important reason among the rest. In comparison with these weighty considerations, what has the Manichæan to offer? Can he adduce any authority as convincing as that of the Catholic? At this point the dialogue proper begins.

The *Ep. Fundamenti*, which Augustine is attacking, claims to be written by 'Manichæus, an apostle of Jesus Christ.' But the Christian says he does not believe Manichæus to be an apostle; and how is it to be proved? Will the Manichæan try to find evidence in the gospel? Such evidence will be valueless for any one who does not believe the gospel; and the Christian will refuse to admit the existence of such evidence. The same Church on whose authority he believes the gospel, forbids him to believe Mani, and he has more reason to accept the Church's authority than that of the Manichæans. It is in this context the statement is made: 'But I, for my part, would not believe the Gospel, did not the authority of the catholic Church induce me.'

From the above sketch of its context, it should be clear that the significance of the statement in question is less far-reaching than is often assumed. It is not propounded as a dogmatic principle, but is merely a single link in a controversial argument of some length; and 'I' is not St. Augustine, or at least not Augustine speaking in his own person, but as a simple Christian believer. There is thus no real discrepancy between this statement and the witness of the *Confessions*, since it does not describe Augustine's own experience. It was not the authority of the Church which 'convinced him of the truth of the gospel.' And even if, for Augustine's simple Christian, 'faith rests on authority . . . embodied in the visible Church,' no blind submission to that authority is implied. There are good and rational grounds for accepting it. But the authority

of the Church is, for Augustine, only one consideration among others, and he finds deeper and surer evidence for the Christian Faith in that *sincerissima sapientia*, 'purest wisdom,' to which, unfortunately, but a few attain. St. Augustine is evidently not such an authoritarian as he can be made to appear.

A final example of the principle under discussion may be found in Luther's much discussed *pecca fortiter*, 'Sin bravely!' This startling injunction has caused considerable embarrassment to Lutherans and no little scandal elsewhere. It looks like a direct invitation to abandon moral restraint; it might be a watchword of the antinomians. Yet in his condemnation of antinomianism Luther is at least as severe as his critics (cf., e.g. *Works of Luther*, v. 234 f., 265, 268 f.). He will not allow the preaching of justification without sanctification, of Easter without Pentecost, of forgiveness without the gift of the Holy Ghost. What, then, are we to make of his *pecca fortiter*? Perhaps he did not really mean what he said—said it ironically, perhaps? On the contrary: he meant it quite literally; but what he actually meant, only the passage from which it comes and the background of his thought can explain.

In Luther's view, a Christian believer is a saved sinner, not a sinless saint. He is *simul justus et peccator*: in himself a sinner, but righteous in Christ. And he remains a sinner even after he is 'justified,' accepted by God, and even when he has received the Holy Ghost; he is never 'sanctified,' in this life at least, in such a way that he ceases to be a sinner. Always his acceptance with God is grounded upon God's grace and love alone, never upon anything that he himself does or ever will do. And nothing that a man ever does in this life can be wholly free from the taint of sin. Nevertheless, God's grace and love towards him remain the same; they cannot be purchased by his righteousness nor forfeited by his sinfulness; they can only be accepted in faith or rejected by unbelief. Against this background we must read the passage containing the *pecca fortiter*.

'If you are a preacher of grace,' writes Luther, 'preach not imaginary but real grace; if the grace is real, let it bear real and not imaginary sin. God does

not save imaginary sinners. Be a sinner and sin bravely, but more bravely trust and rejoice in Christ, who is vanquisher of sin, death, and the world. We are bound to sin as long as we are here; this life is not a habitation of righteousness, but we look, says Peter, for new heavens and a new earth, wherein dwelleth righteousness. It is enough that we know . . . the Lamb of God, which taketh away the sin of the world; from Him sin shall not sever us, even though we were to commit fornication or murder a thousand thousand times in one day' (in K. Holl, *Gesammelte Aufsätze*, i. 235). This language is extravagant, and it may be perilous if misunderstood; but Luther is not a modern man, writing for an age when 'God will forgive, for that is His job,' nor is he here concerned with the antinomianism of his own time. He is writing rather against the opposite error, against a religious legalism which makes sanctification the basis of justification, and a man's good works the ground of his acceptance with God. But to do that is to be like the Pharisee in the parable, standing on his own merits in the presence of God. Such a man has no part in Christ, who 'came not to call the righteous, but sinners.' It is at our peril that we claim any righteousness of our own, for to do so is virtually to say: 'At this or that point in my life I have no need of Christ, no need of God's grace and forgiving love.' So 'be a sinner, and sin bravely,' says Luther; 'but more bravely trust and rejoice in Christ, who is vanquisher of sin.' His language may be extravagant, but his meaning is not more offensive than Jesus's invitation to sinners, or Paul's message of the justification of the ungodly. The only scandal it contains is the scandal of the Cross, on which 'while we were yet sinners, Christ died for us.'

In conclusion we may perhaps recall that Satan is believed sometimes to quote Scripture. When he does so, however, the sacred text rarely retains its divine significance; for Satan has little interest in that. If he quotes, it is to support his own argument, to gain his own point. He therefore takes very little account of either the immediate or the remoter context of his text, which he is then able to expound in whatever manner he chooses.

Recent Foreign Theology.

Redemption and Forgiveness in the Old Testament.

It will be generally agreed that if we are to understand any of the great Christian doctrines, we must at least take into account the beliefs and practices of Israel as described in the Old Testament. This is, perhaps, especially true when we try to formulate a doctrine of the Atonement, a theme on which Hebrew religion had so much to say. The terminology of the New Testament is here largely based on language used in the Old Testament, and, while it is inevitable that we should find much that is new in the implications of the former, it is also clear that the later developments grew out of the older views and still retain something of their significance. We may, then, welcome any thorough and scholarly study of the Old Testament attitude towards redemption and forgiveness, and should give careful and close attention to such a statement of the matter as that provided by the Swiss scholar, Johann Jakob Stamm, in his recent *Erlösen und Vergeben im Alten Testament*.¹ His work falls into two parts, of which the first is more strictly philological, while the second deals with the theological application of the terms studied. It is not the least of Dr. Stamm's merits that he keeps clear the distinction between the two ideas of Redemption and Forgiveness, which had independent histories down to the time of the Exile, and were first combined in the teaching of Deutero-Isaiah. In each case he takes two characteristic terms, and studies them, with further reference to other images and metaphors. Redemption is indicated more specifically by the roots PDH and G'L, both of which originate in legal phraseology, but while the former belongs to the realm of commerce, the latter is taken

¹ A. Francke AG., Verlag, Bern; 8 fr.

from the vocabulary of family law. In general, however, both have much the same meaning, since both involve the payment of a price. This element, however, quickly falls into the background when the terms are used in a religious context, and they come to mean simply deliverance, though always from danger, never from sin. As a rule, there is some definite historical or eschatological peril in view; from the time of Deuteronomy onwards, for instance, both may be applied to the Exodus, while after the Exile we find a tendency to use them with reference to the final catastrophe which shall mark the end of the age. The conclusions thus reached are borne out by the use of other words and metaphors. The two words which particularly imply Forgiveness are ŠLḤ and KPPR. The former always implies the remission or deduction of punishment, the latter originally indicates the 'covering' of sin—a conclusion reached only after a detailed study of the evidence afforded by comparative philology. Both terms are connected primarily with the cultus, and with them is associated a number of important expressions such as 'take away sin,' 'cause sin to pass away,' 'cover sin' (root KSH), 'wipe away sin' (root MHH), 'wash,' 'purify,' and others. These conclusions, reached in the first part of the book, are developed in the second part, where their history is traced through successive stages in Old Testament literature. There may be room for difference of opinion on individual points (the root meaning of KPPR will serve as an outstanding example), but it is not easy to overrate the value of such a study as this. It is marked by thoroughness, clarity of expression, and freedom from any presuppositions, and should prove a most valuable contribution to any attempt at restating the Christian doctrine of the Atonement.

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Contributions and Comments.

Hebrews iv. 11.

IN commenting on He 4¹¹ Dr. Moffatt (*ICC*, 53) says that the author here drops the subject of 'rest' and never refers to it again. In working over the Book of Hebrews it seems to me that this is a mis-

take. It is not the method of the author to take up a subject or sub-division of his thought, treat it fully, and then go on and forget about it.

While the author of Hebrews used the Septuagint and therefore probably did not know the different Hebrew words from which the Greek translations

of 'katapausin' and 'anapausin' come, yet a glance at the words שָׁנָה and נָחָה, is interesting and instructive. The first, taken from Gn 2² and giving the idea that we usually associate with 'rest' 'cessation of labour,' is combined with the second, which, while translated 'rest' in the A.V. has a much different meaning from that of mere cessation of labour or refreshment after toil. The meaning is that of 'settling down and remaining' (Brown, Driver, and Briggs, *Hebrew Lex.*) whether temporarily or for a long time. The word 'rest' also has this meaning, but in many of the places in the Bible unless particular care is given to get the thought the other meaning is likely to be taken. But the thought of settling down or coming into a place of abode is necessary for a proper understanding of just what is meant. Thus in Josh 1^{13, 15} Joshua tells the people that God has given them a place of settling down, an abode, and the American Translation renders it 'home.' Likewise Ex 33¹⁴, 'I will lead you and give you a place of rest,' that is, a home, a place to settle down; and Dt 3²⁰. The use of the word in Dt 5¹⁴ surely gives us a picture of the strenuous life of servants, beasts of burden, and the masters as well, who on the Sabbath find a chance to settle down for a moment in some place. Again, no woman of that day, and perhaps few of the common people to-day, would expect a woman to find 'rest' in getting married. But if it is taken as a place of security or settling down then the thought of Naomi in regard to Ruth becomes illuminating (Ru 1⁹). But still more germane for our subject are the passages in Dt 12⁹: 'You have not yet reached the home and heritage' (Amer. Trans.); 1 Ch 6³¹, 'After the ark had rest'; 1 Ch 28², 'I had it in mind to build a house of rest for the ark.' In the first passage the synonymous use of rest or 'home' and 'inheritance' makes the meaning plain whether one knows Hebrew or not. The last two passages show clearly the idea of a place of settling down and a knowledge of Hebrew is unnecessary to get the thought.

So when the author of Hebrews quotes Ps 95¹¹ is it too much to think that he probably had this idea of a home or settled abode in mind? Indeed, is it not likely that he did? Does not this thought of 'rest' connect most closely with He 11⁸⁻¹⁰, where Abraham, who lived in tents, an unsettled life, looked for 'the city with the sure foundations, whose architect and builder is God'? Again, in He 11¹³⁻¹⁶, we have the picture of dwellers in alien lands 'seeking their fatherland.' In 12²²⁻²⁹, 'We have come to the city of the living God,' and 'Let us who have received a Kingdom which cannot be shaken.' Surely all these are positive proof that the

author did not drop the subject of rest after his treatment of it in chs. 3 and 4.

If ch. 13 is by the author, then in 13¹⁴, 'For we have no permanent city here, but we are seeking for the city that is to be,' is further proof of the author's thought. And ch. 9¹⁵⁻¹⁷, with its idea of a will and an inheritance, may be considered as in the same line of thought.

It seems to me that the above idea of a permanent abode can be applied with telling effect to the parable of the unclean spirit (Mt 12⁴³⁻⁴⁵). The spirit seeks 'rest,' a permanent dwelling-place, but, being unable to find it, comes back and settles down for good in the heart of the man from whom it had gone out.

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St. Mark x. 36.

OF the numerous variant readings of this verse, the following are the most important:

(a) τί θέλετε ποιήσω ὑμῖν; (C D) which is adopted by Westcott-Hort, and by E. P. Gould (ICC).

(b) τί θέλετε ποιῆσαί με ὑμῖν; (T.R.) which A. B. Bruce has in his text.

(c) τί θέλετέ με ποιήσω ὑμῖν; (8* B arm) which is recommended by Wohlenberg,¹ and regarded by Holtzmann,² Klostermann,³ and Swete⁴ (who, however, puts με in brackets) as a mixture of the two constructions of θέλειν with the deliberate subjunctive, and with the accusative and infinitive (a and b above).

The usual explanation of the origin of these variants is that the original text was τί θέλετε ποιήσω ὑμῖν. A later copyist, not understanding the construction, though it is common enough in the New Testament, corrected it to the simpler τί θέλετε ποιῆσαί με ὑμῖν. These two readings were then naturally confused, with the resultant rendering τί θέλετέ με ποιήσω ὑμῖν. A. B. Bruce⁵ supports this text, saying that it 'is accredited by its very grammatical peculiarity,' and regards the variants as corrections of it. 'For ποιῆσαί με B has με ποιήσω; C D correct by omitting με; A L Δ Σ by changing it into the infinitive and accusative, as in T.R.' The reading of B cannot, however,

¹ Zahn's *Kommentar Zum Neuen Testament*, ii. 284.

² *Hand-Commentar Zum Neuen Testament*, i. 159.

³ Lietzmann's *Handbuch Zum N.T.*, ii. (I), 88.

⁴ *The Gospel according to St. Mark*, 236.

⁵ 'Synoptic Gospels,' in *The Expositor's Greek Testament*, 413.

stand, for the presence of the accusative $\mu\epsilon$ before the deliberate subjunctive $\piοιήσω$ seems to be anomalous. I know of no similar example, and the only reference to this construction I have come across is Nunn, *Syntax of N.T. Greek*, sect. 122, where it is said that the use (of the deliberative subjunctive) occurs even when words are inserted between $\thetaέλειν$ and the subjunctive; but the only example given is the B text of Mk 10³⁶. It appears, therefore, that this reading is too unusual to be accepted with confidence. Is there a solution to its origin, besides the explanation of conflation?

Wellhausen¹ accepts the reading of D, which omits $\tauί θέλετε$, and renders, 'Ich will es euch tun.' Rawlinson² thinks the omission accidental. The reading of D, $\piοιήσω ὑμῖν$, suggests another solution of the origin of the B text. Might not the original reading have been $\tauί θέλετέ με ποιῆσαι; ποιήσω ὑμῖν$? If so, haplography would easily, and obviously, owing to the juxtaposition of $\piοιῆσαι$ and $\piοιήσω$ result, respectively, in $\tauί θέλετέ με ποιῆσαι ὑμῖν$ (8^c L, the original order, no doubt, $\piοιῆσαι με$ of T.R. being merely a case of transposition), and $\tauί θέλετέ με ποιήσω ὑμῖν$. The latter would then soon have been corrected either into $\mu\epsilon ποιῆσαι$ or $\piοιήσω$ (so Bruce). This suggested text also makes the omission of the first clause, resulting in the D text, quite easy and natural as a case of haplography.

It is true that with this suggested reading, we get what at first appears a startling statement from the lips of Jesus. 'What do you wish me to do? I will do it for you!' It seems to be a rash response. But is it so startling or so rash as it seems?

There is a striking parallelism in the sequences of events recorded in the two passages of Mk 8²⁹⁻³³, and 10²⁸⁻³⁸. In the former, there is first Peter's confession of loyalty to his master. Then (in the

parallel passage in Mt 16¹⁵⁻¹⁹) there is expressed the joy of Jesus at His disciple's loyalty, and great promises of reward—the keys of the Kingdom of heaven, and the power of binding and loosing, *i.e.* he is to rule the Church. Then follows a prediction of the sufferings, rejection, and death of the Son of Man. Peter protests, and receives the rebuke of Jesus that he is not spiritually, but worldly minded. In the latter, there comes first a declaration, voiced by Peter, of the loyalty of the disciples. 'Lo, we have left all, and have followed thee.' This is followed by the joy of Jesus expressed in the promise of rewards to His disciples. In the parallel passage in Mt 19²⁷⁻²⁹ they are promised twelve thrones from which they will judge the twelve tribes of Israel; *i.e.* they are to rule the Church (cf. Mt 16¹⁹). Then follows a prediction of the sufferings and death of the Son of Man. And then come James and John with their request, and the enthusiastic and ready response of Jesus. 'What do you wish me to do? I will do it for you!' At this point Jesus is displaying the same spirit of joy which recognized the loyalty of the disciples with promises of infinite reward; and the same spirit which Matthew's Gospel, with true insight, attributes to Him in His words to Peter, 'Blessed art thou' (16¹⁹). But on learning their desire He was disappointed, and rebuked them. 'Ye know not what ye ask.' It was power and distinction they wanted. They had not taken to heart His warnings of the approaching sufferings. It was the same with Peter. He shrank from the very idea that there would be suffering.

The suggested reading of Mk 10³⁶, $\tauί θέλετέ με ποιῆσαι; ποιήσω ὑμῖν$, brings out the enthusiastic willingness of Jesus in response to the request of the sons of Zebedee, only to be followed by disappointment, disillusionment, and a rebuke.

A. J. B. HIGGINS.

¹ *Die drei ersten Evangelien*, iii. 89.

² *The Gospel according to St. Mark*, 145.

Lancashire Independent College,
Manchester.

Entre Nous.

Our Sufficient Beauty.

At a time when most publishers are holding back from publishing volumes of sermons, Messrs. James Clarke & Co. have adventured with three really fine collections. In the January number we spoke

of two of these—*Christian Intimacies*, by the Rev. George J. Jeffrey, and *Captain of the Storm*, by the Rev. Arthur A. Cowan. This month we have *Our Sufficient Beauty*, by the Rev. G. T. Bellhouse, B.D. (5s. net). When he was at Regent Square, Mr.

Bellhouse published a distinctive volume, but we think this is his first since he went to Westbourne Church, Glasgow. The title is taken from Mr. H. G. Wells' 'The History of Mr. Polly,' 'Man comes into life to seek and find his sufficient beauty.' It is in the last sermon, 'We have found the Messiah, which is, being interpreted, the Christ,' that we find this quotation made use of. In the second half of the opening chapter of St. John's Gospel there is described how five men, two together and the other three separately, came to find their 'sufficient beauty,' even Jesus Christ. Apart from the first two they all found Him along different paths. In a very fresh way Mr. Bellhouse describes these ways to Christ. Andrew and John had earlier contacts—the preaching of John the Baptist. Peter, vivid, impulsive, most at home in a boat on the lake, what was he won by? By Jesus' faith in him. And Philip? He did not come to Jesus. Rather Jesus went to him. He is the typically practical individual. He was won by the practicality of the Master. A complete contrast in temperament was Nathanael. He was the sort of man who was always tortured by problems. What won him? 'It was surely that he felt that this Teacher felt all the things he felt, felt all the pain and misery and injustice of this world as though they were His own, and yet, in spite of it, was able to believe and say "Father." This surely is the significance of Jesus' remark, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Under that fig tree, Nathanael had been wrestling with one of his perennial problems. And Jesus felt for him and longed to help. And Nathanael felt He could help.'

Life Consisteth Not.

'Possessions' work oppression. Possessions tyrannize over a man, compel him to attend to them, or contrariwise they clog his consciousness by the dead weight of their indifference and inertia. English middle-class houses of the last generation were heavy with sheer accumulation; suitable and unsuitable, useful and useless, grotesque and picturesque, lay down together on floors, mantelpieces, cabinets and the like, the sole justification for their convergence being that they were the possessions of a certain householder. Twentieth-century houses are less encumbered, nevertheless we are all of us occupied with "our things"—"I must pack my things," "I must sort my things," "I must fetch my things," such words are constantly on our lips, and they testify to the concern

that we have for these things of ours. And yet so many of our things mean so little to us. We barely use them, but we insist on carrying the burden of them lest at some time we should want to use them. And we fail to see that in the interval of their disuse they are mere lumber, mere dust. There is, I think, no doubt that the majority of men suffer, consciously or unconsciously, by reason of the things which they possess.'¹

Myth and Truth.

'Truths which break through language and escape, which spread beyond anything we can say of them, are what we call myths. We are inclined to derogate myths to the level of the fairy stories of our childhood, but in this we are indeed grossly mistaken, for "the saner and greater mythologies are not fancies, they are the utterance of the whole soul of man, and, as such, inexhaustible to meditation." . . . The first chapters of Genesis are a fable, you say; yes, but a fable more true than fact. Wittgenstein says, "Whereof one cannot speak, thereof one must keep silence," and he is right in recognizing that a sea of silence flows round the logician's little island of the explicit. But myth breaks this silence, utters the unutterable symbolically, at one remove, as it were. "Behind the myth are concealed the greatest realities, the original phenomena of the spiritual life."'²

Lord Halifax and General de Gaulle on Missions.

Lord Halifax wrote in a letter to Dr. William Paton: 'I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people rightly feel towards the special needs and charities that press upon us in war-time should lead them to desert this permanent and universal Christian obligation.'

Mr. Charles Collet, the London secretary of the Paris Missionary Society, has been entrusted with the full responsibility for the Mission fields of the Society in British Africa which are under the administration of General de Gaulle. In reply to requests for facilities for correspondence with the Cameroon and Gaboon Missions, Mr. Collet has received the following letter from General de Gaulle:

¹ E. M. Rowell, *Time and Time Again*.

² *Ibid.*

'I am happy to inform you that there is no obstacle of any sort to the activity of the Evangelical Missions in the territories where they are working. Indeed, as soon as we had finished the occupation of Gaboon, we thought of your missions and of their needs and of the means of giving them the help which they needed, and at the request of the Governor of Gaboon a special credit has been placed at his disposal so as to allow him to help, with both money and supplies, the missionary establishments which are in his territory. The local authorities have my instructions to facilitate, as far as possible, the work of the missionaries of whatever confession in their territories.'

Weymouth New Testaments.

It is interesting to note that there has been some criticism of those in charge of Church of Scotland canteen work for having distributed large numbers of New Testaments in Weymouth's modern translation. A story given in the April number of *Life and Work* from a northern camp is a fair comment on such criticisms. The New Testament had been, not pressed upon the men, but offered to any who came and asked for them. Immediately some thirty-six were applied for—one by a man who was billeted in a hut with five others. Next day he remarked, 'It was jolly interesting. I sat up half the night reading it.' And later his five companions came to ask for copies also. One of them remarked, 'We might as well be reading it for ourselves as have Johnnie reading snatches to us at two o'clock in the morning.'

Programme Not Enough.

'The foundations of our New Jerusalem depend not upon material programmes, but upon the acceptance of the ideal of love as the guiding principle of personal and national life.

'That the change can be accomplished if we really desire it, and that the initiative can come from our own sorrowful but undaunted country I have never doubted, even in its darkest hours of complacency and self-seeking.

'To-day, after witnessing London's endurance of its crucifixion without panic or vindictiveness, I am more than ever confident that the British people—provided that their innate decency is neither destroyed by the propaganda of hatred nor warped by excess of avoidable suffering—are as capable as any people in the world of accepting a way of life determined by love rather than by power.

*'We beseech thee to take us as we are, and of thy mercy make us what thou wouldst have us be.'*¹

Ignorance of the Average Person.

The *Baptist Times* of 10th April reports that Miss Dorothy Sayers (the well-known writer of 'detectives') spoke the previous week at a meeting of the Baptist Board. She avoided sentiment, except the strong feeling of the tragedy of the sheer ignorance of the average person. Miss Sayers said she had been alarmed by the complete ignorance of children, and others, of the Bible and of Christian truths. Without an understanding of fundamental truths they have no clear way of life. 'A great part of the world has denied the Christian ethic; the other part has forgotten the reason of their faith.' The word 'dogma' was the most frequently repeated in the address: 'This is a world-war of dogma, between two different and contrary explanations of the universe.'

The use of theological terms in the pulpit was emphasized. Ministers must do something about it! Salvation—redemption—worship—communion—these mean something quite different to the minister and the ordinary man. 'The simple Gospel itself is by no means simple.' There is a necessity to teach the people 'some sort of doctrine about the nature of man, what we mean by sinfulness—the internal dislocation within man which roots evil in his good; and the uniqueness of Christianity.'

THE SON.

The manger where He lay
New-born upon the hay,
The bench at which He toiled,
The hands His labour soiled,
The simple words He said,
The multitudes He fed,
The grave by which He sighed,
The Cross on which He died,
His resurrection face
Bright with celestial grace—
All the long way He trod,
Still speaks the love of God.²

¹ Vera Brittain, *England's Hour*.

² R. Glanville, *Jesus and His Passion*.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

MUCH interest had already been aroused by the intimation from the Syndics of the Cambridge University Press that they intended to publish a new translation of the Bible in 'Basic English.' The first instalment of the publication has now appeared, and will be welcomed by many. It is *The New Testament in Basic English* (Library edition 8s. 6d., Pocket edition 3s. net).

What is 'Basic English'? It is a simplified form of English developed by Mr. C. K. OGDEN of the Orthological Institute of Cambridge. By means of a vocabulary of 850 words, used in accordance with a few simple rules, it can express—as is claimed for it—the sense of anything that can be said in English; and it has two great advantages. On the one hand, it provides a quick and easy way of teaching English to foreigners; which, as we must allow, is a point to be specially appreciated in these times. On the other hand, it offers for English-speaking people a corrective to loose or inflated phraseology; which is a point to be appreciated at all times.

But Mr. OGDEN'S 850 words have been found hardly sufficient in the translation into English of so special a book as the Scriptures of the Old and New Testaments. Accordingly, the vocabulary has in this instance been extended to a thousand words.

As for the quality of the translation, it is enough to say that it has been prepared in the last ten

years by a Committee working in collaboration with the Orthological Institute and directed by the Rev. S. H. Hooke, Professor of Old Testament Studies in the University of London, who has seen to it that the results of the most recent work in Biblical translation have been incorporated. But, further, the text so prepared has been revised by a Committee of Cambridge scholars appointed by the Syndics of the University Press.

While the translation is scholarly it does not pretend to possess the literary quality of the Authorized Version. Its self-imposed limitations would in any case preclude that. But it seeks to conserve wherever possible the familiar cadences of the Authorized Version. Which is all to the good. For it will be an evil day when the beauty and richness of the Authorized Version cease to inspire English speech and style.

Readers of this magazine welcome every effort to make the Bible intelligible to the English reader. They are grateful to the Revisers for the work they did upon the English Version, but they realize the expository value of modern and less severe translations, such as those of Weymouth of the New Testament and Moffatt of the whole Bible; and even the expository value of a severe modern translation such as the American translation of Goodspeed. They will realize too, when they consult the 'Basic Bible,' that here is a translation which by its very directness and simplicity also serves the purpose of exposition. It is not unjustly

claimed for it that it will refresh with its clearness those to whom tradition has endeared the Authorized Version, but from whom the rich and musical speech of the Authorized Version sometimes conceals the plain meaning of the text.

If we should encourage modern translations for the sake of the fuller understanding of the Bible, and also—as in the instance before us—for their evangelizing value, we should be all the more jealous for the Authorized Version. We sympathize with the plea, so eloquently urged by the late Mr. Quiller-Couch, that the Authorized Version should be represented among the ‘prescribed books’ in our literary schools of English. And we view with a certain complacency the multiplying of modern translations of the Bible, as likely to arrest any tendency to dethrone the Authorized Version in public use in favour of any one modern translation. This would be more than a literary mistake; it would be a spiritual loss.

Professor A. M. RAMSEY, of the Chair of Divinity in Durham University, and Canon of Durham Cathedral, has published his Inaugural Lecture on *Jesus Christ in Faith and History* (S.P.C.K.; 6d.). It is a suggestive and fruitful contribution to the study of the New Testament, and concerns not only scholars but the ordinary minister as well. The Professor begins with a survey of the movements of thought in New Testament scholarship during the last hundred years.

The rise of critical research overthrew the pre-suppositions of dogma and tradition, but it was not free from its own pre-suppositions and prejudices. Among these was the dogma that miracle was to be rejected, and ‘scientific procedure’ eliminated miracle even in Mark, picking out the human, ethical, and this-worldly elements as alone credible. Thus we got a picture of a human Jesus, teacher and prophet, to which were added by the devotion of the primitive Church miraculous happenings, and a kind of progressive theologizing through the influence of Paul and others. And, in addition, ‘scientific’ criticism discovered a sure and definite

residuum of history concerning the man Jesus from the very narrative whose truth it had decisively rejected!

This ‘liberal’ Jesus of History has disappeared. That is one of the main results of New Testament research. The causes of His disappearance are these. First the investigations of the ‘eschatological’ school, particularly Weiss and Schweitzer. They proved that the mysterious, other-worldly elements in our Lord’s teaching cannot be eliminated by any method that is genuinely scientific. And this clearly showed that, whatever Jesus was, He was not a mild moralistic figure who fits easily into modern idealism. The story of His life and death quivers with catastrophe, judgment, and the powers of another world.

Further, a more scientific criticism has shown that the picture of a primitive human Jesus and a progressive supernaturalizing by the Apostolic Church is false. When the Gospel material is sorted out into its ascertainable sources it is found that every one of these sources contains supernatural elements. This factor is embedded in every stratum known to literary criticism. In short, when we dig into the primitive Christian documents we find not an original humanitarianism but an original proclaiming of a divine gospel by One who embodies it in His own actions and claims.

Finally, the ‘liberal’ picture of Jesus has been banished by the study of Jesus Christ more closely in connexion with the Old Testament. Our documents all record claims of Jesus to fulfil the purpose of God in the older history, that is, Messianic claims. But this was very different from the Messiah desired by the first Apostles. It is a *suffering* Messiah, an unwanted Messiah. The ancient world could imagine and invent many theophanies, but it never produced a theophany in which a shameful death was the focus of the power of God.

These are some of the forces that have banished the notion of a human Jesus *in vacuo* and have enabled us, while remaining scientific students, to be sure that there was only one Jesus, who fulfilled

the Old Testament revelation of God, proclaimed God's Kingdom as a new and decisive intervention of God in history, embodied the Kingdom in His own life and death and resurrection, and wrought deliverance in such a way that those who followed Him could not in reason and conscience refrain from worshipping Him.

Now, where does our concern lie to-day? Briefly the trend of Biblical scholarship has changed, away from the search for the historical Jesus and towards the study of the theology which the history contains. Preoccupation with history was in its first stage the supreme contribution of English scholarship. This has entailed sad loss from attention being concentrated on language and critical detail with too little attention to the substance of the documents, the great themes which give the New Testament its unity and meaning.

But to-day New Testament theology is coming back. We are beginning to see that the history can never be understood apart from the theology which it involves, and that our chief concern is not to try to reconstruct the history in detail, but to study its impact upon the thought of the Apostles and upon the questions of belief with which they wrestled, and so to make the New Testament the focus of our own thinking about life and death, man and God. Here lies the work of the New Testament theologian and of our New Testament teaching. Every aspect of New Testament scholarship must be rich in suggestion of truth to be absorbed and used not only by professional scholars but by those who are going to be the Church's priests and preachers.

We can learn much, for example, from Form Criticism, with all its defects and exaggerations. It does help us to read the Gospels as pieces of the Apostolic preaching. We are enabled to study the Gospels against the background of the uttered gospel that was before them, and is found within them. Then, literary criticism becomes something new with this new purpose in it. We can make a practical and theological use of its conclusions. We may, for example, compare the narratives of the

Passion in order to see the different theological presentations of the Passion. Mark's austerity, Luke's tenderness, Matthew's sense of tragedy, John's emphasis on victory and glory, all have their message.

Even the study of language has its theological contribution. Through the discovery of the papyri we have got a new insight into the words of the New Testament. These appear in a new setting and have a new significance owing to the impact of the gospel on them. 'Gospel,' 'Peace,' 'Truth,' 'Freedom,' 'Glory'—such words meant in the Christian use something they never meant before, and in tracing these words in the New Testament we can study the distinctive flavour of the Christian revelation. This is a study not only for experts but for all who have to use the New Testament. In a world where great words are used vaguely and wistfully to express the longings of men the Christian teacher will learn to expound the Christian meaning of these words.

Above all, our concern is not with the single books of the New Testament but with the latter itself as one single divine 'drama.' There are, of course, differences in the thinking of the Apostles. We may properly contrast the theology of the first Christians, of St. Paul and St. John, but when St. Paul writes to the Romans, whom he has never seen, he expects them to understand him, because the Christian experience is one. There is one Christian life behind all the varieties of theological expression. Even when we contrast the Synoptic picture and that of the Fourth Gospel, the higher Christology of the Synoptists is seen to make the contrast less sharp. Thus we gain a fresh insight into the meaning of the whole, and the New Testament in its freshly discovered unity becomes the creative centre of our thinking about life and death, God and the world.

Marxism, as has often been pointed out, has for its followers all the qualities and inspiration of a religion. While professing to be supremely scientific it is profoundly passionate and rigidly dogmatic.

In place of a divine plan and the coming of a kingdom of heaven it offers its devotees a materialistic evolution issuing in a vaguely conceived and really unimaginable utopia.

A trenchant criticism of Marxism coming from an unusual quarter is given in *Marxism is it Science?* by Mr. Max EASTMAN (Allen and Unwin; 8s. 6d. net). The writer has for years been acknowledged as an authority on Marxism and has held a prominent place in Communist circles. He translated Trotsky's 'History of the Revolution' into English and was in close touch with that great revolutionary. It must not be supposed that he has lost sympathy with Communism or has become a convert to a more spiritual faith. Quite the contrary. His criticisms of Marxism are on that account all the more interesting.

He claims to be, first and last, a scientist whose sole endeavour is to ascertain the facts, and he writes from this point of view. Reality is for him material and he has no room in his system for anything spiritual or idealistic. Science is the study of the material world; all that goes beyond that is designated as 'animism' and rudely dismissed as 'hocus-pocus.'

He has many acute criticisms to offer in regard to the looseness of Communist reasoning. For example, Communists continually argue that as the mode of production 'conditions' social life it therefore 'determines' it. 'A theory which ignores the difference between the verbs *condition* and *determine* cannot be called scientific, because it has not sufficient exactitude to be verified.' But the main weight of the attack is directed against the Marxian dialectic.

Karl Marx, as is well known, began his intellectual life as a disciple of Hegel and remained under the dominance of his system of thought. Now Hegel conceived the world as an evolutionary process according to which the idea progressively realizes itself by uniting with its opposite to form a higher synthesis. This dialectic movement is wholly determinate and uncontrollable. This system

Marx adopted as his philosophy of history, but he gave it a new interpretation, 'turned it upside down,' as he said. To him the material is the only real. Things, and not ideas, dominate the scene, but they dominate it in a Hegelian way. Every stage in the world process completes itself by passing through its opposite to a higher synthesis. This doctrine applied to the economic system of to-day means that Capitalism must inevitably give way to a Communistic system, which in turn will lead to a classless society.

To Max EASTMAN all this theorizing is anathema. It is not the fruit of an impartial study of the material facts but is due to the imposing on the facts of a philosophic theory. It cannot be established by any logical process but must be received in faith. To those who believe it there doubtless comes the inspiration of feeling that they are bound to win because they are on the side of the invincible cosmic movement. But this is essentially a religious feeling and is akin to all those airy dreams and fond hopes with which men delude and sustain themselves. When the cold light of science is turned on them they fade away.

Two questions in particular may be put to the dialectic materialist which it is difficult to answer. If this world process is deterministic, if it is moving irresistibly to its destined end, then what place is left for human effort? Does it not follow that man is carried helplessly along the stream and would fight in vain against it? And the second question is why should this evolutionary process be supposed to come to an end with the achievement of the classless society? Be it remembered that this evolutionary process *is* the world; if it should come to an end the world would simply cease to be. By all the laws of Hegelian logic the synthesis of the classless society should in its turn at once become the thesis which would bring to birth its antithesis and lead on to some still higher synthesis. But the Communist is content to bring the dialectic process to an end at the entrance to a nebulous utopia which is really a Nirvana. 'Scientific socialism, then, in its intellectual form, is anything but scientific. It is philosophy of the very kind that

Marx himself contemptuously denounced. A revolutionary science would study the material world with a view to changing it according to some practical plan. Marx studied the world with a view to making himself believe that it is a process of change according to his plan.'

Lenin's presentation of Communism is far more practical and strictly 'scientific' than Marx's. Marx dreamed of revolution, Lenin organized revolution. While giving lip-service to dialectic materialism Lenin never allowed it to dominate his policy. 'A dialectic materialist is bound to conceive the revolution as automatically produced by the contradictions in capitalism, and the Marxian leader as "bringing consciousness" to the process, or "serving as its theoretical expression." At the most, he may permit this Marxian leader to accidentally accelerate the movement. There is not a word in Lenin's book which is even a concession to this metaphysical ideology. The book tells you "what to do," if you want to produce with the material at hand a socialist revolution. It is a textbook of practical engineering on the basis of the Marxian analysis of history.' But Lenin's practical genius and flexibility have given place to the rigidity of Bolshevism where authority is infallible and the dogmas of the faith are above criticism.

Max EASTMAN is all for revolution, but he would have the revolutionary renounce all feelings and desires, all dogmas, all philosophies and religions, all that belongs to the 'hocus-pocus' world of the ideal, and study the material facts with the precision of a thinking machine. His revolutionary would be like the hero of a detective story who always has a 'brain packed in ice.' His task would be to strip the facts bare of all illusion, endlessly to question and criticise, with no veneration for the past nor bright hope for the future. Without for a moment disparaging the scientific attitude of mind, or depreciating the results which have been achieved by the scientific method, we may yet feel that this deification of materialistic science would have frightful issues for all that is highest in human life.

Scepticism, however scientific, is fortunately

never an inspiring creed. It can never capture the heart of humanity. The man who could wholly live and work in the spirit of this creed, judging all things without emotion and never suffering himself to be influenced by his affections, would be an inhuman monster. Wordsworth passionately exclaims that rather than be out of tune with Nature he would be

A Pagan suckled in a creed outworn,
if so he might

Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

And, constituted as human nature is, most men would sooner be red Bolsheviks than freeze in a scientific icehouse.

But is this materialism as scientific as it professes to be? Is it based purely on ascertained facts? Has it no assumptions which go beyond the facts? It is defined as 'an intellectual attitude which denies the validity of philosophy, while affirming the validity of the science which understands it.' In other words, man, having systematized his thoughts about the world and called the result philosophy, goes on to frame a second system of thought which he calls science and in the name of which he denies the validity of his first system of thought! What guarantee has he that his second system of thought is valid? None that materialism can offer. EASTMAN is ready to affirm with practically all scientists that the world is rational, but this can never be proved. It goes far beyond the facts of experience. It implies a fundamental act of faith without which science would be brought to confusion. Why then cavil at religious faith? According to EASTMAN, to say that the Universe is indifferent to man is science, to say that the Universe is friendly is superstition; to say that there is reason at the heart of things is a necessary postulate of science, to say that there is love at the heart of things is sentimental hocus-pocus! Selective dogmatism of this kind leaves us unmoved. If science can hold the faith that the cosmos is a coherent system in which 'all things work together' in an orderly way, we may well have courage to go further and hold the faith that 'all things work together for good.'

Spiritual Problems and the War.

VII. Nationalism.

BY THE BISHOP OF LIVERPOOL.

THE purpose of this article is to review in broad outline the development of the nationalist temper as we know it to-day; to estimate the spiritual value of this sentiment, by discerning what it has contributed to the growth of human character, and at what cost; and to consider the part reserved for it in God's purpose of bringing the nations into His Kingdom.

It was not till late in the Middle Ages that the nation-state began to emerge as a distinct political unit, and the first European country to manifest a sense of nationhood was England. It is difficult to analyse or account for this consciousness. It can hardly be due to unity of race, for Great Britain, and some other countries where nationalist sentiment first appeared, such as France, Spain, and Switzerland, can make no claim to purity of stock. We may note our Lord's rejection of race as an ultimate basis of human community, when He denies the claim of the Pharisees to an exclusive unity because they were 'children of Abraham.' Jesus finds the true basis not in blood relationship as such but in allegiance to a common intention and purpose, and this He applies even to the most obvious and natural of human groups, that of the family. 'Who is my mother and who are my brethren? Whosoever shall do the will of my Father . . . ' The family is not a unity in His sense unless its members share a distinctive sentiment of their own, and carry it into action. This is as near as we can get to the essence of nationhood. Its conditions are a common inheritance of language, of law, and of political system, but at the heart of it lies a sense that the citizens of a country belong to each other, bound together by outlook and aims which they believe to be characteristic of their fellow-countrymen and of themselves.

The educational value of nationalism is manifest. It opens to the individual a field for that larger life with its wider affections which in some form he must share if his own life is to grow to its highest. Plants grow best alone, but men grow best together, in close fellowship with other men. Nations are the largest effective families yet achieved. To the average man patriotism offers the widest sphere in which his loyalty can be effectively exercised. There

are lesser loyalties which bind him to his kinsfolk, his school, his party, his union, and to many other groups into which he is drawn. For each of these men are prepared to give and suffer much, but for their country, all; and it is more than a pious hope that in the supreme sacrifice they find their true selves.

It must be admitted that the appeal of peace-time patriotism is more faintly heard. Of a thousand who are ready to die for England how many are moved to any vital sacrifice for the well-being of their fellow-countrymen in time of peace? Nevertheless in the last fifty years there has grown up in this and some other countries a sense of social responsibility which has produced a mass of legislation designed to make the lot of the poor a little easier and less insecure. This new national concern is in large measure a suddenly maturing fruit of Christian teaching. But may we not also regard it as a stage in the growth of a Christian patriotism?

One of the greatest prophets of nationalism in the last century was Mazzini. He was a liberal, as well as a nationalist, and he dreamed of a European brotherhood of free and democratic nations in which Italy should find her place. But she had to fight for the chance of attaining it. Indeed, there is hardly a country, not even the United States of America, that has achieved nationhood without a war. This may be one reason why national consciousness, once roused, has too often continued to assert itself in military ambition. But for this there were, and unhappily still are, other and stronger reasons. To become a nation means to enter not the brotherhood of Mazzini's dream but the very opposite. Each country is expected to look after its own interests in a competition, now for territory, now for markets, which every decade intensifies. At Versailles a gallant attempt was made to introduce a new approach to international fellowship. There are many causes of its inevitable failure. One of them may be found in the very principle on which the rest of the Treaty was based. The Peace Conference was faced with demands from populations, more or less like-minded, to be granted the status of self-governing and independent nations. Similar aspirations had been presented to the

Congress of Vienna in 1815. At that time the treaty-makers were troubled by no doubts as to the right way of meeting them. Their principle was what they called 'legitimate authority.' If a Great Power asserted its claim to rule over a smaller community, and could establish it to the satisfaction of the other Great Powers, then to that claimant the population in question must, as of right, belong. Whether the small community was related to its overlord in race or culture, or whether it might be regarded as itself a nascent nation, were issues of which they took no account. In 1919 it was recognized that such a claim was out of date. Some other criterion must take its place. It was found in the principle of 'self-determination.' The Conference cherished the belief that if a reasonably homogeneous population were allowed to become a nation-state, all would be well. The results have been disappointing. Our experience since 1919 has taught us that a world of sixty nations, each thinking only of itself, and acknowledging no supra-national authority, will not work, and that in the absence of any such authority every fresh unit added to the list increases the likelihood of war.

It seems that nationalism, with all its virtues, must bear a large share of responsibility for our present plight. In Europe it has become a disease. Where is our prospect of recovery? One school of political philosophy has always held that it lies in the formation, or the growth, of larger political units, embracing a number of component States, each of which is self-contained and self-governing, with a political and cultural life of its own, none of these claiming absolute sovereignty *vis-à-vis* the rest, but all of them subject to an overriding power created by themselves. This was, at least in theory, the constitution of the Holy Roman Empire, a Christian society organized and ordered jointly by the Emperor and the Pope in a dual control which led to continual dissension. Nevertheless the Empire, though politically unstable, held Europe in a spiritual unity, within the framework of the Catholic Church, which endured for three centuries and continued to fascinate the minds of men long after it was broken by the rising influence and the sharper discords of nationalism. In the seventeenth century both Wallenstein and Richelieu aimed at a unified Europe, but it is doubtful if either contemplated anything other than the crudest domination, and it is improbable that Napoleon, had he succeeded in the same endeavour, would have proved wise enough and great enough to weld the nations of the Continent into a unity, made possible

by conquest, but not dependent for its continuance upon military subjection. In our own times, Briand laboured for an approach to his vision of a United States of Europe. But again the passions of nationalism, here repressed and there triumphant, were too strong. The nations were unready to exchange unrestricted sovereignty for voluntary international federation. The next few years will show whether they are readier now.

A recent development in the art of war seems to be drawing them in that direction. It is the emergence of the bombing plane. Without the assistance of this new arm all Hitler's trickery and terrorism would not have sufficed to subjugate most of the nations of Europe. He has taught them that boundaries, however strongly fortified, have lost most of their power to protect. Will this hard fact lead them to the further lesson that frontiers ought now to lose something of their power to separate? Another hard fact of similar significance is the failure of national self-sufficiency. Nations are making desperate attempts to provide for all their needs out of their own resources. If to any extent they succeed it is at a ruinous cost. May not this experience serve to teach them that mutual dependence is an economic necessity, and for nations as for individuals there is no escape from God's law that only in membership can the best be made of life in His world? If so, it will not be the first time that the logic of cause and effect has reinforced a spiritual lesson.

A Labour Party manifesto not long before the war laid it down that 'Europe must federate or perish.' Has Hitler's new order provided a third alternative? That is a possibility, but one which we may safely ignore. What may reasonably be expected is that national sentiment will reassert itself, sobered, as we may hope, by its eclipse, but strong enough again to strive and suffer till freedom is achieved, and wise enough to recognize that there is no hope of peace for the world until the nations, or a sufficient number of them, consent to be members of a community of peoples, sacrificing just so much of their independence as to make the rest of it secure. How this combination is to be effected is a question which has for some years exercised the ingenuity of publicists and political philosophers. Most attractive schemes have been suggested. One of them, described by Mr. Streit in his book, *Union Now*, is being worked out into full detail by a group called Federal Union (44 Gordon Square, W.C.1), which is making an elaborate research into the present international organization of interstate relations in the fields of

commerce, finance, migration, defence, and colonial administration, with a view to proposals for their regulation by a supra-national authority.

Here then is one path of approach to a step in the evolution of nationalism. All such activity of forward-looking and far-thinking minds is of practical value, especially if it takes full and realistic account of human inertia and dislike of new ideas. But there is another way of advance opening out before our eyes. It may be seen in certain actual examples, partial but significant, of barriers being broken, and in one great fact of their almost total disappearance. Under the stress of present necessities nations have been driven to contemplate new forms of co-operation. Poland and Czechoslovakia have agreed to act together for many important purposes. A Norwegian statesman has outlined a similar arrangement for Scandinavia, a proposal of which more will yet be heard. A much bolder venture was tried by our Prime Minister last June. He made an offer to France which might have marked the end of nationalism in Europe, and the beginning of an era of federation. He proposed nothing less than a permanent union between the two nations which should include a common citizenship and a pooling of all resources, economic and military. The offer came too late, or perhaps too soon. But it showed at least that even so radical a revolution as this would have been, has emerged into the scope of practical politics. More significant still is the development of a new relationship between this country and the United States. No doubt it is a common peril that has drawn the English-speaking peoples to throw their defensive resources into a common stock. But this could hardly have been effected so easily but for a natural growth of mutual understanding and trust, which is the essential condition of all co-operation, whether in industry, commerce, or politics.

The importance of these examples and experiments, shy and tentative as they may seem, lies

in the fact that they are products of spontaneous growth. They were not effected according to any preconceived plan. Each has come, not because it was right in theory, but because it was needed at a moment when conditions were favourable for the experiment. May we not regard them as working samples of a system which will come into being on a wider scale when the time is ripe?

Meanwhile there exists in full operation the greatest example of federation which the world has yet seen. The British Commonwealth of Nations was never designed or constructed, it grew. Almost unconsciously it has created itself. It has proved the soundness of its foundations by surviving innumerable misunderstandings which might have led to dissension and cleavage. What holds it together is not a skilfully devised constitution but a unity of the spirit. It has become a community of peoples in which all are satisfied with the degree of independence falling to each. It has learned, and it is teaching the world, what membership means. Does it not offer an example, perhaps an instalment, of what an exhausted and despairing world is seeking? What would happen if a victorious British Empire were to invite into its society any nation willing to surrender full sovereignty in order to co-operate in a policy based on economic recovery and limitation of armaments for all, and a revival of the sanctity of international commitments?

Such might be one outcome of our present struggle. We are fighting for national freedom, but not as our forefathers understood that word. It will be a new freedom, limited not by the over-riding will of one man or one nation, but by the freely accepted requirements of membership in a community that holds a group of purposes expressible in terms which the ordinary citizen can understand and share. In such a society would be found that larger life in which alone a nation, like an individual, can attain its true self.

Literature.

THE PHILOSOPHY OF COMMON SENSE.

THOSE of us who in college days were introduced to 'Hamilton's Reid' must recollect the feeling of dismay with which we looked upon the double-columned pages and the close print. Now after nearly a hundred years Thomas Reid may be studied in attractive guise. Not the whole Reid, nor even

the whole of his chief writing, but enough for the purposes of the ordinary student of philosophy. It is to Mr. A. D. Woozley, M.A., Fellow of The Queen's College, Oxford, that we are indebted for an abridged edition of Reid's *Essays on the Intellectual Powers of Man* (Macmillan; 21s. net). An abridged edition, however, only as excluding the redundant and the inessential.

Much is being made of David Hume in present-day philosophical circles. Symptomatic of this is Professor Norman Kemp Smith's recent analysis and exposition of the 'Treatise' and other works. There is something therefore to be said for the effort to revive the study of the fellow-countryman and contemporary whose main philosophical effort was directed to the criticism of Hume's writings, and more especially of his theory of knowledge.

But Mr. Woozley has not been content to abridge and edit the *Essays*, supplying useful critical footnotes; he has provided the volume with an elaborate Introduction which gives an account of Thomas Reid's career and of his contribution to philosophical thought. In particular he brings out very clearly that Reid did an important service to philosophy in criticising the idea-theory of cognition, as being the accepted currency in his time of philosophical discourse. On the other hand, Reid's greatest mistake over Hume was in grossly overestimating the importance for Hume's conclusions of the impression-idea analysis of experience.

Mr. Woozley also regards Reid's own theory of perception, confused and incomplete as it is, as important. That is because it is an honest attempt to reconcile the facts of experience (material objects exist, our senses do not normally misinform us about them, other persons exist, etc.) and the philosophical analysis of experience, and thus to avoid flouting Common Sense. For Reid, and for Professor G. E. Moore in our own time, 'the problems of philosophy are the same—by analysis of what is experientially complex to make clearer to ourselves what we know already to be true. We know perfectly well that other things and persons exist; our function as philosophers is to reveal both *how* we know that and *what* precisely it is that we are knowing; any conclusion that we do not know these facts violates Common Sense, and is an indication of faulty analysis, not of initial ignorance.'

For an able and judicious discussion of the principle of Common Sense, as employed by Reid, bringing out affinities between Reid and certain modern philosophers, we refer the reader to the pages of Mr. Woozley's Introduction.

W. FULTON.

SIGNPOSTS.

An Experiment in Exposition and its Possibilities.

It is still too early to attempt a thorough examination of the effect of the war on English Literature in general or on theological writing in particular. Especially in the case of the latter, however, several distinct trends are clearly visible. One of them is

the obvious fact that, of the books published since the outbreak of war, a much greater proportion than during any such period in recent history are small ones. This is the result, of course, of the paper shortage. While many large works of first-rate importance have appeared since September 1939, such as Sir Edwin Hoskyns' 'The Fourth Gospel,' and Dr. Prestige's 'Fathers and Heretics,' to name only two, the literature of devotion and exposition has had to take, more than ever, to the slim volume of about the size made famous by the 'Penguin' series. Even these seem to be shrinking, so to speak.

The fact is both symptomatic and, in a way, challenging. If the disease, of which such books be the symptom, be simply the wasting away of our paper supplies, with the probability of a continuing decrease in the number of big books to be published, a new challenge and opportunity present themselves. Can this very handicap not be thoroughly utilized for the tonic effect of presenting real theological learning, within a small scope, and in an easily readable form, to large sections of the public hitherto untouched by it? The success of popular 'Penguins' like 'Good God' and 'God in a World at War' by John Hadham, and 'Christianity and World Order' by the Bishop of Chichester, indicate the apologetic possibilities of the small book, though few of us would care (or dare?) to take the style of the first two as models. The *Signposts* (General Editors—J. V. Langmead Casserley and E. L. Mascall. Dacre Press, Westminster; 1s. per volume) series is a case in point, for it proves conclusively that serious writing, of interest to the theologian but not beyond the reader with intelligence but without specialized knowledge, can be successfully published in booklets of some hundred and twenty pages, even in these days and at a very modest cost. The purpose of this survey is to indicate some of the merits and demerits of the series, and to draw conclusions as to the possibilities of this type of book in the future.

The books are twelve in number and their common message is the proclamation of 'the relevance of the Christian Faith to the contemporary crisis of civilization.' They are the work of eight 'young theologians and philosophers of the Church of England,' all of whom are well under forty years of age. The scope of the subjects considered is immense—the crisis of modern civilization, the doctrines of God, Man, the Incarnation and the Atonement, the Church, Christian Worship, Moral Theology, Christian Sociology, the Interpretation of History and the Church of England—yet, in not one case can it be said that the author's treatment

is superficial or sketchy, though inevitably the books vary in value.

It will be noted that the word 'Catholic' appears twice in the titles. All eight authors belong to the Anglo-Catholic section in the Church of England, and in particular, of course, to that younger generation of thinkers who feel themselves to be so separated in outlook from their elders, as described by Dr. Temple in his 'Thoughts in War-time' (summarized in *THE EXPOSITORY TIMES* for June 1940, pp. 401-2). This is reflected in their work but that, I would suggest, makes what they have to say of potentially greater interest, particularly to those belonging to another generation or owning a different theological or ecclesiastical loyalty. Actually, the books are Catholic in tone in the true and best sense of the word, as, for example, insisted upon by Professor John Foster in his recent series of articles in *THE EXPOSITORY TIMES* ('The Historic Church and Present Need'), and sectarian or partisan bias is only occasionally evident. It is the main blemish on Mr. P. McLaughlin's otherwise admirably simple and clear exposition of the meaning, importance and history of Christian Worship (*The Necessity of Worship*, No. 8), apart from this fault, a splendidly instructive book for the average reader who would seek to understand the profound meaning of his primary activity as a Christian. The same defect mars Mr. A. Herbert Rees' erudite and readable exposition of the doctrine and development of the Church in this realm (*The Faith in England*, No. 12). These two volumes are unhappily 'Catholic' in the narrower sense of that word, so inimical to true understanding between the Anglican and the non-episcopal Churches.

Mr. Casserley strikes the keynote of the series in his examination of *The Fate of Modern Culture* (No. 1). His thesis is that modern civilization depends for its very life upon three beliefs which are indissolubly bound together—belief in God, belief in Man, and belief in reason. The contemporary crisis and its causes are examined in relation to these three corner-stones without which, as he wisely remarks, civilization 'must inevitably collapse into a shapeless ruin.' The author has made a special study of the 'mechanics of History,' and the all-important subject of the Christian Faith in relation to the (meaningful) historical process, receives a thorough and searching treatment at Mr. Casserley's hands (*Providence and History*, No. 11). Man is a historical being involved in the time-process, but the consummation of History, and therefore of Man and the Church, transcend History, for it is the sphere in which God is continuously active. For the Christian, the whole

stream of events is of meaning only in relation to 'three fixed points which do not, properly speaking, belong to time at all but to eternity.' These are the specific acts of God in the Creation, Incarnation, and Second Coming of Our Lord 'when the temporal experiment shall be concluded and the fulness of purpose be revealed.' These two little books expound, in an admirably clear fashion, problems of obviously urgent moment to us all. They show a keen awareness of the questionings provoked by the war in the minds of both Christian and non-Christian, and deserve to be very widely read.

Volume No. 2 is concerned with the primary belief of all—in *God the Living and the True*. Mr. D. M. MacKinnon is the only layman among the authors, but his book is written with prophetic fervour. His immense task is to present the Person who is 'the subject of the Christian Gospel' in His Character as God, Creator, and Redeemer. To this end, he rightly stresses above all the initiative of God and the essential 'givenness' of the gospel and its revolutionary significance in judgment and the bringing of Man out of death into life eternal. The author continues this theme in his second contribution to the series (*The Church of God*, No. 7), and finds in that activity of God the explanation of the Church. God invades the historical process from outside in the person of Jesus Christ. 'Salvation was wrought out for man in the flesh of Jesus.' The Church is thus rightly called His Body, in itself, though operating in history, a special creation coming from the realm of 'meta-history' and standing for the absolute revelation of Almighty God in the Logos made flesh. These two books are masterly and scholarly but alas, they are far too difficult and even, at times, obscure for any but the trained theologian to cope with and they seriously disturb the balance and general utility of the series, considered as a whole.

Mr. E. L. Mascall's two contributions are very different in type and are, in many ways, the best in the whole series. In No. 3 (*Man: His Origin and Destiny*), he deals with the deep problem of 'Christian Anthropology,' a subject which has not had the attention it deserves, until false doctrines of Man (such as the Communist and Fascist), to our shame, forced it upon us. Man is God's creation, made in God's image, for the glory of God, and for union with Him. This is the true nature and end of Man which the Church must unceasingly proclaim. The author's style is clear and direct, and enlivened with apt and telling illustration. This is a book about himself for any intelligent man.

In *The God-Man* (No. 5) the same author has produced a very simple and readable statement of

the orthodox doctrines of the Incarnation and Person of Christ, such as would be accepted by all who acknowledge the authority of the Apostles' Creed. Neither of Mr. Mascall's books is 'original' or concerned to add anything new to our knowledge, but they are excellent summaries and models of exposition for all who are prepared to think but who lack specialized knowledge.

Mr. G. B. Bentley's book on the Scriptures (*The Resurrection of the Bible*, No. 4), is much harder going for the reader. His critical position will be of interest to more than one school of thought, provocative though it is, for he stands uncompromisingly for a reversion from the 'liberal' methods of criticism to the older view of the Bible as the 'inerrant' work of God. This does not imply a 'Fundamentalist' position, however, for 'the sacred historians were subject to the usual limitations in that they had to make the best of such documents and oral traditions as were available.' Mr. Bentley has wise words to say about the interdependence of both Church and Scriptures in the scheme of revelation, but does he fully realize that the many who are not Anglicans are just as aware of this as he is? It scarcely seems so, and in his zeal for the Faith Mr. Bentley is in danger of a rigorism equally as full of pitfalls as the Liberalism from which he revolts.

The same author's outline of Moral Theology (*Catholic Design for Living*, No. 9), is a valuable addition to the far too scanty literature in English on a subject of tremendous importance in a world still far from Christian—what the Christian standards of conduct are, 'whence their authority is derived, what the relation is between them and how they should be applied to the problems of the day.' This is the scope of his inquiry, which is based on the Christian view of life, not as a static obedience to certain fixed commandments, but 'a progress towards the perfection of human nature.' The best chapter, by far, is that on Prayer (ch. 3). This, surely, is Moral Theology at its most searching and relevant, but the book as a whole assumes a far more advanced position than the majority of readers, unversed in Theology, could take up.

The Christian view of life as a progress to perfection cannot, of course, be understood without reference to the Atonement, the subject of volume No. 6 by Mr. T. M. Parker (*The Re-creation of Man*). The book well illustrates the truth of the saying that the doctrine of Original Sin is the only optimistic view of human nature, for the author's theme is the contrast between Man, warped and frustrated by sin, and Man redeemed by and united with Christ. The work of the Saviour is essentially

to re-create fallen Man. Mr. Parker rightly stresses both the corporate and the individual element in Redemption. 'Mere membership in a Body (*i.e.* the Church), however supernatural, however divine in origin and maintenance will not save the individual. . . . It must be accompanied by an intense activity of personal religion, personal moral effort, personal repentance, personal communion with God.' The author, however, seems unduly harsh in his criticism of the Lutheran doctrine of Salvation. Has he fully understood (*i.e.* understood so as to sympathize with) the intense, personal, moral dilemma which Luther faced?

It is fitting that the volume on Christian Sociology (*Catholic Design for Society*, No. 10), should be from the pen of Mr. D. G. Peck, son of Mr. W. G. Peck, one of the best-known writers and speakers on the subject on both sides of the Atlantic. He has inherited all his father's 'flair' for the subject, but enlivens it with a lighter and more vivid style of writing. This book, like the contributions of the two General Editors of the series, is a model of a straightforward exposition of an important subject for the intelligent layman as well as the professed student. The function of Christian Sociology is 'to hold before mankind the vision of God as the necessary end of human existence and to work out the technique of living to that end in terms of everyday human activity, according to the means at its disposal.' In developing this theme, Mr. Peck shows how much Christian social teaching has confused ends and means in the past. He has much to say of great importance to the present day on topics such as the Nation, the Family, Work and Leisure, Industry and Money.

The conclusion seems to be twofold. (1) It is possible to produce cheaply, and within the reach of all, sound theological literature presenting the Christian Faith in terms 'Understood of the people,' in more than pamphlet or 'shilling heart-warmer' form. If this series be regarded as such an attempt, then it has just failed to catch the boat on account of unevenness and an excessive concentration on subject at the expense of the audience. (2) On the whole, something simpler than a good half of this series is needed for this purpose, and the imminent necessity of concentrating on much smaller books, even for the specialist presents both an opportunity and a challenge to attempt it for the more general reader. Let it be acknowledged that very much of our 'popular' literature of instruction and apologetic does not make sufficient appeal to the intellect, and in days when men's hearts are failing them for fear, an appeal is needed more to the head than to the

emotions if the true relevance of Christianity to the life of Man in two cities—the earthly and the heavenly—is to be exhibited in all its saving and restoring power. Of the various attempts which have been made (such as the S.C.M. Religious Book Club publications), the comparatively small circulations achieved do not indicate the finding of the right balance. To discover the necessary *via media* and exploit it successfully will not be easy, but the way should be explored. Is it too much to look for a combination of the wide circulation of the 'Penguins' and the sound Theology of some of the 'Signposts'?

ROBERT WILSON.

It is difficult to write fairly of a book that constantly 'puts your back up' and yet contains a great deal that is useful and true. *Fears may be Liars*, by Professor John A. Ryle, M.D. (Allen & Unwin; 3s. 6d. net), is emphatically such a book. Its positive contribution is sound and helpful. The author shows, for example, that pain is a necessity to life. We could not go on living without it. Fears also, like pains, are provisions of Nature and intended directly or indirectly to assist the preservation of life. On the other hand, it is part of the writer's purpose to deliver us from certain fears. It is folly to fear *dying*, because, as he reminds us, hardly anybody is at such a time in a condition to notice anything but his own weakness. It is folly, again, to fear *death*, because all the mumbo-jumbo of religion is moonshine. We pass from this life to oblivion. There is nothing to fear in the future because there is no future. It is on this side the book is so irritating, not because the author is an agnostic, but because he retails the part of superficial rationalism that used to be common and that one thought out of date. It would be useless to go into detail on his numerous 'cracks' at religion, or at teaching which he supposes to be that of the Church but which was abandoned fifty years ago. If, however, you can smile at such naïve ignorance, you will find much that is both true and useful in this book. It is a surprising book to come from a Regius Professor of Physics in the University of Cambridge.

The Cross seen from Five Standpoints, by the Rev. J. Scott Lidgett, C.H., D.D. (Epworth Press; 2s. 6d. net), contains five sermons which, as the title indicates, have one theme looked at from five different points of view. Four of these are associated with the apostolic names of John, Paul, Peter, and the writer of the Epistle to the Hebrews. A fifth sermon is added on the Cross and the Sacra-

ment. These points of view, however distinctive, are shown to be fundamentally harmonious. The whole is a thoughtful and reverent exposition of the work of Christ and is full of suggestion for the Christian preacher.

Gethsemane, by the Rev. Philip Noble Tindall, M.A., B.D. (Hodder & Stoughton; 2s. 6d. net), is a series of Studies in the Passion of our Lord. The writer avoids all critical questions and theological implications. He writes in a devotional spirit and for the edification of the reader. His endeavour is, so far as may be, to enter reverently into the mind of Jesus as He agonized in the dark hour in Gethsemane. It is not easy to tread on such holy ground, but the present writer, approaching with due reticence and sympathy, has given a really helpful exposition. As Professor Manson says in an appreciative foreword, the author 'honestly and reverently seeks to know what St. Paul calls "the fellowship of His sufferings."' On that quest he carries us with him and compels us to consider afresh the cost and the worth of our Christian salvation.

When Dr. W. B. Selbie was asked to write a devotional book for Lenten reading he hesitated. For one thing a book for Lent ought to be a book for any season; and, for another, 'devotional' literature often means literature that ministers simply to devout feelings and sensibilities. It was up to him, however, to show a better way, to show that a 'Lenten' attitude ought really to be the reorientation of the whole life in the direction of the spiritual. That is what he has done in *God and Ourselves* (Independent Press; 3s. 6d. net). It is really a book of what may be called popular theology. He goes over the whole ground—God in Nature, God in History, God in Christ, Man's Sin, God's Forgiveness, the Cross, Prayer, Worship, Service—in the hope that he may be able to persuade some of the permanence of spiritual values. The book is no less devotional that it is rooted in doctrine, indeed it is more so. Of the writer's competence nothing need be said. The book is thoroughly satisfying. It is theology with a view to, and an issue in, worship. It is a book for everybody, and it may be hoped that, if it does not actually reach everybody, it will have a wide circulation.

The National Sunday School Union has published an interesting book of biographies of famous men which are used for educational and inspirational purposes—*Where There's a Will: Stories on Man's Use of God's Gifts*, with Suggestions for Intro-

ductory Talks and Scholars' Activities, by Miss D. M. Gill and Miss A. M. Pullen (2s. net). St. Paul's list of 'values' in First Corinthians is taken as the skeleton which is clothed by the authors in their admirable narratives, talks, and suggestions for activities and discussions. The values are Knowledge, Wisdom, Faith, Healing, Teaching, Interpretation and Love, and the illustrative persons of distinction are Noguchi of Japan, Karel Capek, Nansen, Elisabeth Newman, Stefan Grund, Frederick Delius, Eric Fenley, and Dick Sheppard. Directions are given about the use to be made of the material presented, and the whole book becomes a valuable guide and model for religious and moral training. Teachers of youth in day and Sunday schools could hardly fail to be interesting and helpful with such a guide as this in their hands.

Talks in Preparation for Confirmation, by the Rev. R. W. Howard, M.A., Headmaster of Liverpool College and formerly assistant master at Eton (S.P.C.K.; 4s. net), has a double value. It is altogether admirable for its primary purpose. Young people who have gone through a training such as is suggested here will be instructed and intelligent Christians. No one can read these talks, and the explanations of their author, without being deeply impressed both by his high idealism and his completely competent mind. But the value of the book is far wider than that. It contains material for a very thorough religious instruction of youth. It deals with God's revelation of Himself in the world, in history and in Christ, with the doctrine of the Holy Spirit, with the Church, with Baptism and the Holy Supper, and with the Christian life. And all this in a completely adequate way. The book is, of course, frankly Anglican in its primary reference, but any one in any Church who has to do with young people and their religious education will find ample assistance and real inspiration in these admirable talks. They would, for example, be of immense value for the conduct of a Bible class.

A little book of three essays, of which the first and longest gives the book its title, *The Christian Idea of Liberty* (S.C.M.; 1s. 6d. net), has been written by the Rev. Leonard Hodgson, D.D. The other essays are on 'The Creed in Time of War,' and 'The Why and How of Prayer.' The first of these studies is a thorough piece of work. Men and women are not born free, but are born to achieve freedom. The individual grows by accepting responsibility for his own behaviour and by extending his conscious deliberate control over his behaviour. 'Growth in

freedom means growth in the power of exercising this control, for freedom is the living of life as the expression of willed intention. It is verified and deepened by being set in the context of the Christian faith.' In short, in Christ both individual and society find their perfect selves. That is the gist of Dr. Hodgson's message. It is a helpful message, and thinking it out under such guidance is a helpful process.

An author must be allowed to choose the title for his own work, but *The Christian Religion* does not give as true a suggestion of the contents of the book by the Rev. R. R. Williams, M.A., as (say) 'The Christian Heritage' would do. The sub-title is more accurate—'A Description of the heritage and hopes of Christian People.' As a matter of fact the book is largely descriptive. Mr. Williams gives an account of the state of religion in the world to-day, its faith, its worship, its morality. In doing so he gives a good summary of the Creed, an excellent description of the Bible and its contents, and (under 'Handing on the Heritage') a stimulating account of modern missionary enterprise. Much of this is well known, but it is all done with real intelligence and in a fashion that makes the chapters full of interest. This is both an enlightening and an absorbing book. The reader will gain a great deal of valuable information about every aspect of religious thought and life, a picture of the religious world of to-day in its strength and its weakness (S.C.M.; 3s. net).

Under Fire, by the Rev. A. M. Chirgwin, M.A. (S.C.M.; 5s. net), gives an extremely interesting and valuable account of 'the Christian Church in a hostile world.' The various chapters deal in succession with the Totalitarian assault on the Church in Japan, the war crisis in China, the nationalist movement, and the renaissance of Hinduism in India, the social disintegration in Africa and the colour bar in general, and, finally, the present chaos in Europe. The writer is an acknowledged authority on missions, and his information is reliable and up-to-date. He shows how the Christian Church is reacting to these assaults and under pressure of them is realizing and expressing her fundamental unity as never before. The survey though brief is a tonic. It gives a record of astonishing Christian progress in Africa and in the lands of the East, and encourages the confident hope that the Church may emerge from the present time of distress both purer and more capable of becoming the centre of world unity.

The Holy Spirit in the Acts and the Fourth Gospel.

BY THE REVEREND W. F. LOFTHOUSE, D.D., WOODSTOCK.

THE Christian Church is so familiar with the Holy Spirit that the novelty of the conception, as we meet it in the Acts, is seldom appreciated. For it is novel. And so indeed is the whole idea of the Church also—a number of individuals, sharing with each other all the gracious influences which bind each of them to God, and thus welded into one body. This is entirely absent from the Old Testament. The conception of the people of Israel, sometimes loosely spoken of as a church, was quite different, in basis and character; nor was there anything like it in the religious ideas of Egypt, Persia, or the earlier or later mystery cults of Greece. Those who think they can find precarious parallels in the fraternities of Isis or Mithras must reckon with the distinct possibility of influence exerted on them by Christianity.

Equally distinctive is the conception, everywhere in the first fifteen chapters of Acts of the relation of the Spirit to the Church; He is within it and yet above; shared, yet feared; commanding, forbidding, inspiring, co-operating, yet never actually approached in prayer; often left out of account when we might have expected some mention of Him; and never usurping the place of Jesus.¹ Where are we to look for the source of this striking belief?

Certainly this is not the Old Testament conception of the Spirit, nor could the Old Testament have suggested it. In the Old Testament the Spirit, only in two late passages called 'holy,'² is bestowed on special individuals for a special purpose, or exerts some special power over them; it never wholly ceases to be the energetic and powerful breath of Jahveh, sweeping like the wind over the whole earth,³ of which Joel foresees that one day it is to be poured out, not on some individuals only, but on all.⁴ The specific relation to such a religious

¹ Cf. Ac 1¹⁶ 4²⁵ 5⁹ 10¹⁹; but note 1²⁴ 3⁶ 16⁴ 10⁴ (cf. 4⁸) 30¹² 11⁸ 35³⁶ (cf. vv. 29, 39). The Spirit is not mentioned in connexion with Paul's conversion; with 8²⁹, cf. 9¹¹. For Philip and the eunuch, 8²⁶⁻⁴⁰, cf. 1 K 18¹²; and note 8⁵.

² Ps 51¹¹ (cf. v. 12), Is 63¹⁰ 11¹. The Hebrew is רוּחַ קָדֹשׁ.

³ This is best seen in Ezk 37, where 'spirit,' 'wind,' 'breath,' all have to do duty as translations of the Hebrew 'ruach.'

⁴ Jl 2²⁸; cf. Ac 2¹⁷; also Is 32¹⁵ 44³.

community as the Christian Church is unsuspected. The Spirit never functions in the Old Testament in a fashion that could be called personal, nor has it any special relation to any one individual, save to Jahveh himself; not even to the Messiah.⁵

What of the later Jewish writings, the Apocrypha and the Apocalyptists? The Hebrew Apocryphal books have nothing to add to the Old Testament presentation of the Spirit; nor are there any clear signs that they exerted any distinct influence on the New Testament writers. The Hellenistic books, as in Wis 7¹, take up the parallelism (not fully worked out, as it must be admitted) between the spirit, the wisdom and the word of Jahveh, as it is found in the Old Testament. It was not strange that the writers, sharing the general reluctance to bring Jahveh too near to the material world, should use the conception of the spirit for the desired mediator. But this extension of the doctrine, found only in a few passages, may easily be exaggerated. The Spirit, as the predominant and controlling partner in the life of the religious community, so characteristic in the New Testament, never appears in the Apocrypha. To look for it in the Apocalyptic writings is even less fruitful. The activity of the Spirit is effectively hidden behind that of a vast array of spirits, angels, and 'watchers.' However powerfully these lurid visions may have caught the imagination of New Testament times, they have not cast a shadow on the New Testament conception of the Spirit. For the origin of that conception we must look elsewhere.

Whether we consider the narrative of Pentecost or of any other of the references to the activity of the Spirit in Ac 1-15, we are clearly dealing with the interpretation of certain experiences. What actually happened, in the detail that a modern reporter would look for, can hardly be ascertained. But men observed in one another and felt in themselves new powers of speech and insight—certain profound emotions, sometimes accompanied by striking external phenomena, which naturally demanded explanation. The first Christians had one explanation, and only one; it was the Spirit, the Holy Spirit.⁶

⁵ Note Is 11² (not Is 9 or 32; cf. 61¹, but also Jg 3¹⁰ 14⁶, Mic 3⁸, Ezk 2²).

⁶ Men act or speak in (*i.e.* on the plane of) spirit or holy spirit; they are enabled to do this by the action

If this explanation had been put forward for the startling events of Pentecost alone it would be easy to suggest that Pentecost required little more than the earlier and cruder conception of the Spirit as we find it in the Old Testament. There would be nothing to comment on save, perhaps, the use of the adjective 'holy.' But when we find that the various steps taken by the Christian community, whether resulting from the suggestions of the few, or the widespread feeling of the many, are regarded as due to the same definite and authoritative source, we must look elsewhere. What was the belief, or the pre-supposition that led the early disciples to this interpretation?

It would be natural to look for its source in the *logia* or the general tradition of the teaching of Jesus as we have it in the Synoptist Gospels. True, that the tradition as we possess it in the three Gospels took shape much later; but it may well be that the words of Jesus were even then known to a circle much wider than that of the twelve or even the one hundred and fifty. Yet the Synoptists do not go far beyond the Old Testament. The spirit is for the most part the definitive action of God in the minds of men; the passages which seem to imply something more, if taken by themselves, are quite unable to act as a basis for Ac 1-15. What is noteworthy is, in general, the calm fashion in which Jesus claims, or has claimed for Him, a special link with the Spirit, closer than that of any hero or prophet of the past, even though this is rather implied than stated.

But there is another possibility. We may fairly assume in these days that Luke is the author, or at least the compiler, of Ac 1-15. Would he not be likely to reveal clear traces in his writings of his great companion, Paul? It is true that there are certain passages in Ac 1-15 which stand out as Pauline.¹ But on the other hand, the general tone of the speeches (even of those attributed to Paul) shows a far simpler Pneumatology than even the earlier Pauline epistles. There, as later, the relation between the Spirit, the Church, and Christ Himself, is far more subtle than anything suggested in Acts. If any one chooses to believe that Luke assimilated a few of Paul's ideas in a relatively rudimentary form, and worked them into his description of the

of the Holy Spirit, Ac 2² (sense experience), 2³ (sense experience heightened or transformed), 2⁴ (experience interpreted), 2⁸ (further heightening of experience), 2¹³ (another interpretation), 2¹⁶ (first interpretation reinforced), so 8²⁹ 10¹⁹, etc.

¹ Notably, Ac 2³ 3¹⁷ 4¹¹. 5³¹ (17⁸ points rather in the reverse direction).

growth of the Church, long before Paul's arrival within its gates, he may do so; but it is safe to say that no student of the chapters in question will feel happy in crediting the author with the simplicity, or the audacity, which such a proceeding implies.

Hitherto we have made no mention of the Fourth Gospel. That we can look to that Gospel for the *ipsissima verba* of our Lord, or for *logia* as we find them in the Synoptists, or indeed for any actual teaching of Jesus uninfluenced by the experience or meditations of seventy or eighty years, few would assert. True, the gap between the author and the Palestinian *milieu* in which his narrative claims to move is now regarded as less wide than it once was. The actual author, whoever he may have been, had at least been in touch with living companions of Jesus. But is this enough to throw any light on our examination of Ac 1-15? Assuming no more than most scholars would now permit, has this Gospel anything to suggest with reference to the early Christian interpretation of the Holy Spirit?

In the first place, it will be observed that a clear distinction, as regards this specific subject, must be drawn between chs. 14-16 and the rest of the book. Outside these three chapters the references to the Spirit carry us very little in advance of the Synoptists.² That is to say, the Spirit is spoken of much as in the Old Testament; but also as definitely connected with the Son and subject to Him; and this is the standpoint of the Synoptists.

The contribution of the Fourth Gospel, then, to the theology of the Spirit is made in the three chapters, 14-16; and in this respect these chapters mount as serenely above the rest of the Gospel as above the Synoptists. Yet there is nothing systematic in the references of these chapters to the Spirit. Nor is there the suggestion of the announcement of a hitherto unfamiliar truth. There is none of the ordered treatment (though the adjective is perhaps too strong) of the subjects of chs. 4, 6, 7. Indeed, the Spirit is only mentioned in five passages, of varying brevity; and in the rest of the discourse, as in the succeeding prayer, He is not only unmentioned; there seems hardly place for Him.

One conclusion from this fact would seem fairly obvious. The author is not deliberately expounding a view of his own. In each of the five passages the mention of the Spirit and the particular things said about Him spring from the context. Each

² The only passages are 1³². 3⁵. 8. 3⁴ 4²³. 6⁶³ 7³⁹ 20²²; the anarthrous instances should be noted; but the double article does not occur in them.

passage says something that has not been said before; yet critical ingenuity fails to detect a definite advance from one vantage point to another. It is as if the speaker took from his general store what he needed in order to deal with the thoughts aroused in the minds of the disciples by what he had just been saying, as he turned about and about in his hands the long sad sweetness of farewell.

Now, what calls for our notice is that the emphasis of these five passages is precisely that which underlies the conception of the Spirit in Ac 1-15. The Spirit is sent by Jesus or by the Father in Jesus' name; He is given to the disciples as their special possession; He reminds them of Jesus; witnesses of Jesus, as they do themselves; guides them, glorifies Him. 'I—ye—He' form a kind of motif throughout. The Spirit is linked as closely to the company of the disciples in the life which awaits them as He is linked to Jesus. He is to do for them all that the Master had done on earth. He is to be, so to speak, the Master Himself *en permanence*.

From all this one definite conclusion would seem to follow. The source of the conception of the Spirit in Ac 1-15 must be found in the teaching of Jesus. We can look for it nowhere else. Either the disciples, without any previous suggestion, united in ascribing their experiences at Pentecost and after, to something that had never suggested itself to them or to any one else before; or, faced by the new and startling fact of Pentecost, they recognized, as underlying the events, what Jesus had already led them to expect. This expectation, however, was not based on anything that Jesus had taught in public, even by the medium of parables. He had saved it till His last evening with them. The impression we form from the Synoptic narratives, that during His ministry He said nothing on this precise matter even to the disciples, is fully born out by the Fourth Gospel; and only just before He is taken from them does He communicate to them the secret. He reminded them of it, indeed, later.¹ Hence, when Pentecost came, instead of being frightened or bewildered by a terrifying 'subliminal uprush,' they were ready with their interpretation. 'He said all this, and it is fulfilled.' Doubtless, they had not in their

minds all that is implied by these five passages; as they stand the passages may be the result of the writer's long-continued reflections on the words spoken in that memorable hour. But that it was Jesus who told the disciples on that occasion to expect something that had never been thought of before, and of which, as far as Jesus is concerned, we hear from that one discourse in the Fourth Gospel alone, seems clear.

There is nothing verbally exact about the correspondence; nothing to suggest documentary comparisons. The search for close parallels, linguistic or otherwise, between Ac 1-15 and the Fourth Gospel, will only yield a meagre reward. The nearest we can get is the emphasis on witness and the use of *labein*. Nor is there anything in John to hint at the startling activities made possible in those early days by the Spirit, either the initial glossolalia or the subsequent phenomena which often remind us of the prophetic ecstasy of the Old Testament. But the members of the new community do and say, under the inspiration of the Spirit, what Jesus Himself did and said; and that is because the Spirit is now their guide. To quote the admirable words of Dr. Edwyn Bevan²: 'the young community began its life in the world with a peculiarly vivid feeling that a spiritual power was at work within it, and within the individual members, the thrilling sense of actuality coming from real experiences and real events, regarded as manifestations of this power, to which there was no parallel in the Jewish community of that time,' nor, we may add, in any religious document save the three chapters we have been examining.

If, then, we are forbidden to attribute what lies beneath the five passages to Jesus Himself, we are left to assume that after or during some fifty years from Pentecost, the writer of the Gospel developed a view of his own on the Spirit, of which, however, he made no use save in one impressive section of his work, although the story of the first months and years of the infant church could not have been understood without it. It would seem easier and more rational to suppose that what he relates really took place; and that Jesus, on His last night with His disciples, chose to prepare them for the momentous, but, without such preparation, bewildering event by which the Church was launched on its majestic course.

¹ Ac 14. When was this? Jn 14-16 would seem to give the answer.

² *Symbolism and Belief* (Gifford Lectures), 189.

St. Paul and Nature.

BY THE REVEREND W. W. GAULD, M.A., ABERDEEN.

IN passing from the Gospels to the Pauline letters perhaps nothing strikes the reader more forcibly than the startling change in the imaginative atmosphere. Jesus is essentially a man of the countryside, familiar with all its sights and sounds; and His teaching is redolent of the soil.

In sharp contrast with this, the speech of St. Paul betrays the citizen. In his *Light from the Ancient East* Deissmann writes: 'The Epistle of St. James will be best understood in the open air beside the piled sheaves of a harvest field; it is the first powerful echo of the still recent synoptic gospel-books' (p. 241). One has to listen intently for such an echo in the letters of St. Paul. As Deissmann elsewhere suggests, Wren's masterpiece in the heart of London is a fitting symbol of the imagination of St. Paul (*The Religion of Jesus and the Faith of Paul*, 220).

In what follows this broad distinction must constantly be kept in view; but I think there is need for a *caveat* against pressing it too far. The words of Jesus are 'eternal words' in more senses than one, and in this sense that they do not date. In the language of St. Paul there is a lot of dead wood that has to be cut away; nevertheless it is still a living language, bearing flowers and fruit to this day.

Even if he were as indifferent to Nature as some imagine, St. Paul would be in good company. Socrates confessed that trees and flowers had nothing to teach him (T. R. Glover, *Paul of Tarsus*, 5). Erasmus 'amused himself in the passage of the Alps with composing a poem on old age' (J. A. Froude, *Life and Letters of Erasmus*, 90). Even so great a poet as Coleridge seems to have been 'utterly destitute of any perception of beauty in landscape or nature.' Bagehot, who is my authority for this surprising statement, adds a remark reminiscent of much criticism of St. Paul on this point: 'We must not forget that S. T. C. was a blue-coat boy—what do any of them know about fields?' (*Studies*, i. 60). (One is tempted to retort: What does Bagehot know about boys?)

The purpose of this article is to examine some of the relevant passages in the Epistles of St. Paul and show that to a far greater extent than most of his interpreters seem to allow he 'found religious meanings in the forms of Nature.' One of them

has committed himself to the amazing statement that 'in his writing there is not so much as a blade of green grass' (R. H. Strachan, *The Individuality of St. Paul*, 289). It would have been true to say no bird sings there; but there is at least some hay and stubble, not to mention vineyards and olive-groves and harvest-fields and an occasional glimpse of a garden. Doubtless he was essentially a townsman; but at all events he had an eye for an allotment and the small householder bending over his plot (1 Co 15³⁷, Ph 2^{12f.}). And in his sensitiveness to Nature in her grander moods he reveals a mind (in Francis Thompson's phrase) 'singularly conscious of Nature's liturgy.' It is surely what we should expect of a man of Paul's intellectual calibre, nurtured as he was on the prophets and psalmists.

Like every educated man, of course, St. Paul was largely at the mercy of his memory. His mind was saturated with the literature of his race, and his Rabbinic training inevitably accentuated his tendency to quote. Some portions of his Epistles are little more than a mosaic of the Scriptures.

The point to remark, however, is that St. Paul's memory never mastered his imagination. Even when he borrows words and phrases he handles them with the care and confidence of an original thinker. This quality of mind reveals itself in all the texture of his thoughts.

Take, for example, that vivid, picturesque passage in 1 Co 9⁷⁻¹¹: 'Does a soldier provide his own supplies? Does a man plant a vineyard without eating its products? Does a shepherd get no drink from the milk of the flock? . . . If we sowed you the seeds of spiritual good, is it a great matter if we reap your worldly goods?' (Moffatt). The metaphors come with a rush, tumbling over each other; a vineyard, a herd of goats, a husbandman; and if the Roman legionary is in the picture, it is against a landscape that might be Galilean.

It is just here that we must bear in mind Gilbert Murray's dictum and be on our guard against reading 'with a slack imagination.' We must be on the *qui vive* in reading the Epistles of St. Paul. If all stories be true, St. Peter felt the strain: his dear brother Paul wrote some things 'hard to be understood'! (2 P 3¹⁶). In a letter to Shelley, Keats once wrote: 'Load every rift of your subject with

ore.' It is a striking tribute to the richness of St. Paul's writings that the commentators are still digging there. Doubtless the main wealth of his thought has been worked out; yet here and there among the exegetical rubbish-heaps a keen eye can catch a gleam of beauty not fully appreciated.

We come across, for example, a sentence like this in the first chapter of Colossians: 'The gospel has reached you as it spreads over all the world with fruit and increase' (1⁶ Moffatt). There you catch a faint echo of an old poem: 'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall' (Gn 49²²). But it is not a mere echo of words; it is the interpretation and application of poetry by a poet. I cannot believe that the man who had an ear for that far-away music did not also have an eye to see for himself what the older poet saw.

The same felicity is revealed in the choice of a single word. In that singularly happy postscript to Philippians, where with a whimsical humour St. Paul gives his imagination full play, there appears a sudden flower of fancy, all the more winsome for its unexpectedness: 'I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again' (4¹⁰). Dr. H. A. A. Kennedy's rendering helps to bring out the fragrance of the phrase: '*You let your care for me blossom into activity again.*' A mere touch, perhaps, yet none the less significant.

Still more significant is his frequent use of the term 'firstfruits' (ἀπαρχή). No doubt there is a liturgical aura about the word: but the varied and original use of it by St. Paul cannot be overlooked. 'If the firstfruit be holy, the lump is also holy' (Ro 11¹⁶) is clearly a quotation. But the language goes beyond quotation when he speaks of the Christian life as 'the firstfruits of the Spirit' (Ro 8²³), and of Christ as 'the firstfruits of them that slept' (1 Co 15²⁰). The metaphor is in full flower of originality when he calls Epænetus 'the firstfruits of Asia unto Christ' (Ro 16⁵) and the house of Stephanas as 'the first fruits of Achaia' (1 Co 16¹⁵). Moffatt evidently feels the vitality and vivacity of the Apostle's language and gives its full value in both cases: 'the first in Asia to be reaped for Christ'; 'the first to be reaped in Achaia.'

There is an interesting parallel in the Epistle of James: 'Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures' (1¹⁸). Rendel Harris illustrates this very pointedly from actual life of the present day in the East: 'When one's soul desires the vintage or the fruitage of the returning summer, chrono-

logical advantage is everything. The trees that are a fortnight to the fore are the talk and delight of the town.' Deissmann finds 'a powerful echo' of the Gospels in James, and has, I suppose, such a passage in mind. Is it extravagant to hear a similar echo in the letters of St. Paul? Who more readily than he would rejoice in 'the talk of the town'? Even a city-bred man need not be deaf to 'Nature's Liturgy.'

Another favourite word with Paul is κατέργαζομαι variously translated 'to work out' or 'produce' or 'accomplish.' In the common language of the day it was very frequently used 'with reference to the "cultivation" of allotments.' In several instances the suggestion seems to colour the thought of the Apostle.

In the fifteenth chapter of 1 Corinthians Paul raises and answers the question: 'How do the dead rise? What kind of body have they when they come?' The sudden apostrophe that follows certainly suggests an actual experience, as real as Jeremiah's visit to the Potter's House. It may be risky exegesis, but it is legitimate preaching to fancy the Apostle holding conversation with some busy allotment-holder in the outskirts of Corinth or Ephesus: 'Foolish man! What you sow never comes to life unless it dies. And what you sow is not the body that is to be; it is a mere grain of wheat, for example, or some other seed. God gives it a body as he pleases, gives each kind of seed a body of its own' (1 Co 15³⁵⁻³⁸ Moffatt). That, at the least, is very lively rhetoric.

We are on solid ground, however, when we find the Apostle enjoining the Philippians: 'Work all the more strenuously at your salvation with reverence and trembling' (2¹² Moffatt). An allotment holder would have to cultivate his ground if he wanted to keep it. And we are out in the harvest-fields when we read his famous eulogy of the Corinthians for their Christian liberality: 'Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest. . . . He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it; he will increase the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God; . . . This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess. . . . Thanks be to God for his unspeakable gift!' (2 Co 9^{10f}. Moffatt). There are prophetic echoes in the passage, but there is no mistaking the authentic passion in

these glowing words. It is as true poetry, and as original as John Masefield's :

And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ.

We might add as a tailpiece here the familiar passage in Gal 6⁷⁻⁹, which concludes : ' Let us not be weary in well doing : for in due season we shall reap, if we faint not.' The grime of centuries has obscured the beauty of this little canvas ; but the original colouring of the language still shines through and reveals to a closer scrutiny a stubble field where weary men rest from their labours amid the sheaves of a hard-won harvest.

Turn now to another form of the charge brought against St. Paul with regard to his lack of appreciation of Nature. He makes no obvious allusion to the magnificent survey about his native city or in those parts of Asia Minor into which his travels led him. In this, however, St. Paul was a man of his age. ' The ancients were not apt to expatiate, without provocation, upon scenery ' (T. R. Glover, *Paul of Tarsus*, 5). Of one thing we may be sure, it was in no ascetic spirit that he moved amid God's beautiful and stately things ; the spirit of the Pharisees who taught ' Woe unto him who, when walking by the way and meditating upon the law, should pause to say, " How lovely is that tree ! " or " How beautiful is that newly-ploughed field ! " the spirit that led St. Bernard to cover his eyes that they might not dwell upon the lakes of Switzerland ; the spirit that finds significant expression in one of Francis Thompson's essays : " I do not believe that Nature has a heart ; and I suspect that, like many another beauty, she has been credited with a heart because of her face ".' Over against that place this single verse in Ro 1 : ' The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead.' The man who wrote these words had not lifted up his eyes to the hills in vain. It is none the less remarkable if we recall the concentrated passion of the Apostle's heart. When they accused David Livingstone of being too keen an explorer, he replied that ' the geographical feat was the beginning of the missionary enterprise.' Such a thought would never have occurred to St. Paul. As some one has said of him, ' the whole man was a missionary.' To him a mountain range was simply a challenge to carry the gospel to regions beyond.

This is not to say, however, that his experiences as a traveller have left no traces in his letters. In 2 Co 11^{26f.} he enumerates some of his adventures : ' three times shipwrecked, adrift at sea for a whole night and day : . . . in danger from rivers and robbers,' etc. With a background like that St. Paul would have been a dullard indeed if it had not in some measure fashioned his style. In his own rich metaphorical way, often by a single flashing phrase, he gives us a glimpse into the working of his mind and reveals, it may be, the very moment when some far-reaching thought first ' flushed his brow.'

That reference to ' danger from rivers and robbers ' is intriguing. It immediately suggests one of the most familiar features of the country through which St. Paul must often have travelled—the sudden flooding of a wady or upland torrent-bed. It is the pictorial groundwork of Christ's Parable of the Two Houses ; and more than once St. Paul seems to have the same image in mind. He speaks of Barnabas being ' carried away,' ' swept off his feet,' by the sudden apostasy of Peter to the circumcision party at Antioch (Gal 2¹³). In the First Epistle to Timothy we surely have a genuine Paulinism in the statement : ' the grace of our Lord flooded my life along with the faith and love that Christ Jesus inspires ' (1¹⁴ Moffatt). ' " The river of God is full of water," says the Psalmist (65⁹). To St. Paul the grace of Christ is a river " in spate " ' (R. Martin Pope, *Studies in the Language of St. Paul*, 152). Still more impressive is the amplitude of his imagination in commending to the Christians at Corinth the liberality of the Macedonian churches. It springs, he says, from the grace of God : ' Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity ' (2 Co 8² Moffatt).

At times we are arrested by the very vagueness of some word St. Paul uses : ' God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way of escape ' (1 Co 10¹³). What exactly has St. Paul in mind when he says ' a way of escape '—ἐκβασις ? There seem to be at least two distinct possibilities : (a) Sir W. M. Ramsay, in describing the journey across Taurus, notes the uncertainty of the road and mentions a difficult pass now called ' the Iron Gate ' (*The Church in the Roman Empire*, 24). Some commentators find in this a clue to the Apostle's thought. (b) The word, however, may have another meaning. It is used of *disembarking*. On several occasions St. Paul must have sailed along the coast of the Levant. ' It is almost always a lee-shore,' writes Sir G. A. Smith ; ' the

prevailing winds are from the south-west' (*The Historical Geography of the Holy Land*, 128). With this hint it is not difficult to reconstruct the scene of at least one adventure: a tiny craft, apparently doomed to shipwreck on an unbroken line of cliff, suddenly and, to the inexperienced landsman, unexpectedly, slips through a gap on the inhospitable coast into security and peace,

where no storms come,
Where the green swell is in the haven dumb,
And out of the swing of the sea.¹

Be that as it may, it is not the only reference St. Paul makes to the sea. For him, as for all the ancients, the sea was an element to be feared. When Browning sings joyously of

the sprinkled isles,
Lily on lily, that o'erlace the sea,
And laugh their pride when the light wave lisps
'Greece,'

¹ G. M. Hopkins.

he gives expression to a modern sentiment. The Greeks, as well as the Jews, regarded the sea with a wholesome awe. Once at least we have a glimpse of Paul seeing 'the works of the Lord, and his wonders in the deep,' in Ro 11³³. On this passage there is a striking comment from Chrysostom, which is all the more impressive as coming from one whose native tongue was Greek and who would be sensitive to the *nuances* of the Apostle's language: 'Dizzy before the unfathomable main and gazing down into its yawning depths, he recoils precipitately and cries aloud: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"' (quoted in Otto, *The Idea of the Holy*, 186). A sensitive imagination responds at once to the insight and accuracy of this interpretation.

(To be continued)

In the Study.

Virginibus Puerisque.

The Magnifying Glass.

BY THE REVEREND S. GREER, M.A., AYR.

'Behold, how great a matter a little fire kindleth!'—
Ja 3⁶.

How big little things can become, says St. James. Some of you have a magnifying glass, and when you gaze at your hand through it even the fine lines look like deep scores. A very funny man in one of Dickens' stories once remarked that in order to see something he would have required 'a patent double million magnifying microscope of hextra power.' Let us think for a little about that kind of magnifying glass which makes things millions of times bigger.

You have heard Mummy say that if everybody took one cup of tea less every day, many big ships would not have to go to sea and risk the lives of their men. Only a few grains of tea multiplied forty-eight million times, which is the number of folk in Britain, would fill the cargo space on several large trading ships. Then there are the high heels on ladies' shoes. Out with your double million magnifying microscope. If all the wood put into

all these high heels—fifty thousand tons every year—were used instead for boat-building, they could make as many wooden ships as Drake had when he defeated the Spanish Armada. Or those fifty thousand tons of wood could be employed to construct a whole fleet of little patrol boats. Then, somebody said not long ago that 'a piece of paper thrown away may sink a ship.' Think that one out for yourselves, remembering that the amount of pulp brought overseas to make paper is terrific, and to waste paper is to endanger men's lives.

So, you see, little things can be vastly important. Rather! Wasn't it the little ships that saved the B.E.F. at Dunkirk? Each of them held only a small number, but when you multiplied that by thousands, it meant a whole army.

People sometimes say, 'It doesn't matter what I do. I am only one.' When in church or Sunday school you hear somebody say that if you are brave and helpful, and don't just keep thinking about yourself all the time, you're helping to make the world a better place, you can hardly believe it. Just to be nice to the people at home, even when things are pretty trying, just being cheerful and thoughtful instead of grouching about things, just doing the decent, honest thing in your work at

school, and putting your back into it—how is that going to help the world?

Where is your double million magnifying microscope? Suppose that sort of decent thing you are attempting to do were to spread? Our Master Christ once said that could and ought to happen. He tells us that it is like putting baking-powder into the mixture when you are making scones. It spreads, and affects the whole mixture. Only a little of it, but how far it goes! Suppose the other fellows at school were to be infected with your keenness. Suppose the other girls in your set were to take their cue from you, and become generous-minded and kindly in their talk about others. Suppose you started in your district an epidemic of neighbourliness and it spread until everybody was looking round to see if there wasn't something they could do for somebody! 'Behold how great a matter a little 'kindness 'kindleth!'

St. James in this letter of his is very emphatic about the importance of small things. A spark, he says, can set a wood on fire. Then he goes on to talk about the mischief that tittle-tattle can do. I'm sure that is not your weakness. I wonder what is? Are you one of those folk who flare up when they are called in question? Or perhaps you're lazy, and so slow about doing things that a snail would blush to watch you. Or perhaps you come down like a ton of bricks on other people's feelings.

Out with your magnifying glass! Suppose everybody behaved like that, what a world it would be! What a sore head we would all have! You can only see these faults of yours when you think, If everybody went about doing and speaking in that fashion, what would it be like?

So don't say, 'What does it matter what I do?' Think rather, 'I am only one, but I *am* one. I can't do everything, but I can do something. And what I can do I *will* do.' And make this prayer to God: 'Help me to live as if Thou were always by my side. Keep me unselfish and patient and kind. Live in my heart so that wherever I am there may be something of Thee.'

What We're in Church For.

BY THE REVEREND PETER LOVIE, M.A., S.T.M.,
COATBRIDGE.

'Wist ye not that I must be about my Father's business?'—Lk 24⁹.

One of the ablest American negroes of modern times is James Weldon Johnson. In his autobiography James Weldon Johnson tells that when he was a student at the University he joined a

Browning Society, of which there was quite a number in those days, the purpose of these Societies being to study the works of the poet, Robert Browning. This was in the nineties of last century. James Weldon Johnson was surprised to see such a crowd of negroes at the Browning Society, for he didn't think so many could be interested in poetry of that kind. Once when he was speaking to a meeting of the Society he referred to Robert Browning, only to discover afterwards that hardly any of the members knew the slightest thing about either the poet or his poems. Then he found out what had made most of these negroes join the Browning Society. 'A Browning Society!' they had said to themselves, 'The very thing for folks like us with brown skins! Let's join it!' And join it they did. But, if they had dipped into a volume of Browning, they would have been sadly puzzled about the connexion between 'Oh, to be in England, now that April's there' or 'The Pied Piper of Hamelin' and themselves, negro citizens of the State of Florida in the U.S.A. To us, however, this notion of theirs about Browning Societies is foolish as well as laughable. It would be as true to say that a Burns Club is a Club for firemen or fire-watchers, or that fair-mindedness is the condition of mind of fair-haired people!

And yet how many among ourselves make the same kind of mistake, and in the Church of all places. 'It's the right thing to be a member of the Church,' they say: but if any one were to ask them what the Church is and what it exists for, they would be completely at a loss for an answer. Do you know that each of you was made a member of the Church at your baptism? Have you ever asked yourself what the Church really is?

To begin with, it is the Church of *Christ*. Soldiers in the last war used to sing a rambling, never-ending song which ran thus: 'We're here because we're here, because we're here, because we're here.' Naturally, that song didn't tell them much about why they were there! But we are here with a definite purpose. We come to Church to learn of the teaching of Jesus, and there is no teaching like it about God and the big things of life. More than that, we believe Christ is living still and we come to Church to know Him better. Where two or three are gathered together in My name, He said once—or for that matter, we might add, twenty or thirty or two hundred or three hundred—there am I in the midst of them.

Then, it is the *Church*. You will understand the meaning of the word Church if you begin with its derivation. The word is from the Greek *Kyriakon*

which in its turn is from *Kyrios*, meaning Lord. So the Church exists for the Lord's business. We are on the Lord's business when we worship through our songs of praise and our prayers, and when we listen to His Word in the Bible. And we are on the Lord's business when, as a company of young people, we do some service for others in His name.

It is God Himself who has called you when you come to Church, and so for you no less than for the Lord Jesus in the Temple at Jerusalem, this should be the watchword: 'Wist ye not that I must be about my Father's business?'

The Christian Year.

FIRST SUNDAY AFTER TRINITY.

I Believe.

'His disciples believed on him.'—Jn 2¹¹.

Religion means this to me: I believe that the reason for this material universe is the purpose of spiritual goodness to reveal itself in time and space; that God is working through history; that our human life is derived from God and can only reach its fulfilment when lived in communion with God. I believe that Jesus is our best means of grasping the truth both about God and about human life, and that He is an entirely satisfying answer to the great problems which necessarily arise in our minds.

Some years ago when in Palestine I tried to picture His view of life as naturally formed in the surroundings in which He lived. So I climbed to the top of the hill above the town of Nazareth and looked around. Here as a boy and as a man Jesus must often have stood, and I think that as a background to His thoughts there would have been two great suppositions in His mind: the first, the fact of God—God most real, most infinite, most worthy of reverence and of love. This was at the root of all His home influence from babyhood and of His own inner conviction. The second supposition was realist in another sense—that man's life has a purpose which necessarily is from God, and that man must get on with the job of living.

As He looked around by day or night the grand features which would strike His attention would be Mount Hermon, always capped with snow, gleaming in sunshine or moonlight, a jewel of beauty, an object of constant veneration to the inhabitants of Palestine; from the west would come the glitter of the 'Great Sea'; above, the stars brighter than we know them in this climate. The words of the Psalmist would come to his mind, 'The heavens declare the glory of God; the firmament sheweth

his handiwork.' God, the Creator of Nature, has been the thought at the back of all primitive religions, because no other more plausible theory has, with all the progress of scientific knowledge, presented itself to man.

But to Jesus it was man who was the real interest, of more importance than many sparrows. The scene stretched below Him was teeming with incidents of Hebrew history; to the south-east rose Mount Gilboa where Saul and Jonathan were slain; to the south-west lay Megiddo, where the reforming King Josiah was killed by the Egyptian army; above it was Mount Carmel with its story of Elijah; in the far south might be seen a glimpse of the mountains of Moab which ended the story of Moses. The hopes and fears, triumphs and disasters of the nation lay before Him; all that had a glory was connected with the search for God and faithfulness in the effort of men to be true to God as they knew Him. But for the most part the knowledge had been crude and the efforts had gone astray. In His own day the towns were squalid except for a few grand buildings; the villagers were suspicious and hated each other; great trade routes crossed beneath His feet going south from Damascus to Egypt or east from the Mediterranean to Decapolis and beyond, but alien armies as well as caravans of camels went along the highways. Fear and hatred, the lust of possessions, were the passions of the day. He could see the kingdoms of the world and the glory 'all of them,' and the glory was not worth having.

So, it seemed to me, the question arose in His mind: 'If God reveals beauty in stars and in flowers, surely He wishes to reveal much more beauty in lives and character of men.' He knew that He possessed the spirit of God, He was convinced that all men may also receive that spirit; He realized that men had lost the truth of life in seeking to get worldly possessions or power, for the spirit of God creates with goodness and in love; love gives and is not self-seeking. So He undertook His mission to teach the truth and to live the truth, and He did not refuse the greatest test to which man can be subjected; that of suffering and death. That the spirit of God can be in man and was in Jesus was proved to His friends by the nature of His life, by His death and resurrection. They found, too, that the spirit of God which was in Jesus could also be in themselves. Such, too, has been the experience of Christians ever since.

Faith to be real must rest ultimately on our own experience. My faith has grown to be that which I understand to have been the faith of Jesus; that

God is in an intimate sense our Father; that our human life is intended to partake of the divine; that to do the will of God is the real life of man; that by God's spirit we may have power to know and do that good will. Reason is the handmaid of faith, and I see no reason in science, art, or history, in none of the aspects in which we may view life, for doubting the supreme fact of God. The universe seems inexplicable except as a unity, and a unity in which a spiritual and an intelligent and a good power is playing the predominant part. The tragedy of the world to-day, war, slums, unemployment, and so on, is due, in part, to the necessary struggle in which spirit is rising to supremacy in man, who starts in ignorance and with the passions of animals; in part to the unnecessary stupidity or evil will of men. But if man is to be like God, good, he must be free, and free to do wrong as well as to do right. To know the good and to do it is no easy task in the story of human life. But we who have the opportunity of knowing our Father with the mind of Christ have now the means of seeing the good and of receiving power to do it. We do not live up to this as much as we should, either as individuals or as communities, but we know by our corporate and individual experience that our faith is grounded in the truth.

The troubles of to-day are a challenge to us; we men and women have to continue, in a sense, the work of our Lord and help to redeem the world. As members of families and of States we have a variety of duties to perform; but our supreme duty, and our only real joy in living, is to let God irradiate all our doings with His presence—I cannot see men achieving peace or happiness apart from God. I believe that our urgent need in home life, in education, and in national life, is to build up as the natural centre of our living the habit of prayer and of worship, so that we may live in communion with God.¹

SECOND SUNDAY AFTER TRINITY.

The Life of Faith.

BY THE REVEREND ARCHIBALD CHISHOLM, M.A.,
D.LITT.

'I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.'—Jn 15⁵.

Epidemics frequently swept over Europe in the Middle Ages. The ravages of these diseases caused

¹ G. H. Woolley, in *Front Line Religion*, 63.

terror in the hearts of the people. There seemed to be no means of stemming the trouble. But there were times when the minds of men were even more affected than their bodies. A phenomenon of this nature occurred during the lifetime of the great Bishop Butler who, two hundred years ago, solemnly asked the question, 'What is to prevent the whole world going mad?'

Some would assert that we are living in the midst of an epidemic of irreligion. Misinterpreting the new discoveries of science which have so greatly enriched the world, though at the same time they have made a war such as we are at present engaged in a very fearful business, disillusioned men and women are to be found in every part of Europe who seem to have little room for religion as represented by cathedrals and churches. Yet against the seeming indifference to organized religion, we have the willing response on the part of so many with their great passion for justice and their readiness to sacrifice for the cause of righteousness, all so definitely in accord with the spirit of Christ.

Indeed, it may well be that we are already emerging from the period of seeming indifference. Beverley Nichols expresses this conviction in his *Letters of a Parson to his Son*. 'I believe,' he writes in the Preface, 'that we are about to witness in this country a religious revival of such intensity that it may well cause the kindred movements of history to seem like weak plants and feeble gestures.' Yet, making due allowance for all the encouraging symptoms, we know that we are living in a dangerous age. Good men and women grow disheartened. Like Bishop Butler of old they ask, 'What is to prevent the whole world going mad?' That however is not the question we should ask ourselves. There is no fear of the whole world becoming irreligious. But we can well ask ourselves as individuals What can I do to prevent myself from drifting along on the stream of indifference, religious apathy, and spiritual disillusion which has already swept away not a few?

In the vineyards there are epidemics. About one hundred years ago disease broke out among the vines of our country, and about the same time the vineyards of France, Italy, and Hungary were similarly devastated. The ravages of the epidemic spread to Algeria, Greece, and Syria, and the epidemic continued for about forty years, after which time the vines began to return to normal health. It was found that where a vine was in other respects healthy, it remained immune from the disease; disease never attacked an otherwise healthy vine.

We are familiar with the same idea in daily life. In those trying days when the bombing of our towns causes dislocation of the normal amenities of life, all the precautions possible are taken so that there may be no outbreak of fever. The children in the schools are inoculated against disease; supplies of milk are made available for them so that they may keep fit.

Well, in the spiritual life we require to take the necessary precautions also. A time of war is a time of trial when life is disturbed and amid all the turmoil it is easy to miss the accents of the Divine voice. Many lose their interest in spiritual things. 'For their sakes,' said Jesus, 'I sanctify myself.' The followers of our Lord are meant to be as lights in the world; as rallying points of hope and courage in the midst of the world's despair; as centres of spiritual healing when the epidemic desolates heart after heart. We are asked to maintain within our souls the life of faith.

In many passages of Scripture we are given the rules for this life which is hid with God. We are invited to explore the possibilities of private communion with God and of public worship when we unitedly declare 'Thou art' before the Great 'I am'; but in this chapter Jesus deals with the outward conditions of spiritual fitness. If a branch is not bearing fruit, then it does not truly belong to the vine, and the fruit referred to is the manifestation of the spirit of love.

Augustine tells of one, Victorinus, a Professor of Rhetoric, who often debated with his friend Simplicianus regarding the Christian faith. 'I am really a Christian at heart,' said Victorinus, to which Simplicianus would reply, 'I will believe it when I see you in the Church of Christ.' 'So walls make Christians, do they?' was the reply of the unconvinced Professor. Years passed; one day Victorinus came to his friend and said, 'Let us go to Church. I want to become a Christian under instruction.' His friend offered to secure for him the requisite instruction, and a somewhat private admission to church membership, but the professor replied, 'I have taught rhetoric openly. I would not confess Christ in whispers.' Is this not very true of the witness of many of us? We confess Christ in whispers; familiarity has robbed us of the moving power of the message of Jesus; the most amazing truths fall like commonplaces from our lips; the world sees little fruit upon the branches.

There are innumerable ways of making our confession of faith. Here is a young man, immersed in the tasks, often monotonous, of the counting-

house, or spending days in some commercial undertaking where everywhere around he hears whispers that no man can succeed who is absolutely straight. He lives his own life, accepting as a divinely given vocation the work appointed to him, striving to make Christ King in his business life. That is the kind of confession which counts. Here is a woman, burdened by innumerable cares, seeing others having what is called a gay life, watching them as they flit from one pursuit to another seeking an endless succession of thrills, never taking time to think their own thoughts, and yet she does not envy them. In her God-given task, however exacting, she is happy.

In days when many people seem to deny that the spinal column of the universe is ethical, when not a few have fallen into a cultured paganism which conveniently extracts the negatives from the ten commandments, and regards the moral standards of a former generation as nothing more than conventional requirements, every home in which God is truly honoured is a witness for the faith. In business life and in the home relations do we witness for Christ, or do we confess Him only 'in whispers'?

But there is the more specific witness, through the service of the Christian Church. It stands before the world as the rallying point of all the regenerating forces in our civilization. It witnesses to the reality of things unseen. Whoever serves Christ earnestly within the Church is building his service, his thought and prayer, into a structure which will live for ever. Loyalty to the Church means devotion to some one congregation. A business man may know much about the hotels in another city, but he generally knows little about the hotels in the city to which he belongs. He does not require to use them. He has his home and requires no other place of residence. The faithful church member knows relatively little about services held in other congregations. He is no victim to the strange delusion that a man's religious education has been sadly neglected unless he has heard the latest preacher who has come to the city. His spiritual home is his own church; there he gives his witness.

'Abide in me; He that abideth in me the same bringeth forth much fruit.' We are not asked to begin our religious life all over again. We are in the vine, and are asked to remain living branches of it. We think of the famous Hampton Court vine, with a stem more than a foot in circumference, and one branch 114 feet long. Jesus does not speak of Himself as the stem as though stem and branches

were in any way separable. 'I am the vine'; stem, branches, fruit. His life throbs through the whole Christian community, and if we feel that this is somewhat mystical language, it is nevertheless a vital element of the Christian faith. As Christians we must aspire to such a life as that described in the hymn of St. Patrick:

Christ be with me, Christ within me,
Christ behind me, Christ before me;
Christ beside me, Christ to win me,
Christ to comfort and restore me.

Christ beneath me, Christ above me,
Christ in quiet, Christ in danger;
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

And this life was one into which we were introduced before we were able to act for ourselves. Christ wove His web of love around us through those noble men and women whose blood is in our veins, whose prayers for us kept us true to our higher selves in days of temptation. They watched over us in infancy; they dedicated us to Christ. Have we been loyal to the vows they made? Later, Jesus wound around us the chain of His mercy in these early days when we entered the Church as children. Though our thoughts often wandered, the atmosphere of the service captured us; unknown to ourselves these souls of ours were being nourished by the secret streams of the world's spiritual life. And then later there came for many the day when, after due thought and care, solemn vows were made and we approached for the first time the sacred table when the mystery of the Sacrament exerted its saving power over our souls.

In all these ways we were being more securely ingrafted into Christ the living vine. Abide in Him; when were we ever entirely outwith the influence of Christian faith and hope? Though at times faith has burnt low and our very worship has seemed arid, we still remain within the vine. Now once again Christ draws near to make His thought and His will more completely master of our thoughts and lives.

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here:

The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

THIRD SUNDAY AFTER TRINITY.

The Humility of God.

'Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, . . . took a towel, and . . . poureth water into the bason, and began to wash the disciples' feet.'—Jn 13^{3ff.} (R.V.).

The Fourth Gospel alone gives us a story about Jesus which we would not have missed for worlds, the story of the washing of the disciples' feet. The room is all ready for the Last Supper. Since the meal was secret, no slave was allowed to wait on the guests. Mark or his parents probably carried in the food themselves. The water and basin and towel—the water perhaps in the very pitcher to which reference has been made—were provided. The disciples entered in ones and twos so as not to attract notice. St. Luke tells us that even within the upper room they quarrelled as to who should be greatest. There is no slave to carry out the usual courtesies, and not one of them will stoop to do it. So we can see them, like sulky schoolboys, without even the humour to laugh at the situation—the unthinkable situation in the East—of reclining at table with all the discomfort, let alone ceremonial defilement, of unwashed feet. There they reclined with burning faces, flushed with their argument, each one of them determined that *he* was not going to be the one to acknowledge himself servant of all.

Then 'during supper,' not 'after supper,' Jesus rose from His place. Perhaps He waited for supper to begin, because not till then would the kindly host withdraw and leave them to the privacy they wanted. Jesus, out of kindness to His men, waited till the host had withdrawn. There is little doubt that He began with Peter. Peter probably would not have said what he did say, if the others had had their feet washed too.

'Jesus knowing that the Father had put everything into his hands. . . .' 'Jesus, knowing that he came from God and went to God . . . began to wash his disciples' feet.' What amazing language that is! Let us look at its significance as far as we may.

The Divinity of Christ was a truth which of necessity only dawned very slowly on the disciples. Monotheists to a man, brought up to regard, as something approaching blasphemy, the worship of a man, they slowly reached a point at which they could call Him none other than the Son of God. The disclosure of His divinity was not made suddenly to Jesus Himself. No mind which shared

the nature of our own could possibly stand the strain of a sudden revelation of such a character.

But now we are talking about His last night on earth, the night before His death. He knew then all a human mind can experience of the nature of God. 'Jesus, knowing that he came from God and went to God,' knowing fully His divinity and the reason He had come into the world, began to—what? Began to assert His divinity, to enthroned Himself, to demand their adoration, to receive their worship, to declare His majesty, to break their minds under the strain of a revelation of His nature and being and destiny? No! To wash His disciples' feet; to take the lowliest, most menial and despised task, and do it, not in the spirit of one who would shame them, pretending to begin and then letting another take the towel from Him. Jesus didn't wash their feet *in spite of* the fact that He was the Son of God. He did it *because* He was the Son of God. Jesus didn't do it merely to give them an example, save the example that greatness, even the greatness of divinity, *expresses* itself, speaks its nature forth, in lowly service.

That point is worth dwelling upon. Our ideas of majesty and dignity and glory are curiously wrong. Our artists put a halo round a baby in a stable and round a young man in a carpenter's shop. The glory is surely in the fact that there was no halo. Childhood and menial labour can themselves express glory without halos being added. When we think of the word 'majesty,' the ideas lit up in our minds by the word are linked with words like 'crowns' and 'robes' and 'banners' and 'trumpets' and 'processions.' It is all very childish and silly. We try thus to invest with majesty some scene or function as if we were afraid that it would not appear important otherwise. But the glory and majesty are in the deed itself, not in the trappings of the deed. Tennyson understood this when he wrote:

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

Jesus, knowing that He was God, did the God-like thing, and the God-like thing at that moment and in that circumstance was the lowliest task of service. Can we see a new light shining on our little prides and conceits and egotisms?

But there is another word for us in the story. The phrase 'with unwashed feet' was a current phrase which meant doing things with undue haste, rushing in hastily and foolishly instead of having patience and acting quietly. In old English

speech the phrase 'with unwashed hands' was used in the same sense. 'Rob me the exchequer the first thing thou dost,' said Falstaff to Prince Hal, 'and do it with unwashed hands too.' Don't stop to think.

Jesus is not only acting a parable teaching humility, but a proverb teaching patience. Men are to be patient and gentle; not arguing for first places and seeking quick power, but content to love and serve and wait for the gentle, humble God. The disciples didn't know yet what greatness really was. If they loved and served and waited, they would understand the nature of God and His purposes in the world.

Can we learn that lesson? Others on behalf of God strive to exalt Him. 'He sitteth on the circle of the earth and the inhabitants thereof are as grasshoppers,' says Isaiah.

That glorious form, that light unsufferable,
And that far-beaming blaze of majesty, . . .
He laid aside.

So Milton. Does the language really convey anything Jesus ever was? From Isaiah to Milton men have said so. But Jesus can express Divinity in simple ways. How blatant and vulgar our little achievements sound in such a setting as that of the character of God. He is so patient, so quiet—'a God who hideth himself.'

We launch a great liner. We glory in so marvellous an achievement. Wireless hourly tells us of the new wonder and of the majestic and spectacular arrival in a distant port. . . . God launched a new planet yesterday, for all we know, and smiled to Himself at an achievement about which no man will learn for twenty thousand years. Dictators rise and fill the earth with the sound of their fury as, by some short cut, they seek to bring in a kingdom of satisfaction to those whom they can sway. Any afternoon a humble Sunday-school teacher may speak a word which will be as a stone cemented into a temple of Truth, which will stand when dictators have been forgotten.

If we have the millionth part of His power, should we not call men everywhere, in tones of thunder, to repent? Yet, as we listen down the corridor of the years for the awesome voice of Divinity, we hear a baby crying in a manger, a young man preaching in a boat, and a voice that says through lips swollen with agony: 'Father forgive them.'

I was a guest at a glittering function where I once had the pleasure of meeting the Duke of Windsor when he was Prince of Wales. Every one

who had a gaudy uniform wore it, and jewels worth fortunes flashed from ladies' dresses. But when we came to the Prince of Wales we found a smiling young man in black evening dress. Why, he wasn't as well dressed as the flunkey behind him! It seemed so utterly *right*, so befitting real majesty and the quiet dignity of the son of a king.

When we explore the universe, however, in which we are guests, a universe which the greatest brains cannot fathom, and when we look for its Prince, a Prince of whom it was written, 'All things were made by him and without him was not anything made that hath been made,' we cannot find Him. We search the stars and cannot find His shining throne. Then we hear the splash of water in a basin. Jesus is washing His disciples' feet. With the majesty of such a humility He calls us, restraining His own desire for us lest we be coerced or pushed or frightened into coming to Him, coming too hastily, 'with unwashed feet.'

If a man says, 'I am sufficient for myself; I have a job, a good wage, a nice home and I'm kind to others,' He won't force Himself. He will wait till that man is lonely or frightened or ill, and then ask if He may be his friend. If a man says, 'I am young and strong and free, and what do I want with religion and its shining prayers and confusing creeds, its elaborate rituals and its sentimentalities?' He will just wait. A man will not always be young or strong, and perhaps even now he is not as free as he thinks—and weariness may 'toss him to His breast.'

'Proud man would perish,' said St. Augustine, 'unless a lowly God found him.' Let us turn to Him now? Content with Him to love and serve, to share His failure without indignation and His patience without resentment, and His quiet, slow, loving way with us and the world, without losing faith in Him who will surely win at last.¹

FOURTH SUNDAY AFTER TRINITY.

Divine Compensation.

BY THE REVEREND W. ERSKINE BLACKBURN,
M.A., ABERDEEN.

'God also hath set the one over against the other.'
—Ec 7¹⁴.

One has often heard learned men affirm that throughout the universe laws of compensation are in ceaseless operation. Ralph Waldo Emerson chose this theme for one of his best-known essays. He forcefully proclaims that everywhere God sets one thing over against the other. 'An inevitable dualism bisects Nature, so that each thing is a half

and suggests another thing to make it a whole; as spirit, matter; man, woman; subjective, objective; (in, out; upper, under; motion, rest; yea, nay). The same dualism underlies the nature and condition of men. Every excess causes a defect, every defect an excess. . . . Curses always recoil on the head of him who imprecates them. If you put a chain round the neck of a slave, the other end fastens itself around your own. Bad counsel confounds the adviser.'

But every one is familiar with circumstances and experiences that do not encourage belief in compensation. It takes deep thinking and a long view before one finds much encouragement to believe that 'God also hath set the one over against the other.' Yet serious reflection will show that this law of compensation is one of the profoundest and most comforting in human life.

In the world of Nature it whispers in every wind. Here we find winter set over against summer. We thank God for balmy days of June, but we murmur at November's cold and surly blasts. Yet each hath its part to play in the divine economy. An Eastern proverb reminds us that 'All sunshine made the desert' and the saying holds truth. Perpetual sunshine helps palms to grow tall but it retards mental advance and physical development.

On a canvas equally large, but capable of more intimate appreciation because expressing human experience, we may trace the law of divine compensation. It is written clear in the history of men and nations. Palestine in the time of her finest creative activity was a tiny strip of territory between two vast empires—a buffer state between Egypt and Babylon. Frequently her land was overrun by the invader. Her material possessions were insignificant. Yet all the world is in debt to that little buffer state. Egypt and Babylon are remembered only because Palestine cannot be forgotten. Neither Sphinx, nor Pyramid, nor Tutankhamen's tomb, reflecting as they do a cultured civilization, reveal the existence of the deathless moral qualities that Israel's choicest sons have handed on to mankind. For the prophets of Israel have been moral pathfinders for the race. The contribution of Palestine to the world's treasury was not temporal but spiritual. From her mankind has received an imperishable conception of human personality and of God—fashioner of our bodies and sustainer of our spirits. He in whom Israel's noblest thought of God finds expression bids us call God—Father; so through 'our Friend, our Brother, and Our Lord' belief in the compensating God is strengthened. 'He setteth one thing over against the other.'

¹ L. D. Weatherhead, *The Eternal Voice*, 72.

Again consider Greece. There is something in her past which explains to-day's imperishable defence of her land against overwhelming forces. Greece was not fortunate in her geographical situation. She was cut off from easy intercourse with her neighbours. But her sons believed that difficulties were made to be overcome. They scaled mountains and sailed the seas. Triumphs over natural obstacles reacted to the benefit of mankind through the intellectual awakening that followed. The restless spirit of adventure entered the lives of the sons of Hellas. Their minds went forth on voyages of discovery from which they brought back undying fame. Science, Art, and Philosophy too received a creative impetus from Greece that makes mankind her debtor for all time.

No great discovery that has blessed mankind has been made amid the affluent ease of sun-kissed continents unless by men who have carried their inquiring spirit and inventive genius into such regions of unregarded opportunity, from conditions demanding wise and courageous use of resources. The history of our own land further illustrates our theme. We do not need to-day to have it stressed that though we lose something by being cut off from the Continent, yet the compensations far outweigh the losses. And there have been other compensations besides that of security in time of war. The ocean has been our salvation from physical and political diseases that have decimated Continental nations. And something of their restlessness has entered the bosom of our race so that we with our illustrious ancestors are continually faring forth on some enterprise of discovery on sea or far-off land or laboratory. 'Security is mortal's chiefest enemy.' There has been in this island insufficiency of resources to meet our growing needs. And in meeting the challenge of limiting circumstances Great Britain has developed latent resources that have won for her a far-spread empire and a farther reaching influence.

In personal experiences also we can discern how God wonderfully sets one thing over against the other. Against joy God sets sorrow. Sorrow is like winter-time, God is seldom thanked for it. Yet sorrow has powers to refine and ennoble that are absent in joy.

I thank thee more that all our joy,
Is touched with pain,
That shadows fall on brightest hours,
That thorns remain,
So that earth's bliss may be our guide,
And not our chain.

One might call many witnesses to submit evidence in support of this claim that God sets one thing over against the other, but we call one who has an unqualified right to be heard. His evidence is weighty, for he speaks not with the easy optimism of youth but with the authority of experience deep and wide. Scorching heat of sun by day, drenching dews of chilling nights, calumny and opposition, floggings and imprisonments, dangers among bandits and perils on the deep leave him the undaunted ambassador of the gospel of divine compensation. Some six years before the end of his thrillingly courageous and eternally successful career he calmly writes, 'We know that in everything God works with those who love Him.' 'We know always that those who love God, those who have been called in terms of His purpose, have His aid and interest in everything.' 'Why, the sufferings of the present I deem not worth considering compared with the glory soon to be disclosed to us.'

Paul, like all his spiritual kinsmen had an upholding satisfaction during his gruelling conflicts and fiery trials. Seeing the future in the instant, he was sustained by the conviction that right would not always be worsted. Mankind pays only temporary and passing obedience to temporary and passing wealth. Our homage is reserved for permanent greatness. In the Hall of Heroes there is no golden calf. Hasty judgment of human experience may not declare that 'in everything God works with those who love Him,' but this is the verdict of those who have most nobly achieved. After the humiliation of unjust imprisonment, Joseph can say to his perjured brethren, 'Ye meant it for evil, but God meant it for good.' Every moral pioneer whose words have defied the corroding influence of time—Abraham and Isaiah, Augustine and Savonarola, Knox and Luther, Livingstone and Grenfell, Elizabeth Fry and Mary Slessor, have been able to endure stinging contradictions and soul-grinding agony through faith in Him who setteth one thing over against the other.

But the law reigns in humblest as in highest members of the race. In the life of the obscurest son of man, Almighty God is setting one thing over against another. Against every beginning He sets an end. The beginning of gambling is the end of honesty. The beginning of vice is the end of virtue as the beginning of the Christian life is an end to the domination of sin in life. We can trace this law through the long catena of opposites in human experience. Against labour God sets rest. He who has not toiled with mind or muscle to the

point of aching weariness does not know the exquisite sweetness of refreshing slumber.

In that deeper realm of personal living men find that as God sets forgiveness over against repentance so He sets death against sin. 'The wages of sin is death.' 'Be sure your sin will find you out.' No amount of jeering or cynical camouflage can alter this fact of experience. It is quite pointless to say that we know sinners who have not been found out! The Bible does not declare

that our sins will be found out, it states the more significant truth that our sin will find us out. And it does. It finds us out in weakened will, distorted judgment, clouded vision, and defective character. In the mysterious reactions of life, even where we cannot fathom the hidden working, the conviction of thoughtful men, that God sets one thing over against another, is not easily shaken. Not for woe alone but also for weal, when striving to do the will of God, we learn that compensation is a law of life.

Rendel Harris.

BY THE REVEREND C. A. PHILLIPS, M.A., BOURNEMOUTH.

DR RENDEL HARRIS has outlived almost all the great scholars and fellow-workers who would have been able with full intimacy and authority to have paid tribute to his personality and achievements. Of his 'boys,' who could also have done this so well, Dr. Mingana and Dr. Plooiij have gone before him; others like Professor Kirsopp Lake and Professor de Zwaan are inaccessible. And so the privilege has fallen in these days to one of the least of those grateful boys, who owe so much of what they have been able to contribute towards N.T. study and criticism to his teaching and constant help, to his inspiration and encouragement through many long years.

I remember Dr. Mingana at Woodbrooke as a then unknown refugee from religious persecution; and Orientalists and the John Rylands Library know how much they owe to that timely welcome and help. Ever since those few months during which Dr. Harris held his Chair at Leiden, Dr. Plooiij was in constant touch with him, by visits and frequent correspondence, over many lines of study, the *Mayflower* celebrations, and the Pilgrim Society or the Bezan Club, besides his *magnum opus*—the critical edition in English of the Liège *Diatessaron*. In the Preface to the last fascicule which he lived to finish, he wrote of him as the one 'who really gave the impetus for our exploration in this field, and has followed it with undiminished interest and inspiration.' Whenever he spoke of his debt, as he often did, there would come that far-away look into his eyes, that one would see, when he had in mind some deep feeling that words failed to express.

'A mighty adventurer, and a mighty believer'

has been said in summing up the life and work of Marco Polo; and though the kind of life and work lay in such a different age, scope, and circumstances, it is peculiarly true of James Rendel Harris. It was the explorer's spirit, often on a lone trail, side by side with his Syriac scholarship, wide learning, and wonderful memory that characterized all his work; and when his sight failed and MS. study became sadly impossible, either in his own collection of Syriac MSS. or papyri, or in other new material, such as the Chester Beatty Papyri, he turned to his researches in Egyptian and Basque colonization, in which he was making discoveries till the very last days of his life.

Third Wrangler, Fellow and Lecturer in Mathematics at Clare College, and University Examiner, he did not settle down here, but soon turned to Biblical and patristic study and to Syriac, so essential for the criticism of the early N.T. text. This was just at the time when the monumental work of Westcott and Hort with its 'clear-cut results' had created, especially in Cambridge, the sense that a great measure of finality had been reached in the N.T. textual criticism. But he soon began his lifelong championship of the 'Western' text and produced that series of books, *The Study of Codex Bezae*, *Stichometry*, *The Ferrar Group*, *Ephrem on the Gospel*, besides numerous papers in *The Expositor*, *THE EXPOSITORY TIMES*, and elsewhere which brought him into the front rank of N.T. critics, and made him one of the first to question two of those clear-cut results, 'the absolute authority of B (Cod. Vaticanus), though not its general excellence,' and 'the belief that there are no signs

of deliberate falsification of the text for dogmatic purpose.'

Kenyon, speaking in his Schweich Lectures on the developments in textual theory after Westcott and Hort, described how for a time the Western text held the centre of the stage, and there was a tendency to hold that the original text must be sought for here rather than in the Neutral family, and says that for this 'special tribute is due to Rendel Harris, F. C. Burkitt, C. H. Turner, A. Souter, in England, and Kirsopp Lake (himself first trained in England), J. H. Ropes, and H. C. Hoskier in America.' In *The Study of Codex Bezae* 'a masterly piece of research,' he maintained that it was fundamentally an Old Latin text, with marks of Syriac and Diatessaron influence, a view in which he was followed, with modifications by Chase and Vogels. Turn to the Index of any of the recent books on Textual Criticism, the Handbooks of Kenyon and Vogels, Streeter's *Four Gospels*, Ropes or A. C. Clark on the Acts, and the number of references to Rendel Harris show how extensively his studies and suggestions have been used and remarked on, even when the writers do not agree with all his conclusions.

From 1882 he was in the United States, holding Theological Chairs in the Johns Hopkins University and Haverford College, returning to Cambridge in 1893 when he became for ten years University Lecturer in Palæography. It was here that the writer came under his teaching and influence: the little company that would gather round the long table in a lecture room of the Divinity Schools included from time to time, Mrs. Lewis, Mrs. Gibson, the present Bishop of Hereford, then Vice-Principal of Ridley Hall, J. H. Hart, and E. W. Winstanley; and we were led to learn and discuss many things besides the deciphering and history of various scripts from the Ptolemaic period to the minuscules of the ninth and tenth centuries.

In 1903 he became Professor of Theology at Leiden, but for a few months only, for there came then, in his own experience, a great instance of the Guiding Hand when 'he chose the adventure of Woodbrooke instead of the security of this Chair,' and where 'as Director of Studies for the first twelve years of the Settlement's existence he laid down the main lines of its development.' Perhaps it was again this spirit of adventure, side by side with that charm, quick wit and humour, width of view, and spirituality, which gave him his peculiar and immediate influence over youth. One summer vacation Dr. Plooijs brought over twelve of his students of both sexes for a three weeks' tour and study in London,

Oxford, and Birmingham, and to one at least of these, Dr. A. H. A. Bakker, who is carrying on his work on the Liège *Diatessaron*, those few days began a lasting friendship and affection.

During all this time he made frequent visits to Sinai and the Near East, for MS. research or on Armenian relief, and in these, as in much of his other work, Mrs. Harris, as long as she lived, was his courageous and unwearying companion and helpmate. On one of the former, he shared with Bensly and Burkitt the task of deciphering the palimpsest of the Old Syriac Gospels just discovered by Mrs. Lewis. 'As a result of several of these journeys,' as Dr. Glover puts it in a phrase that would have delighted its subject, 'he was apt to have Syriac MSS. on his shelves.' And it is from these that he made his two great discoveries. The first was the lost *Apology* of Aristides, though while it was yet in the printer's hands, nearly the whole of the Greek text was found by Armitage Robinson 'incorporated in that charming half Greek, half Oriental story, "The Lives of Barlaam and Joasaph."'

Let Dr. Glover tell the story of the other still more interesting discovery made in Selly Oak in 1909: 'Confined to the house and with nothing much to do, he took down from his shelves a little Syriac manuscript which he had had for two years; and "suddenly (as he told it) I sat up." The little book was no Psalter of David's, as he had supposed, but of Solomon's. Here were the well-known Psalms of Solomon and the lost "Odes" of Solomon. The Psalms were Jewish, of about the date of Pompey; the "Odes"—there was a question, lots of questions in fact. I was present when he ran in to Solomon Schechter in the Cambridge Press, and the "Odes" at once came up. Schechter could not place them in Judaism. They excited the widest attention among scholars, all keen to place them. Rendel Harris dated them in the first century and pronounced them Christian. He found in them a mystical quality, a tenderness of Christian feeling which made his own heart burn within him. His friends did not need to read far into them to see why.' At the close of the Introduction to the Second Edition he himself writes: 'Apart from all critical questions . . . we have in our Odes the language of Christian experience upon the highest levels of spiritual life, and we should have to go far afield to find such expressions of the Joy of the Lord as recur in almost every one of these Spiritual Songs.' In 1939 he wrote, 'How much has happened in the thirty years that have elapsed since then. I think that the Odes were an even greater gift

than the *Apology* of Aristides. . . . At all events we can erect a little altar of praise for either of them. Close by there is much other incense rising heavenward.'

He sometimes used to say that the next best thing to the discovery of a fresh N.T. text is a good emendation. He has made several suggestions in *The Expositor* and elsewhere, and they are gathered together in *Emendations to the Greek of the N.T.* (1935). Two are included in Nestle's *Apparatus*, the most certain being διανοῦντο in 1 P 1¹² for διηκόνουν, suggested and supported by this passage in Enoch, καὶ οὐκ ἐς τὴν νῦν γεγενῆσθαι διανοούμην, ἀλλὰ ἐπὶ πόρρω οὖσαν ἐγὼ λαλῶ. He also held that Marcion preserved the true reading of the doubtful phrase at the end of 2 Co 3, καθάπερ ἀπὸ Κυρίου τῶν πνευμάτων. On another line of research he detected some six quotations by S. Paul from Greek literature in addition to the three well-known instances. One of these is especially worth quoting as an example of the way in which his wide range would lead to a discovery, in this case also of three new lines from the *Minos* of Epimenides

'Reading in the *Gannat Busamé* or Garden of Delight, a storehouse of valuable extracts from Syriac writers, especially from Theodore of Mopsuestia, I came across a curious and interesting passage by way of comment on Ac 17²⁸ :

'In him we live, and move, and have our being. The Cretans used to say of Zeus that he was a prince, and was ripped by a wild boar, and he was buried, and lo ! his grave is with us. Accordingly Minos the son of Zeus made over him a panegyric and in it he said :

'A grave have they fashioned for thee, O holy
and high One,
the lying Cretans, who are all the time liars,
evil beasts, idle bellies ;
but thou diest not, for to eternity thou livest
and standest ;
for in thee we live and move and have our
being.'

There was no difficulty in reproducing from the Syriac this last paragraph in the form of four Greek hexameters ; the second is already well known from Tit 1¹² ; the last will run :

ἐν σοὶ γὰρ ζῶμεν καὶ κινούμεσθα καὶ ἔσμεν.

During the last war he started out on a mission of help to India ; but his ship was torpedoed in the Mediterranean, and he could get no farther than Egypt ; and on the return journey he again suffered a similar shipwreck, and exposure for four days in

an open boat, which proved fatal to his great friend, J. H. Moulton, and left some permanent infirmities on himself. On his return home, he became Curator of MSS. in the John Rylands Library at Manchester for eight years, until his increasing blindness caused his final 'retirement' to Birmingham.

Birmingham owed much to him, but he also owed much to Birmingham. It was only through the constant generosity and support of the Cadbury family that he was enabled to make many of his ventures ; and when, rather lame and very blind, he went to live with Mrs. and Miss Sherlock, they were his eyes, as well as the devoted ministers to his health and well-being. It was chiefly through Miss Sherlock's co-operation that he was able to collect the material and produce some seventy or eighty essays on those 'prehistoric' migrations. And it was wonderful how up-to-date he was kept by the constant visits of friends, and those who sent him from far and wide their latest studies. In the early part of 1938, when he was wintering at Bourne-mouth, Professor Lake, with only a few hours in this country on his way from America to research in the East, spent one of them with him, discussing among other things some recent work on the Ferrar Group. In the last letter I received a few days before the end, he commended to me an article by Dr. W. F. Howard on the influence of Doctrine upon the text of the N.T., as a powerful piece of work and bringing the whole subject up-to-date.

Among his later works he broke new ground in his studies on Testimony books, and their possible influence on passages like Mk 12³, Ro 9 or He 2, and the apologetics of Justin and Cyprian ; on Twin Cults, especially in 'Boanerges' ; on several varieties of folklore, leading on to those prolonged investigations on Egyptian colonization, started in the face of an authoritative dictum that the Egyptians were not a seafaring people.

Another of his ventures was the Bezan Club and its privately printed *Bulletin*. In spite of over a generation of study, many problems of the Codex and its text and origin were still unsolved, witness the last two books on the Acts by J. H. Ropes and A. C. Clark, where the former holds that the shorter text is the original, and the latter, the longer. He gathered some twenty scholars from America, France, Germany, Holland, Italy, as well as from the home country with the venerable Professor Zahn as Hon. President and Dr. Plooijs as Secretary. The purpose of the *Bulletin* was to offer a vehicle for short papers or notes for ready discussion or for material, rather than for ascertained results, on the

'Western' or Syro-Latin text generally as well as on D itself. The Club also helped to bring its members into closer, informal touch in personal correspondence, sometimes just on a postcard, where the writer would seek from another member, who was more expert, an opinion on the exact bearing of a version. The latest *Bulletin* issued before the war was one of the largest: several new and younger members have come in to fill the places and carry on the work of those who have passed on. Professor de Zwaan has succeeded Plooijs as Secretary; and there it is, one of those little societies that are above the boundaries of national ambition or animosity, and always prepared to share whatever progress or discovery its members have been able to win in these days of silence and separation.

And 'a mighty believer,' though steeped in the critical lore of the Bible, through wars and rumours of war, and a full share of infirmities and disappointments. And so it is for his devotional addresses that most of the readers of THE EXPOSITORY TIMES will gratefully remember him. Professor Marcus Dods, in reviewing the first series—*Memoranda Sacra*—delivered at the Friends' Meeting in Jesus Lane, and often prepared on a Sunday morning in the quiet of Clare Fellows' garden, wrote: 'Those who have hitherto classed Professor Harris with our foremost scholars will question whether preaching is not his proper vocation.' It was followed by *Union with God*, *The Sufferings and the Glory*, *Aaron's Breastplate* (addresses given while he was President of the Free Church Federation in 1907). *The Guiding Hand of God*, *As Pants the Hart* Among those published in THE EXPOSITORY TIMES I recall especially 'Abide with Me,' based on Rembrandt's picture of the supper at Emmaus, one disciple white-haired and the other young, and with a characteristic message from the text and the hymn to those in the morning, as well as those in the evening time of life. Also two unpublished ones, one on a holiday tour at Ross, where the Friends met in a Baptist Chapel, and he spoke on the 'Beauty of the Lord,' and another on his first Sunday at meeting after a long, nearly fatal illness fifteen years ago, when he took for his thanksgiving the initial words which stood out on a twin illuminated text that had been facing him on his bedroom wall, *Hitherto . . . Henceforth*.¹ There are several of these addresses in which he can especially 'still speak' to us in these dark, dangerous days. 'The Lord's song in a strange land,' that might

¹ 1 S 7¹², 2 Ti 4⁸.

perhaps have had for a better title 'Songs in the Night,' 'Euroclydon,' 'House-moving,' 'The Sentinel of the Heart.' One fruit among many of his faith was his wonderful patience in those infirmities of lameness and blindness, so doubly hard to the restless explorer. Through all the years of failing eyesight, through the bitter disappointment when the operation for cataract, so long waited for, and with such hopes of renewed study, failed, there was never a word of complaint or of despondency. There is one thing which I think he would wish his readers to know, if it might be in these days a help to some other Pilgrim on the Way—how he loved and used his Bunyan—he knew what fear was—a thorn in the flesh, in addition to his blindness that was given to him to the end. In the Woodbrooke Minute, quoted above, it is recorded: 'He lived in the Unseen and eternal, a life of union with God, of courage and hope; and yet he often confessed that the fear of death was strong in him, not the fear of what lay beyond, but of the actual passing. In the mercy of God, he was spared this at the end for he passed peacefully in his sleep.' A sharp attack of influenza with its sudden rise of temperature brought on a coma, so that he did not even know that he had become ill. 'Never had the River been known to be so low.'

And now let Dr. Glover sum up the man and his message:

'He was big enough to let you differ from him on big things and on little, quick and shrewd to know at a glance if you talked with too little background, kind enough to be the most delightful of friends, with the most generous admiration and sympathy. He was bold to recklessness in speculation, quick beyond words to catch an unsuspected value, a man of range and memory beyond the common. A friend, a scholar, a humorist, a fighter, a saint. He was not bred a Quaker; and though he became "a convinced Friend," he stood in a far deeper sympathy than most Quakers with the Free Churches. His most charming book on devotional life was, I think, his *Guiding Hand of God*. Others who heard them given in the little meeting at Cambridge before my time will say his *Memoranda Sacra*. The features of his writing and his speech that made his appeal were the range of reading brought to bear, the quaintness and unexpectedness of allusion and interpretation, the playfulness for which nothing was "sacred," and yet everything was sacred in a real sense, the bright friendliness of glance, the gaiety of phrase, and the deep happiness of assured peace with God.'

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTSHIRE.

Agriculture.—This occupation, called 'husbandry' in the Old Testament, was the chief one of the Israelites. The old nomadic life, no doubt, continued to have its hold on many of them (cf. Jer 35), but the tilling of the soil, which was learned from the Canaanites (in addition to the art of war, Jg 3²), became in the course of time an important element in daily life. Land was measured by yokes (1 S 14¹⁴, Is 5¹⁰) and valued according to the amount of seed it needed (Lv 27¹⁶); places were identified by the crops growing on them (2 S 23¹¹, 1 Ch 11¹³); and time was measured by harvests (Jth 2²⁷). Apart from certain lands which were claimed by the crown or belonged to the wealthy, the people had particular fields allotted to them for cultivation; and they developed their knowledge of tillage so well that, by the time of the monarchy, Solomon was able (cf. 1 K 5¹¹) to send to King Hiram every year no less than 20,000 *kor* of wheat (a *kor*=about 11 bushels) and 20,000 bath of oil (a *bath*=roughly 9 gallons).

1. The Rains.—The fertility of the soil in Palestine depends to a very large extent on the abundance and regularity of the rains. Fortunately, the territory west of the Jordan, as well as the immediately adjoining part of the Transjordan plateau, have a sufficient rainfall, owing to being exposed directly to the winds from the Mediterranean. It is most important, however, that the rain should come in its season, the 'early rain' at the end of summer and the 'latter rain' (or winter one) later on. The prayers of the Israelites and the promises of Jahweh are full of allusions to this requirement. Apart from the general Hebrew word for rain (*māṣār* or sometimes *gešem*), the term *be'itto* ('in its season') occurs frequently in the Old Testament in this connexion (cf. Lv 26⁴, Dt 11¹⁴, Jer 5²⁴, Ezk 34²⁶).

(1) The Early Rain.—This, called *yôreh* or *môreh* in the Old Testament, begins about the middle or end of October, after a summer period of dry, hot south-east wind, and prepares the ground which has been baked hard by the summer heat (over 70° Fahr. from June to October). In normal seasons, it immediately precedes the Feast of St. George at Lydda (the beginning of November), and no doubt this is not a mere coincidence of dates, for St. George under the mysterious title

of *Al-Khidr* is regarded by the Arabs as an incarnation of Elijah, whose intervention ended the drought which desolated the land in the time of Omri (1 K 18). In the Israelite worship there was special ritual intended to call forth the early rain. Thus, in the Second Temple (Zerubbabel's, dedicated 516 B.C.), a golden ewer holding three *lôg* (=about 1½ litres) was filled with water from Siloam, and the priest poured this libation on the altar in the direction of the south-west, from which quarter the rain generally came (cf. the Mishna, *Sukkah*, iv. 9, 10). This was a rite which probably went back to very early times in Canaan.¹ Any delay in the early rain led to disastrous consequences, for the long summer drought, if continued beyond its proper limit, not only kept back the sowing but caused severe suffering to the sheep and cattle. 'Because of the ground which is chapt,' says Jeremiah (14⁴), 'seeing that no rain hath been in the land, the plowmen are ashamed. . . . The wild asses stand on the bare heights, they pant like jackals, their eyes fail because there is no herbage.' One can understand how anxiously the Israelite husbandman watched for the first showers which would allow him to start his ploughing and sowing.

(2) The Winter Rain.—In the Old Testament this is usually known as *gešem*, pl. *gešāmim*. It falls rapidly and abundantly, and enables the seed to germinate. It comes at irregular intervals from the middle of December to the end of March, after the laborious period of preparation of the soil has been completed. It is particularly abundant in January and February, after which it diminishes in frequency and intensity, ending in occasional moderate showers. There is a later rain still, however, which comes normally in the month of April, after the ears of wheat have been formed. It bears the name of *malqôš* in the Old Testament (rendered *pluvia serotina* in the Vulgate), and is important as strengthening and maturing the crops (cf. Dt 11¹⁴, Job 29²³, Jer 3³ 5²⁴, Hos 6³, Zec 10¹, etc.). The Jerusalem Talmud (*Ta'anith*, iii. 3) prescribes solemn prayers for this rain, the last of the season, up to within a fortnight of Pentecost, after which date the sky is 'closed' until the autumn.

¹ Cf. Hooke, *The Origins of Early Semitic Ritual*, 42; Dalman, *Arbeit und Sitte in Palästina*, I, 1, 133 ff.; Rev. Bib. (1924), 574 ff.

These 'early' and 'latter' rains fixed the agricultural life of the Israelites and divided up their year. A small limestone tablet ($4\frac{1}{4}$ by $2\frac{3}{4}$ inches) discovered at Gezer, and containing seven lines in archaic Phœnician characters, dating probably from the eighth century B.C., is thought by many scholars to be an attempt by some one to group the months according to their agricultural importance, but the probability is that this 'almanac' is merely an exercise in writing emanating from some village scribe.

2. The Cereals.—There are numerous allusions to these in the Old Testament. The principal cereals used in bread-making were **barley** (*se'ôrâh*, pl. *se'ôrim*) which was widely used as food (cf. Ru 3¹⁵), especially among the poorer classes; **wheat** (*hiṭṭâh*, pl. *hiṭṭim*), the supply of which usually exceeded the people's requirements—unlike the condition in Palestine at the present day—so that it was possible for considerable quantities to be exported (Ezk 27¹⁷); several varieties of **spelt** (known under the generic name of *kussémeth*), which were usually grown on the borders of fields; and **millet** (*dôḥan*, Ezk 4⁹), remains of which have been found at various sites such as Gezer (by Macalister) and Jericho (by Garstang). In addition, there is mention in Is 28²⁵ of **sorghum** (*šôrah*), which is probably a species of millet and is referred to in the Panammu Inscription.¹

To these cereals, properly so-called, must be added **flax** (Jos 2⁶, Is 43¹⁷, R.V.), which was early cultivated in Palestine and was said to be 'bolled' (Ex 9³¹) when ready for gathering; also several vegetable products, such as **beans** (*pôl*, cf. 2 S 17²⁸, Ezk 4⁹), as well as **lentils** (*âdašim*) which were in common use (cf. 2 S 17²⁸ 23¹¹, Ezk 4⁹) and for a meal of which Esau sold his birthright (Gn 25³⁴).

3. The Ploughing.—The seed was sometimes sown without any previous cultivation, but generally the ground was ploughed first, after it had been softened by the early rain. The plough was similar to the one in use throughout the whole of the Mediterranean world, and is figured on the bas-reliefs of Assyria and Egypt. It consisted simply of a strong beam, with a wooden ploughshare which was without a curved plate or mould-board to turn over the furrow. The share was pointed and strengthened with iron (Is 2⁴), and it was these metallic pieces that the Israelites in the time of Samuel took to the Philistine smiths to be sharpened (1 S 13²⁰). Unlike the Babylonian one, the Palestine plough had only one 'stilt' to guide it (cf. Lk 9⁶²), leaving the other hand free to use the ox-goad

(*malmēd*, Jg 3³¹). It was generally drawn by a pair of oxen (cf. Am 6¹²), but sometimes by asses (Is 30²⁴ R.V., Dt 22¹⁰). The yoke (*ôl*), binding the pair together, was entirely of wood (called the 'bar' in Lv 26¹³ R.V.): the particular iron yoke with which the prophets threatened the people (cf. Jer 28¹³, Dt 28⁴⁸) was only a metaphor to signify a particularly violent oppression. Under the Deuteronomic Law the Israelites were forbidden to plough with an ox and an ass together, owing to ancient taboos which the priests had adopted (Dt 22¹⁰, cf. Lv 19¹⁹).

4. The Sowing.—This followed immediately after the ploughing and extended from November to February according to the seed, pulse being generally sown first, barley a fortnight later, and wheat after another month. By careful farmers the seed was placed in the furrows in rows (Is 28²⁵ R.V.), but often it was scattered broadcast out of the bag (cf. the New Testament Parable of the Sower), or dropped from a basket attached to the plough-tail. This last method, which is referred to in the Talmud and late Jewish literature, was probably an ancient one. Its invention, indeed, is credited to Abraham (*Book of Jubilees*, 11^{23ff.}). A Babylonian intaglio depicts a plough of this nature with a basket fixed above, from which the seed, carefully watched by an assistant, descends through a long funnel or tube into the furrow behind the share. Harrows seem to have been unknown. In order to cover the seed, the plough was sometimes taken over the furrow a second time, or a branch or bush of thorns was dragged over the ground, this latter action being expressed in the Old Testament by the verb *šadad* (cf. Job 39¹⁰ 'harrow,' Is 28²⁴ 'break the clods,' Hos 10¹¹ 'break the clods').

5. The Harvest.—This began usually about the middle or end of April, but owing to the varied climatic conditions in Palestine the period was by no means uniform. According to the Hebrew legislation, it was supposed to cover about seven weeks (Lv 23¹⁵, Dt 16⁹), thus lasting till the middle of June. In the warmest districts, such as the Philistine plain, Sharon, and other parts, it generally finished before the end of May, while in mountainous regions it was two, three, or more weeks later. Frequently the harvest was spoiled by destructive elements beyond the husbandman's power to control, such as the violence of the winter rains, which 'excoriated' the soil, causing ravines here and there, or heavy showers of hail which laid low the young shoots, or swarms of locusts that settled down on the fields. These difficulties still face agriculturists in Palestine. Heavy invasions of locusts took place

¹ Cooke, *North Semitic Inscriptions*, No. 62, l. 6.

in 1928 and 1929, necessitating a 'Palestine Locust Service,' with a Government Entomologist in charge. In 1930 a more serious invasion in Southern Palestine had to be met by comprehensive measures. The campaign, which was successful, cost £27,000, however, and entailed the construction of a zinc sheet barrier stretching from the Dead Sea to the Mediterranean. To the list of the baleful influences in ancient times the Bible adds two of Nature's 'maladies' which affected the cereals in particular and which are generally mentioned together, namely, mildew (*yērâqôn*, from *yrk*, 'to grow pale') and blight (*šiddâfôn*, from *šadaf*, 'to scorch'), the latter being due to the premature drying-up of the shoots under persistent and intense south-east winds (the Ar. *sirocco*), as Gn 41⁶ indicates. For all these scourges cf. Dt 28²², 1 K 8³⁷ (= 2 Ch 6²⁸), Am 4⁹, Hag 2¹⁷, etc. The instrument in use for cutting the grain was a slightly curved sickle (*maggâl*, Jer 50¹⁶, Jl 3¹³; *hermêš* in Deuteronomy, cf. 16⁹ 23²⁵). In primitive times it was made of flint, with a well serrated blade, and was socketed in a curved wooden handle. Large numbers of such implements have been found in Palestinian sites. An analysis of 2,400 worked flints discovered by Garstang at Jericho and dating from about 3000 B.C. shows that sickle blades numbered 243, and were in preponderance over all other finished products. This form of sickle, like all flint implements, maintained itself till well into the Iron Age. The bronze or iron form, also curved, which ultimately superseded it, had the blade either fixed into the handle with rivets or simply socketed. The straw was cut about a foot or so below the ears (Job 24²⁴), the reaper left the grain behind him in handfuls (Jer 9²²), and the binder tied it up in sheaves (Gn 37⁷). The corners of the fields and any stray ears were abandoned to the gleaners, especially the poor and the strangers (cf. Lv 19⁹ 23²², Dt 24¹⁹), and the sheep were then pastured among the stubble and wild grass.

EZION-GEBER (*Tell el-Kheleifeh*).

Professor Glueck has given us further valuable information about the great smelter-refinery built by Solomon at this spot on the north shore of the Gulf of Aqabah. From his accounts it must have been the greatest armament and industrial plant of its kind in antiquity, belching forth huge clouds of smoke by day and pillars of fire by night. Some facts interesting to the Biblical student may be mentioned:

(1) **The Corvée.**—There is corroboration of the idea previously expressed that these huge foundry

works were manned by slave labour levied on the people (Old Testament *mas*, wrongly translated 'tribute,' except in Est 10¹; cf. Jos 16¹⁰ 17¹³, Jg 1²⁸, 2 S 20²⁴, 1 K 9²¹, 2 Ch 8⁸, etc., cf. Gn 49¹⁵). It is known that much of Solomon's industry was accomplished in this way, and special overseers for such labourers were appointed by royal warrant (cf. 1 K 4⁶, 11²⁸ R.V.). He not only had a forced system of levying provisions for the maintenance of his large royal establishment, but employed slave-gangs for the execution of his vast building and industrial schemes (1 K 5^{13ff.} 9¹⁵). Probably, as Glueck suggests, the fumes and smoke from the plant at this ancient Pittsburg, coupled with the severity of the conditions (such as severe uninterrupted sand-storms), would have made life intolerable to the free-born, and the rate of mortality must have been enormous. Officers, merchants, sailors, and others no doubt lived some distance away from the walled area, but the slave-labourers must have been confined within or close to the works (which occupied little more than an acre and a half), under a troop of soldiers who controlled them and also guarded the buildings (which acted as a fortress at the main cross-roads). This hateful *mas*, which the Hebrews had known only too well in Egypt, helped to pave the way for the downfall of Solomon's house in the time of Rehoboam (1 K 12⁴. 18). It had been used earlier by David (cf. 2 S 20²⁴, 'Adoram had charge of the *mas*'), but the odious practice was more extensively adopted by Solomon, owing perhaps to his Egyptian connexions.

(2) **Israelite Walls.**—Some time after Ezion-geber had been destroyed by Shishak about 940 B.C. (cf. 1 K 14²⁵), it was extensively rebuilt, probably by Jehoshaphat of Judah, who reigned about 878–854 B.C., and who made an abortive attempt to revive the sea-trade with Arabia. This new fortified area was enclosed by walls of enormous thickness and height, built with a new and much stronger type of bricks. The inner wall was nine feet thick at the offsets, and was originally some twenty-five feet high, with a strong glacis, and towers at the corners, while the outer one was about three feet thick and ten feet high, also with a glacis. Between the two walls, which were nine feet apart, ran a dry moat, with a clay and mud-brick floor. Probably these formidable walls were necessary on account of the battering-ram, which by this time was becoming more scientifically constructed, while other powerful arts of war for attacking fortresses were also coming into existence.

(3) **Ostraka.**—Several Aramaic ostraka belonging to the fifth-fourth centuries have been found; but

of more interest to Biblical scholars is a beautiful signet ring, which has a seal enclosed in a copper casing. The seal has incised on it in clear, ancient Phœnician characters the inscription *LYTM*, 'belonging to Jotham.' It is quite probable that the individual referred to was Jotham, king of Judah (c. 740-736 B.C.), whose dominion extended to the Gulf of Aqabah, and during whose reign the great prophets Hosea, Isaiah, and Micah prophesied. 'It appears to me,' says Albright, 'that the identification is almost certain.' It was at the end of this king's reign, in 735 B.C., that the Edomites, who had been struggling for two centuries to take possession of Ezion-geber (known by that time as Elath), succeeded in driving the Judæans out, so that it was never again ruled by a Judæan king.

(4) **Store-room.**—Among several beautiful jars discovered in a small store belonging to the Edomite settlement, was one full of resin, as sweet-smelling to-day as it was 2400 years ago. When the jar had been left for a while at a tilted angle in the sun the resin began to melt and overflow the mouth of the jar. Probably this store of resin was used in the caulking of ships, or it may have been needed for some of the numerous manufacturing processes carried on.

(5) **Far Trading.**—In the later buildings (the fourth town), dating from about 500-400 B.C., the excavators have found numerous black-glazed sherds of Greek pottery. These had probably belonged to jars containing wine and other products, which had apparently been conveyed by ship from Athens to Gaza and Ascalon, and then carried by camel to this trading centre in the Red Sea, to be re-exported no doubt from there to Arabia. In return the incense and spices of Arabia were transported *viâ* the Gulf of Aqabah to Greece. The discovery affords another instance of the world-wide trade carried on centuries before the Christian era.

GUILDS OF WORKMEN.

In a recent number (December 1940) of the *Bulletin of the American Schools* it is suggested by I. Mendelsohn that craftsmen's and merchants' guilds, *i.e.* associations organized for mutual benefit, existed among the Israelites in Old Testament times, long before such a system could have reached them from the Western world. There is good evidence that such guilds or corporations were well developed in Babylonia, even before the time of Hammurabi, but it is not known to many scholars perhaps (and Mendelsohn makes no reference to it) that the Ras Shamra tablets indicate the exist-

ence of such organized groups in Syria and Palestine as far back as the fifteenth century B.C., and there may thus be nothing strange in the Israelites developing the same economic and social system. In the Ras Shamra tablets the names of trades and crafts are particularly numerous, and they are generally grouped in special lists, implying that each was an associated body. Among a large number the following may be cited as examples, and in almost every case the names of the trades correspond to Old Testament words:

- Pslm*, 'stone-cutters,' 'sculptors' (cf. *pasal*, Ex 34^{1, 4}, Dt 10^{1, 3}, etc.).
- Nqdm*, 'sheep-farmers' (cf. *noqedim*, 2 K 3⁴, Am 1¹, etc.).
- Nskm*, 'weavers' (cf. *nasak*, Is 25⁷).
- Šrm*, 'singers' (cf. *šarim*, 2 S 19³⁵, 1 K 10¹², etc.).
- Mkrm*, 'merchants' (cf. *mokēr*, Lv 25¹⁶, Neh 13^{15, 16}, etc.).
- Yšrm*, 'potters' (cf. *yôšerim*, Is 41²⁵, 1 Ch 4²³, etc.).
- Kbsm*, 'fullers' (cf. *kôbēs*, 2 K 18¹⁷, Mal 3², etc.).
- Yqšm*, 'fowlers' (cf. *yôqeshim*, Ps 124⁷).
- Shgrm*, 'porters' (cf. *šô'arim*, 2 K 7¹¹, Ezr 2⁴², etc.).
- Mddm*, 'measurers' (cf. *mādad*, Ezk 45³ 47¹⁸, etc.).

If, as seems likely,¹ such lists in the Ras Shamra texts indicate corporate organizations of some kind, we need not be surprised at the existence of similar bodies among the Israelites. Probably, in both cases, each body had a trade monopoly in its particular town or quarter of the town, and could prevent any newcomer from settling down in it or creating opposition. We are reminded of the tumult at Ephesus, though many centuries later, which was organized against Paul by the associated tradesmen (silversmiths) engaged in the manufacture of shrines, who were led by Demetrius, one of the chief employers of labour (Ac 19²⁴). Under the Israelites, with a similar formation of guilds, special streets or localities in a town were sometimes allotted to each guild. Thus, we find that Jerusalem had its Bakers' Street (Jer 37²¹), its Fullers' Field (Is 7³), and its Cheesemakers' Valley (the Tyropœan, see Josephus, *Wars*, v. 4, 1). In Neh 3^{8, 31} we find mention of guilds of goldsmiths (cf. Is 46⁶) and 'apothecaries,' *i.e.* perfumers (see R.V.m.), perhaps of a hereditary nature, for certain

¹ Cf. *Glecs: Groupe linguistique d'études chamito-sémitiques*, iii. 62 ff.

trades often ran then, as now, in particular families; and in 1 Ch 4^{21, 23} guilds of weavers and potters (cf. La 4²) seem to be referred to, for 'families of weavers' probably signifies 'guild of weavers.'

All labour was regarded as honourable, and to neglect to teach one's son some handicraft was

tantamount to bringing him up to robbery. Hence, in the lapse of the centuries, especially in post-Biblical times, associations of craftsmen acquired powerful influence and were recognized as established entities, many of them with their own religious and social institutions.

Contributions and Comments.

The Enigma of the Swords, St. Luke xxii. 38.

A FURTHER line of thought is opened up by a perusal of the words 'ἱκανὸν ἐστίν, Lk 22³⁸. A.V. and R.V. render this 'It is enough,' whilst Dr. Moffatt says, 'Enough, enough'; Dr. Moffatt certainly fits in better with the context.

Now Liddell and Scott gives as another meaning for 'ἱκανόν, 'Large or long enough,' thus 'ἱκανὸν χρόνον means 'A long time.' Seeing that the translation 'It is enough' has little meaning in its context, may it not be that our Lord was saying, 'They are large enough' or perhaps, 'long enough.'

This supports the view that the *μαχαίραι* were the fishermen's knives, and it also supports Mr. Finlayson's contention in THE EXPOSITORY TIMES for September 1939, that some kind of resistance was being contemplated.

The translation of 'They are' for ἐστὶ would be fully justified if *μαχαίραι* were neuter, but as it is feminine, we may take it that 'ἱκανὸν ἐστίν is spoken in an impersonal manner, or it may be that Jesus was looking at one of the knives, in which case, 'That is large enough' would be correct. Taking this interpretation of 'ἱκανὸν ἐστίν our Lord may have been saying, 'Fishermen's knives are large enough for all the fighting you need to do,' or, on the other hand, the words may have been in the form

of a question, in which case the meaning would be, 'Are those knives large enough (or powerful enough) for the fighting which you contemplate?'

Belfast.

W. WESTERN.

The Word ὡσαννά in Matthew xxi. 9.

MR. COGGAN's note, in THE EXPOSITORY TIMES for November, on the song of the multitude at the Triumphal Entry, makes one wonder again why commentators refuse to translate the words literally. הוֹשִׁיעַ takes the Dative in late Hebrew, e.g. Ps 72⁴ 116⁶: *a fortiori* must the Dative follow in Aramaic. Why then hesitate to render the words,

'Oh save the son of David, . . .

Oh save (him), Oh God.'

Dalman (*Words of Jesus*, Eng. Vers., p. 221) says, 'One might conceivably hold that ἐν τοῖς ὑψίστοις had been a substitute for the name of God, which, from the tenor of Ps 118²⁵, ought properly to have been expressed here.' 'But,' he objects, 'deliverance ought to have come "from the highest"' (italics mine). It is true that in the Aramaic parallels ܕ seems to be regularly inserted: e.g. ܕܠܥܝܠ ܡܝܡܪܐ (I quote from Dalman). But the omission of ܕ before ἐν τοῖς ὑψίστοις scarcely seems a fatal objection to the rendering suggested here.

Queens' College, Cambridge.

C. T. WOOD.

Entre Nous.

The Apostles' Creed.

Many will have seen Dr. A. B. Macaulay's letter in *The Times* of 17th February where he asked whether the Archbishops could inform us 'where a clear and compendious statement of the Christian faith is to be found? . . . that he may run that readeth it.' Professor Macaulay complains that the Apostles' Creed with its ambiguous clauses and glaring omissions is inadequate to meet modern needs. The Editor of *World Dominion* (May-June)

invited Dr. Major, Principal Micklem, Mr. Hugh Redwood, and Dr. Macaulay himself to attempt a formula of Christian belief and we have an interesting symposium in this number. We would take the opportunity of saying that *World Dominion*, though unfortunately smaller in size, is very attractive and modern in its new format.

Dr. Major suggests two modern substitutes for the Apostles' Creed. The first, set to music in *Songs of Praise* (433), consists of extracts from the

writings of St. John. The second was composed by the late Dr. Douglas White.

I Believe in God, the Father of all :
 And in Jesus Christ, Revealer of God and Saviour
 of men :
 And in the Spirit of Holiness, which is the Spirit
 of God and of Jesus
 By which Spirit man is made divine.
 I acknowledge the communion of all faithful
 people
 In beauty, goodness and truth :
 And I believe in the forgiveness of sins,
 The glory of righteousness,
 The victory of love, and the Life Eternal.

Principal Micklem ends his contribution on a personal note. 'There is no element in the Anglican Service. I love more than the recitation of the Creed. It is, or it may be, as the blowing of a trumpet in Zion. There is nothing I miss more in (many) Nonconformist services than anything that corresponds with it. But, unhappily, as Bishop Hensley Henson has said, subscription to formulae "does not provide any effective guarantee of the doctrinal soundness of the subscribing clergy, and it does not protect the people from heretical parsons."

'Further, the recitation of a creed, with mental scruples and reservations, by a congregation, is an infelicitous act of worship. The Creed comes to me, who am a professional theologian, laden with all the memories of the centuries and of the great tradition ; but to-day it is not best suited as a public profession *urbi et orbi* of the Church's faith. There can be no going back on the Apostles' Creed as if it no longer expressed our faith, but the Church is free to desire a reformulation, and the unwary may be tempted to try their hand at it !'

Dr. Macaulay, after tracing the Apostles' Creed back to the latter part of the second century 'a venerable, but, in view of its history, not surely a sacrosanct formula,' asks, 'Will it serve to meet "the profound ignorance of the Christian faith" recognized by the Archbishops ? I do not think so.' Three of the clauses he finds are ambiguous : (1) 'He descended into Hell,' (2) 'The Communion of Saints,' (3) 'The resurrection of the body.' For Dr. Macaulay's treatment of these points this symposium itself should be read. And Dr. Macaulay ends by quoting a form of Creed submitted to the General Assembly of the United Free Church of Scotland in 1926, in the drafting of which scholars, including the late Professor H. R. Mackintosh, Professor James Moffatt, the Very Revs. Principal W. M. Macgregor and Professor R. H. Strachan, took part.

'I believe in God the Father Almighty, Maker of heaven and earth, holy and wise, whose loving will and purpose all things serve ;

'And in Jesus Christ, His Son, our Lord and Saviour, who by His life on earth, His death for our sake upon the Cross, and His rising from the dead, wrought salvation for the world, and is now exalted Lord over all ;

'And in the Holy Spirit of God, who evermore reveals the Son in love and power to men, awakening them to repentance and faith, assuring them of the forgiveness of sins through Jesus Christ, and enabling them to know and obey the will of God ;

'I believe in the fellowship of the redeemed, the one Church of the Lord Jesus Christ, called to show forth His glory by worship and service ; in judgment to come ; in the triumph of the Kingdom of God ; and in the life everlasting.'

'Sick Heart River.'

Only a fortnight before he died John Buchan finished *Sick Heart River*. The first impression that one gets when one reads the book is that it is a curiously fitting climax, and unconsciously one identifies the hero with John Buchan himself. In it Sir Edward Leithen, a character well known and more and more esteemed by readers of Buchan's books, is told by his doctor that he has only a year to live. The first part of the book is introduced by one of the proverbs of Alfred :

'Thus said Alfred :

If thou hast a woe, tell it not to the weakling,
 Tell it to thy saddle-bow, and ride singing
 forth.'

In this spirit Leithen, Cabinet Minister and formerly an Attorney-General, settles his affairs and sets out on a search which had all the appearance of a hopeless adventure. 'My working days are past and I would make my soul. If I have to die I want to die standing.' It was the search for Francis Galliard who had left his home and with a trapper, Lew Frizel, had disappeared into the far north of Canada. The quest was successful, Galliard was found, Leithen's own health begins to mend. A change came over his world of thought. He had welcomed the North because it had matched his dull stoicism. 'Here in this iron and icy world man was a pigmy and God was all in all. . . . It was the temper in which he wished to pass out of life. . . . He lay passive in all-potent hands.'

At the end Leithen gave his life—gave it for a neighbouring Indian tribe, the Hares. 'Most men had their lives taken from them. It was his privilege

to give his, to offer it freely and joyfully in one last effort of manhood.'

'Now there suddenly broke in on him like a sunrise a sense of God's mercy—deeper than the fore-ordination of things, like a great mercifulness. . . . Out of the cruel North most of the birds had flown south from ancient instinct, and would return to keep the wheel of life moving. Merciful! But some remained, snatching safety by cunning ways from the winter of death. Merciful! Under the fetters of ice and snow there were little animals lying snug in holes, and fish under the frozen streams, and bears asleep in their lie-ups, and moose stamping out their yards, and caribou rooting for their grey moss. Merciful! And human beings, men, women, and children, fending off winter and sustaining life by an instinct old as that of the migrating birds. Lew nursing like a child one whom he had known less than a week. . . . Surely, surely, behind the reign of law and the coercion of power there was a deep purpose of mercy.'

'Journal 1940.'

Journal 1940 (Allen & Unwin; 5s. net) is a vivid picture by Dr. Albert Peel of the B.E.F. in France, where he spent January; then of the States, where he travelled for several months speaking in churches and colleges; then Canada, especially Vancouver and Winnipeg, Toronto and Montreal; and, lastly, the bombed cities of England when, at the end of the year, he travelled round these carrying out his duties as Chairman of the Congregational Union. Let us give some of his impressions. Of G.H.Q. in France he says, 'Here I may suitably place what was the most outstanding impression of my few days—outstanding because it was so unexpected. I had been brought up in a strongly anti-militaristic environment, and I had seen nothing of the Regular Army at first hand, and, I suppose unconsciously, had obtained the idea of the officer class as being "Galloping Majors"—hard as nails, hard-drinking, hard-swearing, and all the rest. It was surprising, therefore, to find the generals under Lord Gort's command deeply religious men, who practised their religion, cared for the best interests of their men, and did all in their power to aid the work of the Chaplains' Department.'

When Dr. Peel went to the U.S.A. the feeling in favour of complete Isolationism was strong. Again and again he was asked the question whether he was a British propagandist—for British propaganda would not have been popular. Dr. Peel had actually

gone to America to carry out engagements made before the outbreak of war, but he asks himself, 'Is there nevertheless some sense in which I am after all a "British propagandist"? Perhaps there is; but only because I cannot at the moment see any method by which the British could have resisted the forces attacking democracy and freedom other than the one they have taken. I have never been an absolute pacifist; 99 per cent., maybe, but I have always felt that a situation might emerge in which it would be necessary to employ force to prevent the destruction of spiritual values. Even peace was not to be cherished at the expense of the freedom of the individual to live and worship and witness. It is because I believe that such freedom is threatened, not only in Germany but universally, that, with the utmost reluctance and great searching of heart, I have been compelled to take my stand with those who say, "This must be stopped, or life will not be worth living"—and to take it with the greater hesitation because I know something of the devastation war causes and because I have seen in recent days the magnitude of the preparations for slaughter made in France.'

From the account of the Canadian journey we quote an interesting paragraph on the United Church of Canada, ending with a practical suggestion. 'I was too busy receiving hospitality and making speeches to be able to form any judgment on the success of the United Church of Canada, though I gathered that there was much to be said on both sides. Men from all the three uniting Churches testified to the value of union along certain lines, but there seemed to be agreement that the new Church was "over-engined," and a widespread nostalgia for the old denominational life. I was surprised at the number of people who remarked that, from their experience, federation and not union was the best way of advance. A much more prolonged investigation than I was able to make would be necessary before any visitor could pronounce with authority on the union. On one thing, however, I do not hesitate to pronounce—that there should be much more intercourse between the United Church of Canada and the Churches at home. Official visitors should be sent both ways, and many more pastoral interchanges made; only so will the Churches become more conscious of their unity, and only so will our abysmal ignorance of Canadian Church life be dispelled.'

A volume without humour could hardly be Dr. Peel's. When he was in the Middle-West he spoke to the co-educational students of Carleton College, Northfield, Minn. One of the woman students

talked freely to him on the problems involved in a co-educational institution. Seeing two nuns Dr. Peel said to her, "Well, now, why not solve your problems that way?" to get the cheerful, and surely healthy, reply, "O boy, give me the temptations!" Talking of humour, Dr. Peel's last section, 'Picked up by the Way' should not be missed. He quotes, and we give in the next paragraph, Dr. Hugh Elmer Brown's five reasons why he does not go to the cinema.

Five Good Reasons.

1. I was made to go too often when I was young.
2. Nobody ever speaks to me when I go.
3. When I have gone I've always been asked for money.
4. The manager never calls at my home.
5. The people who go don't live up to the fine things they see in the pictures.

Basic English.

Will the translation of the New Testament into Basic English find a permanent place in the affections of English-speaking peoples? We believe it will. In what better way could we test it than by turning to the thirteenth chapter of First Corinthians. 'Love is never tired of waiting; love is kind; love has no envy; love has no high opinion of itself, love has no pride; love's ways are ever fair, it takes no thought for itself; it is not quickly made angry, it has no thought of evil; it takes no pleasure in wrong-doing, but has joy in what is true; love has the power of undergoing all things, having faith in all things, hoping all things. Though the prophet's word may come to an end, tongues come to nothing, and knowledge have no more value, love has no end. For our knowledge is only in part, and the prophet's word gives only a part of what is true; but when that which is complete is come, then that which is in part will be no longer necessary.'

Apart from the use of it in the new translation there is something fascinating in Basic English itself. It not only takes away much of the difficulty of learning our language by foreigners, but it compels us to avoid ambiguity and to express our thoughts simply. In the Bible translation the use is made of about one thousand words, but ordinarily Basic English makes use of 850 words only, and these words have been chosen because they have 'the greatest covering power.' It is explained, for example, that 'branch' is one of the 850 words but not 'bough,' because *branch* has the

sense not only of *branch of a tree*, but *branch of a railway*, *branch of a business*, *branch of a bank*, and so on.

Front Line Religion.

In *Front Line Religion* (Hodder & Stoughton; 5s. net) a Chaplain of the Royal Scots, the Rev. Ronald Selby Wright, has gathered together a number of sermons preached by chaplains to soldiers in this war. They are short addresses, direct in their teaching, and practical. We have given the one by the Rev. G. H. Woolley, V.C.—in shortened form—in 'The Christian Year' this month. The Editor in his own sermon—'It is Finished'—retells the story of the picture at Catterick Camp. 'If you go to Catterick Camp you will see a picture painted for the Royal Corps of Signals of a young signaller, unarmed, lying dead in Mo Man's Land. He had been sent out to repair a cable snapped by shell fire, sent out to restore the interrupted contact. He is lying dead; but he had done the job, for in his stiffening hands, he held together the broken ends; held them in contact. The picture is called "Through."

"Through"—finished.

'Sin had snapped the contact between God and Man. The Divine current was interrupted. Alone in No Man's Land, young and unarmed, Christ brought the broken ends together in His death. He came into the world for this. Now it was through—finished.'

If there is one note more than another sounded in this volume it is that of endurance. We get it first in the introductory chapter which is by General Gort. He speaks of the foundation of endurance. In these days endurance is a fitting message not only for our soldiers but for those civilians who are also in the front line here at home.

Be Strong!

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle, face it—'tis God's gift.

Be Strong!

Be Strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's Name
Be Strong!

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE problem of human sin is no longer regarded by the more practical type of humanity as something aloof and objective. Evil has descended upon us like an avalanche in its most horrible form; and those who might once have regarded "evil" as an almost academic term now realize that it is something deep-seated in the human mind and heart—that can victimize whole nations and threaten civilization with destruction.

These words appear on the publishers' 'jacket' to the most recent volume, as we suppose, of 'The Christian Challenge Series' (Centenary Press; 3s. 6d. net). The volume is entitled *The Mastery of Evil*, and the author is Canon Roger LLOYD of Winchester.

The words we have quoted are largely true. None the less it should be remembered that since the beginning the Christian religion has presented an attitude to evil which is by no means merely 'objective' or 'academic.' No doubt the problem of evil early won the attention of Christian theologians; and Christian theology offers a classical solution not only of the problem of universal sin but also of the problem of sin's origin. But already in the New Testament pages evil is regarded from a practical rather than theoretical standpoint. It is not so much a problem to be solved as a challenge to be met. In the Christian life the 'world' is to be 'overcome.'

Canon LLOYD appreciates this point; and indeed *The Mastery of Evil* is a happy title for a work which sounds so truly the note of the Christian religion. It is the modern counterpart of what the

New Testament might have called 'the overcoming of the world.' It is a reminder that all down the centuries the Christian life, when truly lived, has been a challenge, a battle-cry, nay a victory.

In this vigorous little book Canon LLOYD is nothing if not topical, and Nihilism—for which he affirms that Hitler and Stalin stand—is handled with knowledge and insight. He insists that the Nihilistic denial of Truth leads to the undoing of the work of Christ both for society and for man.

The most distinctive chapters of the work are ruled by the conception of tragedy. In the first of them—they are three in number—he points out that, in their perplexity with life, many are driven back upon tragedy as an interpreting principle. As they can find no cosmic meaning in life, they look hopefully for an ethical meaning.

But, while tragedy interprets the purpose of life as the purging of the evil (but at what an enormous cost!), its God is destiny and its religion fatalism. Hamlet was not really free 'to be or not to be.'

In the second of the three chapters under review the tragic drama of to-day is represented as the conflict between democracy and totalitarianism, and for the last named—as for tragedy—the only religion is fatalism. And here also fatalism, under the guise of historical destiny, is as much an explosive as an anodyne.

But if history has any meaning at all, destiny is the perfected civilization, and is not properly thought of—in the totalitarian fashion—as affecting

the smaller groups of mankind, such as classes or nations. 'It is nonsense to take history and build upon it a case which produces a destiny for Germany, Italy, Japan, or Russia, and which can only propose for other nations and classes within the same group the task of a slavish subservience to them.'

Further, from the Christian point of view destiny is real, but it is bound up with the action of God. Only in the gospel of Jesus Christ can the moralist stand on firm ground. For 'his problem is so to face the facts of evil as to wring from them a reasoned hope and a sure faith in the victory of good and in the power of man to escape from his prison of circumstance.'

Which brings us to the last of our three chapters, in which the conception of tragedy is set in the light of the Christian gospel. The gospel story is itself a tragedy, but the difference between it and Shakespearian tragedy is that the evil is not visibly, although it is spiritually, destroyed within the action of the drama. Moreover, the story of Jesus Christ is a tragedy with fate left out, and God inserted in its place; which makes tragedy tolerable. Accepting the tragic interpretation of life, the gospel rejects the 'brooding fatalism' of tragedy.

For the elaboration of these and other points we must refer the reader to Canon LLOYD's thoughtful and timely pages.

An acute, scholarly, and practical book on the Gospel miracles has been written by the Rev. Alan RICHARDSON, B.D., the study-secretary of the Student Christian Movement, and examining chaplain to the Bishops of Newcastle and Sheffield—*The Miracle-Stories of the Gospels* (S.C.M.; 6s. net). The claim of the jacket that the writer makes here 'a fresh approach' to the question of the miracles may not be entirely valid, but at any rate his book is both individual and suggestive, and makes a particular appeal to the working clergyman.

The main idea in the book is that the significance of the Gospel miracles lies in their *meaning*. They

contain the theology of the Early Church and were the means of the instruction of converts in the truth of it. The miracle-stories 'formed a characteristic part of the pedagogic technique of the earliest Christian missionaries.' They have a definite place in the total theological scheme of the New Testament. Mr. RICHARDSON contends that the problem of the miraculous cannot be solved, as the Ritschlian movement tried to solve it, by a purely historical inquiry, because they cannot be detached from their theological background and purpose. The time has come, the writer believes, to make a fresh effort to view the miracle-stories in relation to the purpose of the New Testament writings as a whole, and of the Gospels in particular.

They are not 'wonder' stories. They were not told for their evidential value (which, indeed, is a purely modern idea). Neither were they told to illustrate the compassion of Jesus. The Evangelists are not interested in the motives of Jesus, about which they maintain a consistent and reverent silence. They lived in an age unaffected by the humanistic approach and the modern humanitarian attitude. In that age humanitarian emotion was counted as a weakness rather than as a virtue.

Nor can the Gospel miracles be regarded as examples of faith-healing. The modern use of the word 'faith' in the psychological sense has little in common with the faith of which the Gospel-writers speak; that is, a saving, personal, believing relationship with Christ. The modern mind which professes to find belief in the healing work of Jesus easier on account of the successes of modern psychotherapy is still a long way removed from the New Testament faith in Christ the Saviour.

It must be grasped clearly that the object of the miracle-stories is to awaken faith in the Person of Christ as the Word of God. His miracles were signs to those who had eyes to see. The prerequisite for understanding was that one's eyes should be opened to the central mystery of the gospel. There they could be perceived as the revelation of the

power of God. The interest of the stories centres in their theological rather than in their historical character. They are neither the 'reminiscences' of eye-witnesses, nor 'tales' told by an order of story-tellers, as Form Critics suggest. Their motive is neither biographical nor literary; they are the materials used by Christian preachers in their presentation of the gospel.

The *raison d'être*, therefore, of the miracle-stories was *teaching*, and teaching about Jesus. Mr. RICHARDSON deals with this point at great length and with many examples. Jesus confronted men and women with the challenge which was involved in His acts of power. It was not merely that He compelled men to acknowledge that He had the power to make lame men walk. He asked them by the same token to believe that He had authority to forgive sins. He not merely opened the eyes of blind men, but claimed by that sign the power to make men see the truth of God. He not merely healed the lepers, the diseased, and the impotent, but demonstrated thereby His ability to break the power of sin and to enable men to fulfil the works of the Law. He not merely fed hungry men in the desert, but claimed by that sign to be the dispenser of the spiritual food by which souls are nourished in their pilgrimage. And, finally, He not merely raised a child or a man from the dead, but claimed by doing so to be the resurrection and the life.

It is only after a prolonged exposition of this main theme that Mr. RICHARDSON faces the question: Did the miracles really happen? In modern times this has been thought to be a question of historical evidence and metaphysical possibility. The writer takes a different view. To begin with, he points out that history, in the sense of historical writing, is not merely a chronicle of events. It is a matter of selection and interpretation of facts. And that is what we have in the Gospels. The Evangelists are not chroniclers. They have not attempted to catalogue all that Jesus said and did. They are content to give us those facts which seem to them to be essential to the understanding of who Jesus is.

They are historians who have selected their facts and given to these their interpretation, with the result that, if we do not accept their interpretation, we become sceptical about the very possibility of knowledge of the facts themselves. Fact and interpretation are indissoluble. The history which the Evangelists write is their gospel. If we accept their gospel, we accept the history which they record. If we reject that gospel, we shall inevitably reject the view that Jesus performed miracles, or we shall seek to explain them away by means of the hypothesis of faith-healing or other modern theories equally removed from the standpoint of the Biblical theology.

Christ is to the New Testament writers the manifestation of the power of God in the world, and His mighty deeds are the signs of the effectual working of that power. It is possible for us to fail to see this in Christ; then we shall be content with an explanation of the miracle-stories in terms of modern psychology or folk-mythology. The miracle-stories, as an essential part of the preaching of Apostolic Christianity, confront us with the question whether the power of God was or was not revealed in the Person and work of Jesus Christ. They compel us to say Yes or No.

That is why any discussion of the Gospel miracles must begin, as this book begins, with a consideration of the Biblical theology, with the faith which illuminates their character and purpose. And thus the answer to the question: Did the miracles happen? is always a *personal* answer. It is not the judgment of a historian *qua* scientific investigator. It is the 'yes' of faith to the challenge which confronts us in the New Testament presentation of Christ—the only Christ we can know. When we say 'yes' to the question about Christ we are assenting to the Apostolic claim that in Him the power of God was made manifest for our salvation.

But the writer retains one proviso. The 'yes' he asks does not mean that each recorded miracle-story is to be accepted 'by faith' on its face value. Our critical and historical faculties have their rights, and we must exercise them in respect of

the detail of each particular miracle-story. Our knowledge of Christ's individual acts of power has been mediated to us by a long process of the passing of the tradition from mouth to mouth before it came to be written down. In this process we can trace the motives guiding the tradition in this or that direction, but we are sure that we are in close touch with the living faith of the men who first loved to tell the story. And we can be sure, in spite of uncertainty about details, that the power of God was manifest to those who witnessed the act of the Lord. Thus we can affirm both the value and the limits of the historical criticism of the Gospels.

But, whatever that value and these limits may be, the first necessity is to penetrate the incognito of Jesus and to see behind the Jesus of Galilee the Christ of the New Testament faith. Then the miracle-stories speak to us of the gracious dealings of Christ with our sick and hungry and tormented souls, and the ancient power of Christ which they reveal is found by faith to be available still to those who but touch the hem of His garment.

An excellent little handbook has been published with the apt title of *The Ten Commandments in the 20th Century*, by Mr. John DREWETT (S.P.C.K.; 1s. 6d. net). The Commandments are treated in a fresh and interesting way, being grouped under the headings of Worship, Family Relationships, Property, the Sanctity of Human Life, and Truth and Falsehood. The writer's view is that 'the Ten Commandments are again likely to become relevant to our situation because the whole world movement to-day is away from individualism towards community. The choice before us is a community based on force and external human authority—i.e. a secular totalitarian state such as exists in Germany and Russia—or a community based on respect for personality and held together by the authority of divine law.'

In a suggestive introductory chapter Mr. DREWETT deals with the question, 'Are the Commandments obsolete?' and offers three reasons why they seem

to have fallen into disrepute in this twentieth century. The first reason is that in our time 'the emphasis has shifted from a negative attitude to human behaviour to a positive,' whereas the Commandments are almost exclusively negative. The second reason is 'the breakdown in the belief in an objective moral law. . . . This means that law becomes a matter of convenience and has no universal reality.' There is also a third reason which arises from the feeling prevalent among Christians of to-day that 'the teaching of Jesus goes so far beyond the law of Moses that the Law is no longer binding upon Christians. . . . The law of love, they say, is positive and is a creative force. If we really love our neighbour, we shall automatically keep all the Commandments.'

These reasons certainly have weight, and although they are here treated very briefly and are barely touched upon, they suggest matter of the greatest moral import. There would seem to be in our time an urgent duty to revive the concept of moral law and to strengthen respect for it.

It is true that the universal validity of the moral law is widely called in question, and any idea that its authority is rooted in the will of God is far removed from the popular mind. This breakdown of the belief in an objective moral law is surprising in view of the very great emphasis placed upon natural law. It might have been supposed that the modern mind, trained to regard the world as an orderly whole, would have insisted that law must reign in the moral realm as well as in the natural.

This would doubtless have been so if man were a purely rational being, but in fact, as all experience shows, he is oftener influenced by his passions and desires than by his reason. And one of his strongest passions is a passion for dominance or a 'will to power.' He is ardently ambitious to rule rather than to serve, to command rather than to obey. As soon as he awoke to consciousness of his powers he heard the tempter's voice saying, 'Ye shall be as gods,' and straightway he revolted against God to set up a kingdom of his own. Ever since then man has been, and still is, in a state of revolt.

Any psychology which ignores the fact that man is in revolt is vitiated from the start. And this criticism applies to a good deal of the psychology and educational theories of to-day. Certain educational systems clearly proceed on the assumption that the child mind is quite healthy and needs only nourishment, that its qualities are all innately good and only require to be encouraged to develop. But in point of fact, the problem is not one of simple and straightforward growth. If there is a worm at the root of the young plant, or if it is attacked by some disease, then remedial action is called for, and the wise husbandman will take drastic measures to ward off these dangers. Free self-expression and the development of personality are essential elements in education, but the personality may develop in a crooked direction and the self may find expression in ways that are harmful to itself and to the social order. Then the Law must utter its commandments with authority in order to define the limits of the permissible, and to restrain the would-be transgressor with its stern 'Thou shalt not.'

It is the prohibitive element in the Law which is specially distasteful to the modern mind, as indeed it has been to the human mind since the very first. And in our time ideals of freedom, equality, and self-government have made men peculiarly resentful of all forms of restraint. The ambition of the natural man is to be captain of his soul, master of his fate, and he will have no one, man or God, to rule over him. Any prohibition, divine or human, acts upon him as a challenge to assert his independence. The youth of to-day is disposed to revolt from the precepts and customs of the past. 'Why should I follow in the footsteps of the fathers, think as they thought, live as they lived? Why should I accept their word for it? Why not prove all things in my own experience? Why, in particular, should the Ten Commandments be a law binding upon me, seeing they were given to a pastoral people in ancient times when the complications of modern life were as yet undreamed of?'

This mood may be carried to a most foolish and harmful extreme. To think things out for oneself

and put them to the proof of experience is an excellent discipline and the condition of all progress, but after all the moral law as expressed in its commands and prohibitions represents, to say the least of it, the accumulated experience of the ages. Surely it will be conceded that the human race has learned some wisdom by the thing it has suffered. Even from prehistoric ages men were painfully learning that fire burns and water drowns, that certain plants were poisonous and others wholesome. And one can imagine the anxious cave-mother warning her children to eat this and not to taste that. As the experience of the race grew and widened through the ages this practical wisdom accumulated, until now there is a vast body of knowledge laid up for our instruction. Certain things have been proved beyond all reasonable doubt, matters connected with personal and family life, with sex and property and general human well-being. The laws embodying these experiences we disregard at our peril.

It is our Christian belief that the moral law does not merely embody the accumulated experience of the human race but has its ultimate root in the will of God. It ought therefore never to be disparaged and set in opposition to Christian love. Love is the fulfilling of the law, not its abrogation. It is quite true that if we perfectly love our neighbour we shall do for him all that the law requires and more, but who among us has reached this degree of perfection, so that we can dispense with all moral rules? 'The Commandments are not meant to be a statement of the Christian ethic, nor are they the total duty expected of a Christian. We can keep them all and yet lack what is necessary for salvation. But they are a minimum obligation upon us. It is possible to distinguish between the rules of a game and the spirit of a game. You may keep all the rules and yet have a very unhappy game, because, as we say, the spirit was lacking. The Commandments are rules of life, but the Gospel supplies the spirit. We may have the right spirit, but if we don't keep the rules we shall not be able to play the game at all. Love goes beyond justice but it can never tolerate injustice, and Christian love, because it thinks justice a hard thing, often degenerates into a shallow sentimentality.'

Emperor Worship—Then and Now.

BY PROFESSOR JOHN FOSTER, M.A., SELLY OAK COLLEGES, BIRMINGHAM.

“Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.” And so it is only to God that we make obeisance (προσκυνοῦμεν), while to you we gladly do service in other ways, acknowledging you kings and rulers of men, and praying that with kingly might you may be found to have also a judgment which is sound. But if you disregard our prayers. . . .”

THAT, from the first *Apology* of Justin,¹ is one of the great ‘buts’ in the history of the Church. It is worthy in the new dispensation of being put alongside Dn 3^{17, 18} in the old :

‘Our God whom we serve is able to deliver us’ (said Shadrach, Meshach, and Abed-nego) ‘but if not . . .’

As under Nebuchadnezzar in Babylon, as in the revived State-worship of imperial Rome, again in our day Caesar lays claim to that which can properly belong only to God. ‘Church and State’: the phrase makes us think of the cult of the State in Nazi Germany and Fascist Italy. Some of us go on to think of our own hopes, vague yet and unexpressed (unless the launching of the World Council of the Churches just before the war be a beginning of such expression), hopes of a new order rising out of the present ruin, where Christian people shall find a loyalty transcending the international anarchy. . . . ‘Church and State’ is no foreign problem, far-removed. While bearing in mind its relevance here, we shall consider chiefly one part of the Universal Church which is perhaps far removed, but which is facing this problem in its most acute form, and which in Christian charity demands our understanding and our prayers. As a teacher of Church History I am always trying to persuade people that the Younger Churches are (as indeed one might have expected) repeating some of the tremendous experiences of the Early Church. Nowhere in the world is there so clear a case for comparison of the modern crisis and the ancient conflict as in the Japanese Empire.

Any one entering Japanese territory has, added to the usual horrors of customs declarations, the task of making a list of all his books, with the name of the author of each, for police inspection. So carefully does the State seek to guard its people against the invasion of ‘dangerous thoughts.’ In the days when new missionaries were going out—before that turn

¹ xvii.

in the tide which now seems to be bringing them home again—I used to tell my students that I hoped their lists would include some of the *Acta Martyrum*, *Apologies* like that of Justin and the still more outspoken one of Tertullian, other writings of the heroic period of the Church from the *Book of the Revelation* onwards. The inspector would not make a fuss about any of these—unless indeed one were so conscientious as to omit the author’s name in the case of *The Revelation*! He would not see their relevance. But the young missionary would. For to enter Japanese territory is to step back over the centuries to a land where Emperor worship is a living reality, and may at any time become a challenge confronting the Church.

Of course we must not assume that they are exactly parallel cases, or we shall prejudge the issue. But the trouble so far seems rather to have been that those who have provided material to help us make our judgment have done so apart from the background of history. It is always a mistake to act as though either human wisdom or divine guidance were beginning anew with ourselves. As Christians we must take into account the centuries of experience to which we are rightful heirs.

The very fussiness of the police already mentioned, will remind you of the parallel. In the Roman capital too the police system was thorough and efficient, keeping especial watch over (technically illicit) *collegia*.² From the provinces governors sent reports which are striking for the minute recording of all that might possibly affect the security of the State. If in every meeting in Japan there is the police spy, it was the same fear of ‘dangerous thoughts’ which caused Roman Emperors to ban the most innocent of societies. Pliny was thinking of founding something like an Auxiliary Fire Service in the city of Nicomedeia. Trajan wrote back,

‘Whatever name they bear, it is almost certain that men so united will become a political club. It will be better therefore to supply the necessary apparatus in case of fire, to warn the landlords to take precautions for themselves, and in case of necessity to make use of the populace in extinguishing the flames.’³

² E. G. Hardy, *Christianity and the Roman Government*, 47 f.

³ Quoted by T. R. Glover in *Christ in the Ancient World*, 31.

Give them the stirrup pumps and leave them to it !
Fires are not so fearful as dangerous thoughts !

The year 248 was kept in Rome as the thousandth anniversary of the founding of the city, by the twins Romulus and Remus, sons by a human mother of Mars, the god of war. The year 1940 was kept in Japan as the two thousands six hundredth anniversary of the foundation of the Empire by Jimmu Tennō, who was the great-grandchild of Ninigi-no-Mikoto, who was the grandson of Amaterasu-Omikami, the goddess of the Sun.¹ If you do a little sum you will see that both legendary beginnings are within the same century. Both celebrations were somewhat overcast. In Rome it was a period of decline, as any one could see. The festival falls almost exactly in the middle of a period of seventy years when the Empire was ruled by the 'barrack-room Emperors.' There were twenty-three in all—that means an average reign of three years. Most of these military despots met a violent death at a rival's hand. In Japan it was the time when long-laid plans of imperial expansion on the mainland of Asia ought to have been realized. A desperate attempt was made to finish off the 'China incident' so that the Emperor might have a worthy report to make at the Grand Imperial Shrine of Ise. But the 'incident' dragged on, a steady drain of blood and treasure, a wound which would not heal.

Origen saw what was likely to result : Rome was in decline because the gods were angry ; the gods of Rome were angry because they were neglected ; they were neglected because Christians had for a generation been left to undisturbed progress :

'It is likely that the secure existence, as regards this world, enjoyed by believers now, will come to an end, since those who in every way slander the Word put down the present frequency of sedition to the crowd of believers, and to their not being warred against by the leaders as in the old days.'²

The advocates of renewed persecution were right at least in this—it had been the time of rapid growth in numbers.³ Indeed it is in the writings of Origen that we find a confidence which, in spite of the high-sounding boasts of earlier Apologists—'We have left to you only the temples,' says Tertullian about the year 200—must be accounted new. After the forty years of peace (210-250), there appears, instead of the earlier idea of a not too long delayed destruction of this wicked world, the hope of the world's conversion. It has become the fashion

with some recently to speak as though any this-worldly realization of the Kingdom of God were part of the discredited optimism of nineteenth-century liberalism. But what of this from the third century, not the nineteenth ?

'It is evident that even the barbarians, when they yield obedience to the word of God, will become most obedient to the law, and most humane ; and every form of worship will be destroyed except the religion of Christ, which will alone prevail. And indeed it will one day triumph, as its principles take possession of the minds of men more and more every day. . . . And what are we to expect, if not only a very few agree, as at present, but the whole of the Empire of Rome ?

. . . . If all the Romans . . . embrace the Christian faith . . . they will not war at all. . . . For men of God are assuredly the salt of the earth : they preserve the order of the world. . . .

Afterwards he (Celsus) says : "If it were possible," implying that he thought it most desirable, "that all the inhabitants of Asia, Europe, and Libya, Greeks and Barbarians, all to the uttermost ends of the earth, were to come under one law. . . . Any one who thinks this possible, knows nothing." It would require careful consideration and lengthened argument to prove that it is not only possible, but certain, that all who are endowed with reason will come under one law.'⁴

Here we have left the hard sayings of Jewish apocalyptic, and have the Kingdom interpreted in terms of its coming triumph in—and even beyond—the Roman Empire.

In Japan the ten years ending in 1935 have seen an advance of 55 per cent. in the number of communicants of non-Roman churches.⁵ Kagawa estimates that the rate of increase has gone far towards being doubled.⁶ The 'Kingdom of God Movement' led by him in the years after the Jerusalem Meeting of 1928 played no small part in this. Growth in numbers meant growth in influence. And this brought increased attention from the government. Mention of 'Jerusalem 1928' reminds us of another factor : increasingly the Ecumenical Movement demonstrates the supra-national nature of the Church. The proposal to hold the next (1938) Meeting of the International Missionary Council in China caught the critical eye of Japanese officialdom. If in Asia, why not in Japan ? In any case international relationships are not a recommendation to any government which seeks to develop extremes of national feeling.

¹ D. C. Holtom, *The National Faith of Japan*, 132.

² *Contra Celsum*, iii. 15.

³ A. Harnack, *The Mission and Expansion of Christianity*, ii. 10-17.

⁴ *Contra Celsum*, viii. 68-70 ; see also iii. 29, 54, viii. 59.

⁵ *Interpretative Statistical Survey of the World Mission*.

⁶ *Christ and Japan*, 124.

Thus came the startling events of the autumn of 1940: The Salvation Army in Japan was forced to reorganize on a national basis. The Anglican Communion in Japan asked its American and British bishops to resign. Six other of the largest denominations came together to form a national church of Japan. And all was under pressure from without, pressure which came with the putting into effect of the Religious Bodies Law of 1939.¹ This pressure is not directly related to the State cult, but is one index of the increasing regimentation which Christians must expect. And another direction in which there is less and less room for exceptions to the national uniformity is at the shrines. In both these respects Christians for the most part have found submission possible so far. Will it continue to be so, or, as was the case in the Roman Empire of Origen's time, is something else ahead?

This is enough to show that there is room for a comparison. In the light of such comparison let us examine first the renewal of the State, and the part played by the revived State religion:

Some one whose racy style has since become well known has described the Japanese Renaissance at the end of the Tokugawa Shogunate in 1868 as 'the synthetic manufacture of a Great Power.'² Old Japan had added to her nucleus of native culture all those influences which had been wafted over from the great civilization of the mainland, China. New Japan was to adopt Western ways. This meant not only railways and dockyards, foreign-style buildings and frock coats. It meant centralized government instead of feudalism, national sentiment instead of clan loyalties, and beyond all this a programme of imperialist expansion—instead of previous self-centredness—which was to make Japan a Power. How was it to be done?

All the world knows how young Japanese were selected and sent abroad. Britain was her example in naval affairs for a modern code of law, for a parliamentary system. She looked to Germany for an army, modern medicine, and a written constitution. To France and to the United States she looked for other aspects of the new life upon which she was entering. In every case she chose that country where she believed the best of its kind was to be found, and adapted that best to fit her own need. But there remained one other question: the spirit behind it all, the *sanction* of the new society—where was that to be found? The first attempt to

provide a State religion capable of affording such a sanction was by combining Buddhism and the old indigenous Nature-worship of Japan which is called Shinto. The official aim was set down so as to inspire 'reverence for the gods and love of country . . . the truth of Heaven and the way of humanity . . . respect for the Emperor and obedience to his will.' Special attention should be given to the second half of each of these three clauses. It is this which later becomes detached.

In the year 1875 this composite religion was scrapped. There followed in 1882 the separation of Sect Shinto and Shrine Shinto. The first is counted a religion of Japan, along with Buddhism and Christianity, and, like them, comes under the care of the Government Department of Education (Bureau of Religion). The second is officially explained as an effort to maintain traditional national ritual as contributing to the national spirit. It comes under the Home Office (Bureau of Shrines).⁴ This residuum of a religion—many Japanese would say that what remained 'is not a religion at all—is the State cultus.

In Rome too religion was sought as a sanction, to provide spirit for that body which had been formed by the unification of all the Mediterranean world under the rule of one city-state. Ancient society did not know a bond of union other than the religious: the sanction behind family life was to be found in the worship of ancestors; that behind the city-state in the worship of its tutelary gods. Rome as an Empire, an achievement of unity on a new scale, demanded a new religion at its back.

'Half with conscious aim, half driven on unconsciously by the tide of circumstances, the new empire set about creating a new religion. It showed extraordinary skill in constructing the new system out of the old.'⁵

Those words might equally well have been written to describe Roman Emperor worship or Japanese Shrine Shinto.

In 1911 instructions were issued by the Minister of Education that, on the occasion of festivals at the local shrine, neighbouring schools were to attend, 'to give expression to the true spirit of reverence . . . most important in establishing the foundations of national morality.' For some time enforcement or neglect of this instruction depended upon the attitude of local authorities. Not unnaturally watch was most strict where there were

³ Quoted from regulations of 1872 by D. C. Holtom, *The National Faith of Japan*, 60.

⁴ Holtom, *op. cit.*, 68.

⁵ W. M. Ramsay, *The Church in the Roman Empire*, 191.

¹ *New York Sun*, Oct. 20, 1940: *Japan Christian Quarterly*, xv, 315-326.

² Stephen King-Hall, *Western Civilization and the Far East*, 56.

large non-assimilated sections of the population, *i.e.* in Formosa, Korea, and now in the puppet State of Manchu-kuo.¹

The objects of reverence in the various shrines are as follows: Imperial ancestors of distinction—many of whom are legendary figures; emperors whose subjects in their lifetime rebelled; princes who for military exploits count as national heroes; subjects of exceptional patriotism; Nature-gods of old Shinto, who are counted as being imperial ancestors too, chief of these being Amaterasu-Omikami in the Grand Imperial Shrine at Ise. The purpose of these shrines is clearly stated to be to heighten national sentiment through reverence for the imperial house.

The Emperor, and reverence for him as symbol of the State, were similarly central in Roman State religion. In some parts of the Empire he was represented as an earthly manifestation of the god which was locally venerated. In Asia Minor an imperial cultus was set up with its own temples and priesthood, from 29 B.C. onwards. As if to explain—perhaps to excuse—the presence of the Emperor there, a shadowy being, Dea Roma, the spirit of Rome, was coupled with him as an object of worship. The State priesthood also served to supervise and control priesthoods of other religions in the locality. In Rome itself there was naturally a different approach—or rather a variety of different approaches: The divine ancestry of the Julian house was emphasized in one of the new temples set up by Augustus, to Venus Genetrix.² More important as an influence upon future attitudes was his setting up of the *genius* of the Emperor as central in the street shrines (*lares compitales*) throughout the city. Dead Emperors were afforded divine honours by vote of the Senatē, a proceeding which seems to us a strange commentary upon the meaning of divinity! However, Japan's list to-day, as seen in those former Emperors who are represented in the shrines, is similarly selective.

Holtom points out that we have here the 'extraordinary spectacle' of a modern State trying to strengthen its hold on politics and society by use of a Nature myth which belongs to the childhood of the race. The myth is that of the imperial family's descent from the Sun-Goddess, herself the daughter of the Sky-Father and Earth-Mother. 'The Emperor is sacred and inviolable,' says Article III.

¹ Here the shrines are 'Confucian' but one to the sun-goddess was dedicated after the Manchu 'Emperor' returned from Japan in 1940: the state cultus of the puppet must needs become that of the Empire which pulls the strings.

² G. F. Moore, *History of Religions*, i. 569.

of the Japanese Constitution. 'The sacred throne, transmitted through an unbroken line . . . is immutable as the Heavens and the Earth,' says Prince Ito in commentary upon it. School texts base the national history upon this myth, and make it central in civics: 'We look up to the Emperor,' says one of the national readers, 'even as to God.'

Perhaps one might say that if in Britain we left the various denominations of the Christian Church untouched, but selected from among them that reversion to primitive tribal conceptions of the Deity, known as British Israelitism, and made that the State religion, we should be near the mark. To complete the nightmare one would have to imagine Westminster Abbey, St. Paul's, and other historic churches throughout the country separated for this use, with compulsory pilgrimages to them on Empire Day, Armistice Day, the King's Birthday, and so forth. Moreover, this fantasy would be foisted upon India, and upon the colonies, even though they not only had no interest in the British race as the Peculiar People, but had no connexion with any form of that religion by misuse of whose mythology the doctrine was being propagated.³

All this may sound so 'extraordinary' as to be without parallel in history. But the *genius* explanation, offered in Rome in attempt to rationalize the veneration of the Emperor as something less foreign to Roman ways than simple deification, was essentially similar. It too was a bit of animism descended from the childhood of the race—the guardian spirit which follows a man as closely as his shadow.

Japan's enforcement of attendance at shrine worship was, we saw, most zealous on the circumference of her empire. Rome's first compulsion was to be found in her Eastern provinces. Shrines to the Emperor here in Britain bring the thing nearer home. Tacitus tells us that one was set up at Colchester, 'that the citadel of Rome's overlordship may be beheld of men.'⁴ Even so, modern Japanese would give a political rather than a religious explanation to the extension of their shrines to Formosa, Korea, Manchu-kuo—'that the New Order in East Asia may be beheld of men.'

Such is the part played by the State religion in the renewal of the State, and in the new imperialism which is its expression.

Without considering rights and wrongs, let us review facts concerning the relations of Christians with these State systems, in Rome then, and in Japan now: First I would ask you to note *Acts* 19³¹,

³ Compare King-Hall's analogy, connecting Adam and Eve by genealogical tree to the Royal Family, *op. cit.*, 287.

⁴ *Annals*, XIV. xxxi. 6.

'And certain of the Asiarchs (R.V. margin) being his friends, besought him not to adventure himself into the theatre.'

These are none other than high-priests of Caesar-worship, *friends* of St. Paul! Their attitude shows nothing but concern for his safety, no intolerance, no idea yet of any rivalry, clash of loyalties, crisis of choice. Indeed, one would suspect, there was among them no particular enthusiasm for the worship of the Emperor as a religion. Evidently St. Paul found it possible to be on good terms with them as Roman citizens like himself, members of the same educated class. The opposition which had arisen at Ephesus was neither religious nor political, but rather commercial. Its leaders were not priests, nor Asiarchs, but tradesmen—silversmiths. But, remembering this incident as an instance of the Apostle's broadmindedness, we must also recall that Christians were not yet being compelled to go to the imperial shrines. They were still sheltered under the benefit of Jewish privilege.

The reign of the Emperor Domitian, 81-96, is marked by growing attention to the national cultus. (After his death, that which the senate voted him was not *consecratio* but *damnatio*!) '*Dominus et deus noster*' was how he loved to be hailed. He tried to claim for his person what others had been content to assert of their *genius*, to lay hold now on that which others hoped for at death. This is a generation later than Demetrius the silversmith. To see the changes which it brought to the Church in the city of Ephesus, one must turn to the *Book of the Revelation*, 17⁵⁻⁶. How distant seem the days when the Apostle fraternized with the high-priests of Caesar-worship! Rome is now

'Babylon the Great, the Mother of the harlots and of the abominations of the earth . . . drunken with the blood of the saints and with the blood of the martyrs of Jesus.'

Yet Rome was never guilty of *religious* intolerance, and a Roman citizen might well have been amazed at such a charge. In the words of a legal expert,

'Where religion is incorporated into politics, any rebellion against the established gods is apt to be regarded as equivalent to treason against the established order of government.'¹

With regard to Rome, Ramsay well describes the situation:

'Refusal to comply with the prescribed forms of respect to the Emperor was a refusal to be a member of the Roman unity and constituted disloyalty and treason. . . . Pliny found the procedure already established that a charge of

Christianity should be tested by calling on the accused to perform the ceremonies of loyal service and worship to the Emperor.'²

Religious intolerance is equally disclaimed by modern Japan. Says an exponent of shrine Shinto,

'In the case of a civilized country there must exist freedom of faith. . . . Yet for a Japanese subject to refuse to honour the ancestors of the Emperor is disloyal. Indeed a Japanese out of his duty as subject must honour the ancestors of the Emperor. This cannot be a matter of choice. It is a duty. Therefore this cannot be regarded as a religion.'³

Except for that last sentence, the passage could be re-written with 'Roman' instead of 'Japanese' and its reference pushed back to the second century instead of the twentieth. There is the same antithesis, religious toleration as an accepted State policy on the one hand, and required submission to a State cultus on the other. Christians are faced with the same dilemma: they are not disloyal to the State, but if, from religious motives, they reject the State cultus, they will be regarded and treated as disloyal. The way out of the dilemma appears to be different. In the Roman Empire, Christians said, 'Then we must be misunderstood,' and endured the punishment of traitors. In the Japanese Empire, the Government is saying, 'Therefore this cannot be regarded as a religion.' That is the difference. Does such assurance on the part of the State make all the difference?

This compulsion, which we have noted at the end of the first and beginning of the second centuries did not continue as the invariable rule. In Japan attempts have been made to separate expressions of loyalty from that obeisance which had associations with pagan worship; Christians were to be allowed to bow to the flag, not to the shrine; or Christians at the shrine were to be allowed to pray to their own God on behalf of the Emperor, while disregarding his ancestors. Something entirely similar happened in the second century. Christians were sometimes allowed by a sympathetic official to take the oath *per salutem Imperatoris*, which they felt they could do with a clear conscience, instead of *per genius Caesaris*, which had associations with the heathen pantheon and was therefore refused.⁴ A friendly authority might accept this oath as a sufficient test of loyalty. For that was still, indeed more than ever, the State's concern.

'Pagans' were becoming increasingly anxious at the progress of a belief which seemed to destroy

¹ Sir Frederick Pollock, *Essays in Jurisprudence and Ethics*, 147 f.

² *The Church in the Roman Empire*, 275.

³ Quoted by Holtom, *op. cit.* 69.

⁴ Tertullian, *Apology*, 32.

the loyalty of the masses to tradition, and there-with their loyalty to the State itself.' ¹

But an official less friendly would be more exacting in his requirements, and—that meant martyrdom. With the coming of the great State-sponsored persecutions in the latter half of the third century, there would be less room for such clemency. Then the Empire's motive was to force a crisis—and where it could, to force apostasy.

In Japan, these attempts at compromise have already been disallowed. The act must be one of obeisance towards the *Kami* ² of the shrine. The only room for compromise is in the matter of mental reservations: the State, so far from requiring any declaration of faith concerning the obeisance or its objects, discourages any discussion. The easiest way is to say, This is not religion, and submit. This way is recommended, nay, urged, by the State. Again I remind you, *that* is the difference—it almost seems the only difference—in the position of Christians in the two Empires.

Finally, let us apply the light of history to some current statements about the situation in Japan: Several reasons have been advanced why Christians ought to be able—as indeed most Japanese seem to have been able so far—to submit to the requirements of the State. By some it is said that 'the idol is nothing':

'There is no suggestion of idolatry because the Christian knows in his heart that an idol is nothing. Therefore if he asserts that his bow is one of secular deference to national authority, no harm is involved in obeisance at the shrines.' ³

The best comment upon this kind of casuistry is Tertullian's:

'We cannot be held to do harm to (by refusing to worship) that which has no existence. . . . Some indeed think it a piece of insanity that, when it is in our power to offer sacrifice at once and go away unharmed, holding as ever our convictions, yet we prefer an obstinate persistence in our confession instead of safety. You advise us, forsooth, to take an unjust advantage of you. But we know . . . who is at the bottom of it all.' ⁴

He means the devil.

Others argue that the founders of Shrine Shinto

were themselves irreligious, therefore that which they founded cannot rightly be regarded as religion:

'Japanese Christians know that the men of the Meiji Restoration (of 1868) who devised the cult of national Shinto and incorporated these practices into the educational system . . . were self-confessed agnostics and nationalists. This seems to be true of many present-day officials who require the observance of these practices. This makes it easier to accept. . . .'⁵

Of course it is possible that the martyrs of the Western Church in its heroic period were mistaken. But to them too was open exactly the same escape:

'Hadrian himself was quite alive to the fact that the State religion was a sham, and, looked at as a religion, a failure; but he knew also that it was the keystone of the Imperial policy.'⁶

So wrote Professor Ramsay in the distant days of 1895. He little realized that during his lifetime at the other side of the world a march of events had begun which was to make these careful judgments of history applicable to a living situation.

Others again have said that refusal would be a falsification of the facts:

'Christian leaders . . . see the difficulties that would be involved in a refusal to observe these practices which are regarded as expressions of loyalty and patriotism. Japanese Christians are loyal. . . . To refuse . . . would be to brand themselves with a false label. It would also be an invitation to the authorities to put a ban on the entire Christian movement.'⁷

Strange things happen in Japan. A Christian youth seeking admission to a State university was asked at his interview, 'Who is the greater, your God, or the Emperor?' With such an attitude abroad, it is falsification of facts in the other direction which we as Christians should watch. To sum up:

'As the Tambaram findings say, the question at what point the challenge is to be resisted "must ultimately be left to the judgment and conscience of the church most concerned." That judgment will not be sound if it is ignorant of light and leading which have shone through dark periods before, nor will that conscience be fully Christian if it is forgetful of the great cloud of witnesses.'⁸

¹ Hugh Last in *Journal of Roman Studies*, xxvii. Pt. i., 1937.

² Difficult to translate into English; *numina* seems to fit best.

³ *International Review of Missions*, April 1940, 168.

⁴ *Apology*, 26.

⁵ *International Review of Missions*, April 1940, 181.

⁶ *The Church in the Roman Empire*, 324.

⁷ *International Review of Missions*, April 1940, 181 f.

⁸ A sentiment I expressed in *The Life of the Church*, Tambaram Madras Series, iv. 262.

Spiritual Problems and the War.

VIII. Suffering.

BY THE REVEREND CANON J. K. MOZLEY, D.D., LONDON.

ON all the potentialities of human nature war throws so bright, if so terrible, a light, that its presence means the unveiling of much that in times of peace lies, as it were, within a shadow and only occasionally forces itself upon the attention of mankind. With war comes revelation; it shows what man really is by showing what in a final crisis he can be, do, and endure. It shows his limitless capacity for splendour and for shame. The revelation of man is at the same time the revelation of good and evil; that sheer opposition, which is the fundamental metaphysic of all ethics, is made manifest in war, yet far more profoundly within man than between men and between nations. Neither the patriot who identifies the clean cut between good and evil with his nation's cause against its enemy, nor the pacifist who condemns war as that in which no nation, under any circumstances whatever, ought to engage, is, if he stops, each at the one or the other particular point, seeing the ethical issues according to their true character. Doubtless a righteous cause has inherently some power to ennoble, and its reverse some power to debase; doubtless, if it is never right to make war, the consequences of an immoral activity will be as the fruit of an evil tree. But in neither case shall we be in a position to say anything as to what the war means ethically in the case of any single individual. What the war makes of him and what he makes of the war cannot be decided by reference to any pre-conceptions or general principles.

This doubtfulness, where the individual is concerned, is relevant to any consideration of the suffering which war so greatly intensifies and thereby raises, for many people, to the level of a moral and religious problem of the first order. They will say that it is not right that there should be so much suffering in the world, that innocent persons should have to endure such terrible things, and assert that such suffering invalidates belief in a God of love and justice and mercy. In this judgment a particular minus value is attached to suffering, derived, as it is supposed, from its essential character. But such a judgment breaks down on the undeniable fact that the reactions of individual sufferers to suffering differ most widely. For great numbers of people

the experience of suffering, whether in war or apart from it, leads to no such conclusions. It would be absurd to suggest that such persons have not a right to be heard. The problem of suffering is a real intellectual problem, and the experiences of individuals do not lead to a solution; but a verdict that ignored them would be an example of an aloof intellectualism.

Suffering is indeed always the symbol of evil present in the world. If it were not so, it would be possible, without absurdity, to imagine the presence of suffering in heaven. The ideal of a 'place,' where there shall be no sorrow or sighing nor any more pain presupposes the fullness of moral and spiritual good. But the fact of suffering does not mean the increase of evil. The world is not a worse world because there is so much of suffering in it. The real evil is that which lies behind the suffering. Kant's doctrine of the good will as that which alone is absolutely good is true on its reverse side. Except in the belief that suffering has in itself a necessarily evil character comparable to that of the evil will, there is no final question which can be asked about suffering. All questions bearing upon it pass beyond it and become questions about man, the world, and God.

But these are questions to which the Christian believes he already knows the answer—in part, as through a glass darkly, yet true answers, derived not from illusions—idols—nor from wishful thinking, but from God's revelation of Himself in His Son. And it is with these answers as interpreters that he can face the suffering which he experiences and which he knows others experience.

In that revelation suffering was included as something without which our Lord, in the full reality of His human nature, could not have been what He was nor have done what He did. He might (one looks out upon fields of speculation where there is no sure footing for advance in knowledge) have united in Himself the divine and the human and passed through life as the manifest conqueror of all things and of all men that in any way were obstacles to the fulfilment of His Father's will; He might have been our Saviour in ways past our imagination, and put us eternally in His debt. But He became

what He is to us, and made us the debtors which we are to Him by being the suffering Saviour. There was, indeed, manifest triumph in His life; to doubt the Gospels on that point is to be, not critical of particular narratives, but sceptical as to any possibility of reaching truth where those documents are concerned. But the climax of His life, that is of the divine revelation given in history, was the reverse of manifest triumph. The climax was a fulfilment, perfection, *τελείωσις* through sufferings, itself the fullest illumination of the paradox, unintelligible to thought and judgment that moved and moves wholly on the human plane, that Jesus, though He was the Son, learnt obedience by the things He suffered. No interpretation, no commentary upon the life of Christ, comes near to doing justice to the New Testament text if it breaks that unity of sonship, suffering, and obedience in which the writer to the Hebrews saw the foundation in personal reality, experience, and development of the high priesthood and unique sacrifice of Jesus, the Son of God.

The paradox of the learning through experiences that involved the presence of suffering and were at their highest point experiences of suffering, so that, at the end, the story of Jesus is the story of the Passion of Jesus, is seen in its most acute and challenging character when the repeated apostolic testimony to Jesus as the Sinless One is borne in mind. He who was separate from sinners, this Man who had done nothing amiss, suffered *as though* in Him the equation of sin and suffering were being most clearly and incontrovertibly demonstrated. And all the time a quite different equation was being, not shown, but created. It is not a case of *Quod erat demonstrandum*, but of *Quod erat faciendum*, with the reservation that here was something, which, if it were to be done, only God could do. Only He, the Son, who is true God in the verity of

human nature, could in His sufferings bear, and by His sufferings take away, the sin of the world.

Because this is the truth of the Gospel, Christ is the Christian's final security, an indomitable security, in all suffering. The real question about suffering is not as to its meaning when viewed as a philosophical problem. Does suffering show, not by argument but by the impact of the actual fact, that there is a limit to the believer's faith in Jesus Christ, since here is a region where He is not Lord and Saviour? That is the real question, and the Gospel as preached and received, that is, on the human side, is at stake in the answer. Faith in Jesus Christ which has limits is not what the New Testament and the Christian Church would ever recognize as Christian faith. It is not faith in Christ or in the Father whom He revealed.

That is a question which, ultimately, each person must answer for himself, however he comes by the answer. What is certain is that from St. Stephen onwards countless Christians have made it plain by deed and word that faith has no limits. For them suffering has meant not the way down into despair but the way up to Christ at the right hand of God, where Stephen saw Him. And many who have been through the fire of suffering, whether in their own persons, or in the persons of those they love, or in the afflictions of their country, may have learnt that way more surely than some who, with all their sympathy, have been only observers.

War makes suffering weigh more heavily as an experienced fact, and this increased weight will in many cases convert consciousness of a fact into consciousness of a problem. But to the Christian the supreme lesson which war should bring is not that now he needs to take all his bearings afresh, but that now he needs to keep still more steadfastly upon his course; he has no need of new bearings, only a fuller faith in Christ, his Compass and his Star.

Literature.

THE CHRISTIAN'S KNOWLEDGE OF GOD.

WE have no hesitation in pronouncing *The Christian's Knowledge of God*, by the Professor of History and Philosophy of Religion in Knox College, Toronto, the Rev. W. W. Bryden, M.A., D.D. (Thorn Press, Toronto; \$2.50 net), to be as noble and as illuminating a study of the present-day theological situation as has yet appeared.

'The book came into being,' the author tells us, 'through a feeling that something of good might result from a frank discussion of those historic and other causes which have led to the present theological perplexity' in the churches and particularly in modernist Protestant circles. Professor Bryden is deeply convinced that the elements in Christianity on which modern Liberal theology has laid stress are quite inadequate to sustain the

claim of unique authority with which Christianity first appeared and which it has maintained throughout its history.

The first task is to make clear what are the historical and philosophical presuppositions which have gone to the shaping of Liberal theology in its presentation of Christianity. Its critical method has been, in a word, to treat the Christian revelation as part of the *continuum* of history, to ally it to idealistic ethics, and to place it against the flat surface of the human process, thus attempting an evaluation of 'the Jesus of history.' Hence, as Dr. Bryden pertinently says, historical criticism, in reducing Jesus Christ to proportions which accord with the higher possibilities of human life, and in understanding the Christian revelation to be but a supreme exemplification of human, moral, and religious values, has operated with a conception of God and of God's relation to mankind which, to say the least, is 'new in the history of the Church.'

In reality the manifestation of God in Jesus is not an affirmation but a total denial of every human, ethical, and religious value. And only so does it become the instrument of a world's regeneration. Over against this bias to come to terms with the religious and philosophical ideas of human society, we do well to remind ourselves of the essentially *eschatological* character of the Christian revelation. Christ came not to destroy the Law or the prophets, but to fulfil them. Yes! but with regard to every self-claim for man's wisdom and righteousness He came to destroy and to destroy utterly. 'He came to empty man completely of the significance that man by nature attaches to himself.' 'This revelation, because of its eternal character, serves to negate temporalities, points to their *end*, and serves to disillusion man utterly.' This is what we mean by saying that the Biblical revelation belongs strictly to the category of the eschatological. Moreover, it is because Christianity brings us first to a nothingness of self-claim that it opens to us the possibility of a true wisdom and of a real life.

Perhaps the most important part of the book is to be found in chs. iv. and v. in which the author deals with 'New Testament Revelation' and 'The Exclusive Nature of Biblical Revelation.' Here it is contended that the revelation of God in Jesus is not grounded in the nature of His personal attributes or history, externally considered, or in His ethical and religious pronouncements, but in the peculiar religious experience by which His person, His teaching, His death become to us the

instrument of the judgment and of the salvation of God. What St. Paul says in 2 Co 5¹⁶ is in this respect final. 'Man's saving knowledge of God according to the New Testament is something not at man's command at all, but is that which simply *comes* to him; "apprehends" him.' Now revelation so understood can never be rationalized, for that would signify the bringing of God entirely within the orbit of our human understanding, and this upon any radical conception of God's nature in relation to us is impossible.

While it is not possible to pursue the details of Professor Bryden's argument to all their conclusions reference may be made to the finely toned defence of the ancient Catholic creeds in ch. vi. and to the discussion of the relation of Christianity to ethics, and of the Church to the State and to nationalism in ch. vii. 'In the Protestantism of modern times,' Dr. Bryden writes, 'the substitution of an idealistic ethic for the Biblical Righteousness of God has done no more than make men judges or assessors of themselves. Moral sanctions have become relative.'

There is much illuminating comment in the book on the comparative claims of Protestant and Roman theology to embody original Christianity for the modern mind, and much fruitful reflection on the relation of revelation to history. It may be doubted at times whether Professor Bryden has done adequate justice to all aspects of the systems which he indicts, as, for example, to the motives inspiring historical criticism in its approach to the Gospels and to primitive Christianity. Again, it may be queried whether Professor Bryden has correctly grasped the actual (very negative) relation in which modern Form Criticism stands to the Church's confession and theology. To say that Form Criticism has established the confessional character of the evangelical tradition does not mean that that tradition has for it the same value as it has for Professor Bryden. Such matters are, however, of minor importance when regard is had to the purpose of the book as a whole, and those who know the fine qualities of mind and spirit characterizing Dr. Bryden's work will rejoice that he has given to wider circles a quite first-rate contribution to the elucidation of a central theological issue of the day.

W. MANSON.

RELIGIOUS EDUCATION—A NEW APPROACH.

A Policy in Religious Education, by E. F. Braley, M.A., LL.D. (University of London Press; 5s. net).

This is an important book. The author is an Honorary Canon of Durham and Principal of the College of the Venerable Bede. He is therefore a loyal Anglican churchman and an expert in the subject on which he writes here. It would be difficult to exaggerate the merits of his book which is notable particularly for its breadth of mind and the competence of its author.

There is no doubt that the cause of religious education has suffered tragically from the divisions of the churches and their stiff-necked obstinacy and narrowness. Dr. Braley quotes some sombre words written by the Archbishop of York which faithfully describe the situation to which we have been brought: 'By our denominational selfishness and antagonisms and stupidities we have jeopardized the whole cause of religion in education. I doubt if the British public realizes the extent to which young England is growing up virtually pagan. If the churches cannot get together and find agreement on some common policy to preserve Christian teaching in our schools—if they will not renounce some privileges and sink some prejudices for the sake of this object . . . we can have little hope that educational authorities . . . will be ready to make one more attempt to deal effectively with this thorny subject. . . . England is not yet an un-Christian nation. But it is fast becoming what somebody has called it, "a religious people without a religion," and the seed of this deficiency is sown in our educational system. The failure is that of the educational authorities, but the guilt lies on the churches.'

That is a true picture of the past. But there is a rising hope that Christian men are learning the lesson of failure and are opening their eyes to the urgent demand for unity. Indeed it is not too much to say that there is to-day an opportunity for religious and educational adventure which, faithfully used, may give to Christian teaching a new place and power in our national life. It is to further such a blessed project that Dr. Braley has written his book. With the churches united, the State willing, the teachers sound, and the educational authorities sympathetic—can this agreement not issue in a policy?, he asks, and sets his hand to sketch one.

He has to deal with some hard problems, but he faces them boldly. There is the problem of the Church schools, which are more of a liability than an asset. Dr. Braley would hand them over to the State with the frank statement that the Church desires a sound education for all the children of the country and is ready to sacrifice her denomina-

tional position in order to secure this. But on two conditions, one, that religion should be an integral part of every educational institution, and two, that it shall be taught by people able and willing to do so.

This is an example of the fine spirit in which the writer approaches every problem. He points to the agreed syllabuses as a proof of the real unity underlying our differences and the possibility of teaching vital Christian truth without any denominational bias. He describes faithfully the condition of the present Training Colleges. He deals with the alienation often existing between teachers and clergy. But through all he writes there is the one constant appeal for a new spirit in our attitude to the question of religion in the school. Even now many do not realize that the future of our nation is involved, that a pagan England would not be much of an improvement on a pagan Germany, and that we have an eleventh-hour chance of repentance and renewal. If we lose that the prospect is a bleak one. It is to be hoped that Dr. Braley's book will have a wide circulation, and that it will help to bring together men of good will to work for a Christian Britain.

F. J. RAE.

ST. LEO THE GREAT.

It would appear that until now there has been no adequate monograph in English on that distinguished and influential occupant of the Roman See, Leo I., commonly called 'the Great.' Dr. Bright has edited a selection of Leo's 'Sermons on the Incarnation,' and Dr. Gore has given us a sketch of Leo's life. Apart from this, the English reader has had to follow Leo's life and thought in the references contained in more general works. But recently a very satisfying monograph has been published—*The Life and Times of St. Leo the Great* (S.P.C.K.; 21s. net), by the Rev. Trevor Jalland, M.A., B.D. It has been published for the Church Historical Society, and, as we should anticipate, is a learned and scholarly contribution to its subject. It is amply documented, and is equipped with useful Indexes and a valuable Bibliography.

As the title indicates, the author presents to us the figure of Leo against the background of contemporary history; and he has succeeded in his twofold aim, of drawing a more accurate picture of Leo's life and work than has hitherto been available, and of bringing into clearer relief 'the commanding features of a noble character.'

The greater part of the volume is occupied with the story of Leo's relations to the churches of the West and of the East. His actions, motives, and opinions are subjected to a careful, indeed minute, scrutiny. The author has even taken the trouble to analyse and tabulate Leo's ethical and theological doctrine.

A point clearly brought out is Leo's exalted conception of his office as Bishop of Rome, a conception which governed his relations with other churches outside the limits of the Roman province. And undoubtedly he won great prestige for the Roman See, but less in the sphere of jurisdiction than in that of doctrine. The Definition of Chalcedon bears witness to this being largely dependent on the Leonine Christology as contained in the famous 'Tome' which (as Mr. Jalland reminds us not once, nor twice!) was addressed as a letter to Flavian of Constantinople. Leo made of this letter a final standard of orthodoxy, but Mr. Jalland does well to remark that the authority which belongs to the 'Tome' belongs to it in virtue of the Council of Chalcedon's approbation and not in virtue simply of its Roman or papal origin.

W. FULTON.

DIPLOMACY AND GOD.

A well-informed book dealing with the international situation—past, present, and future—from the Christian standpoint is entitled *Diplomacy and God*. It is by Mr. George Glasgow, who is already the author of many books on politics and finance (Longmans; 7s. 6d. net). The author has for the past twenty-one years been the diplomatic correspondent of the 'Observer,' and for the past nineteen years has written the monthly chronicle and commentary on Foreign Affairs in the 'Contemporary Review.' Add to this that he is an earnest Christian and you have an adequate competence to deal with the subject named in the title of his book. The book itself is divided between history and criticism. The author first of all sketches the characteristic features of diplomacy. He then shows, by a review of the course of international relations in recent times, how these have led to failure. And finally he has some positive suggestions to make. Diplomacy has failed because it has left God out. It has left God out because religious people themselves commonly leave Him out of ordinary life. In other words, religion is kept in a place by itself. And what ordinary people do in common life, statesmen do in the transactions of nations. Mr. Glasgow makes a special appeal to the churches to come together and bear a united

witness to the reality of God in the world. Nobody will listen to them when they are at odds among themselves.

This appeal for an acknowledgment of God in practical affairs is the heart of Mr. Glasgow's book. It is a moving appeal, nobly uttered. And of course it should never have been necessary. But, being necessary, it is made here with all the fervour of a convinced believer to whom God is a reality, and with the authority of an experienced observer of life on the great scale. The book, however, has a constructive, practical contribution to make. Mr. Glasgow's remedy for the world's ills is (1) total and universal disarmament, (2) a total league of nations (the failure of the last one was due to its representing only a few nations); and (3) an accepted curtailment of its sovereignty by each nation in this league. The last of these suggestions points to some form of federalism. It will be seen that this book has several sides—diplomacy, God, and practical politics. But they are all made one by the faith of the writer that God can manage the world—if we will let Him.

F. J. RAE.

German versus Hun, by Carl Brinitzer and Berthe Grossbard (Allen & Unwin; 10s. 6d. net), though commended in a brief Foreword by the Rt. Hon. Duff Cooper, is a book in which it is difficult to find either pleasure or profit. It is described as 'a book which consists of extracts from the writings of prominent Germans of all periods and creeds—including Nazis—and reveals the unchanging vein of violence and hysteria that runs perpetually through the national character.' These extracts, which we roughly estimate at about a thousand in number, are drawn from all manner of German writers of the last three centuries. The number of writers quoted is over three hundred, and they vary from Luther to Hitler, from Kant to Nietzsche, from grim old Hindenburg to Princess Daisy of Pless. Most of the extracts are very brief, and being torn from their context have frequently little significance. Not to mention the strictures which the old Testament prophets passed on the people of Israel, it would be interesting, if hardly worth the labour, to compile a similar anthology of extracts from English writers of the last three centuries about the English people. Many bitter words would be brought to light, but who would accept them as a just analysis of our national character? So with the present volume. It may

provide an armoury of controversial quotations but it cannot be said to be really informative or enlightening.

A pleasant and edifying book of discourses is published by the Epworth Press with the title *New Horizons*, by the Rev. Frederick C. Gill, M.A. (3d. 6d. net). It is, in a good sense, easy to read. It is also inspiring. The titles of the chapters are attractive—The Secular Adventures of the Soul, Christ or Apollo?, The Logic of Righteousness. There are suggestions here that might fairly be used as the seeds of helpful expositions. But its chief value will be found for private and devotional reading. There is charm in the style and the meditations are lightened by many appropriate literary allusions.

In his review of *The Religious Opinions of Milton, Locke, and Newton* (Manchester University Press; 7s. 6d. net), the Rev. H. McLachlan, M.A., D.D., Principal of the Unitarian College, Manchester, has written a most interesting and informing book on Unitarianism generally and its historical development. He can justly claim that the three men who are the subject of his inquiry are among the greatest of Englishmen, and their opinions on religious questions deserve attentive respect. These have to be understood, of course, in the background of their times, and not even Dr. McLachlan can tell what they would have thought or believed to-day. But he certainly succeeds in bringing into relief the broad, general principles for which the best type of Unitarian has stood, freedom of inquiry, toleration, the application of reason to religious problems, and the rejection of authority and credal tests. One very interesting fact to which he draws attention is that in the higher Unitarianism there has often been a marked strain of mysticism or at least a direct and overwhelming experience of the presence of God. And that is only one feature of a book which is illuminating and instructive throughout. It is a valuable contribution

to the history of religious thought in this country.

The wide prevalence to-day of silly superstitions may fairly be taken as an indication of the decay of intelligent Christian faith. For this reason it perhaps deserves more serious consideration than the contempt of enlightened minds is apt to give it. Professor Clement F. Rogers, M.A., has thought it worth while to issue a little book on the subject, *Astrology in the Light of Science and Religion* (S.C.M.; 1s. 3d. net). It is quite elementary and within the grasp of the meanest intelligence. In it the writer shows by the simple facts of astronomy how absurd the claims of astrology are, and he recommends further study of science and religion as the best cure for such childish superstitions.

The Student Christian Movement Press has published an extremely useful and comprehensive guide to places, people and events, churches, and societies in Christendom, under the title *A Christian Year Book 1941* (2s. 6d. net). It includes, first, a survey of the beliefs, organization and origins of the several communions in the Christian Church, each done by a specialist writer, a description of every continent and region from the Christian viewpoint, a section on Religious Education, one on Christian Social Service, another on Women and the Churches, still another on the outstanding books of 1940, and, finally, a Directory of Churches and Societies. The general editors are the Rev. Hugh Martin and the Rev. E. A. Payne, and the editorial committee contains several well-known names. In the first section alone there are no fewer than eleven writers, and they have done their work well. The book is full of interest and value, and it would not be easy to find serious flaws in it. It may be gently suggested, however, to the writer of the section on Christian Education that there is such a place as Scotland, with four training colleges for teachers and a definite and universal system of religious instruction.

The Use of Hyperbole in Scripture.

BY PROFESSOR C. J. CADOUX, M.A., D.D., D.LITT., OXFORD.

FOR the right understanding of the Bible more is necessary than even the most exact rendering of its contents into English. For the Biblical languages, like all languages, have not only their own vocabularies, but their peculiar *thought-idioms* also. The ways in which these latter differ from the British thought-idioms of to-day are perhaps not such as to render the literal translation of a simple Biblical narrative misleading to a British reader. But there were certain peculiarities about the thought-processes of the Oriental mind two millennia ago, in consequence of which the means it would occasionally employ to express itself were so different from what a Western mind would employ, that a literal rendering of the words would not convey to the modern reader what was meant. Since grave issues sometimes hang on the interpretation of such passages, danger of error is involved in any failure to allow for the special thought-idiom the author may have been using.

It is the function of commentaries to reveal the author's meaning whenever an exact translation of his words obscures it; and to a large extent commentaries do this. But there are certain usages which escape true interpretation because of the very simplicity of their appearance. These all exemplify in some form the non-modern use of hyperbole or over-statement as a means of obtaining emphasis. In each ensuing group of examples I will commence with those that are undeniable, so that, when the reader is invited to consider some examples that are less obvious, he may not suspect that he is being treated to mere rationalistic speculation or pretentious cleverness.

My first case is the use of an unreal negative to emphasize an important affirmative, *i.e.* the use of 'not', when what is really meant is 'not only'. Ask yourself whether the following underlined negatives are to be regarded as strictly true:

'Whoever receives me *receives not me*, but Him who sent me' (Mk 9³⁷).

'... rendering service, as unto the Lord, and *not unto men*' (Eph 6⁷).

'My teaching *is not mine*, but (belongs) to Him who sent me' (Jn 7¹⁶).

'He who believes on me *believes not on me*, but on Him who sent me' (Jn 12⁴⁴).

'The word which ye hear *is not mine*, but (belongs) to the Father who sent me' (Jn 14²⁴).

Before proceeding to controversial passages, let me reinforce this evidence by adding a few other fairly clear instances.

The righteous Davidic ruler '*will not judge by that which his eyes see; nor by that which his ears hear will he decide*: but he will judge the needy with righteousness, and decide with equity for the poor of the earth' (Is 11^{3f.}; cf. also 2 Es 1²⁷).

'The Kingdom of God is *not (manifested) in word*, but in power' (1 Co 4²⁰).

'... *let us not love in word, nor with the tongue*, but in deed and reality' (1 Jn 3¹⁸).

'Work *not for the food which perishes*, but for the food which abides unto eternal life...' (Jn 6²⁷).

'... *I spake not from myself*, but the Father that sent me gave me a commandment what I should say...' (Jn 12⁴⁹).

These instances suffice to prove that Biblical writers often made negative statements which were not meant to be taken at their face-value, but were simply intended to set in greater relief the accompanying affirmative assertions. It therefore becomes pertinent to ask whether the same thing has not happened in some less obvious cases.

The most probable of these is the saying, '*I did not come to invite righteous (men)*, but sinners' (Mk 2¹⁷; cf. Lk 5³², Mt 9^{13b}). When Paul wrote, 'My speech and my preaching *did not (consist) in persuasive words of wisdom*, but in the demonstration given by the Spirit and its power, that your faith might rest *not on the wisdom of men* but on the power of God' (1 Co 2⁴), he did not mean that the Christian preachers were foolish or that their words were unpersuasive and unwise, but simply that behind them there was the power of God's Spirit.

Possibly the same semi-rhetorical usage may give us the key to that much-discussed passage—Lk 17^{20f.}: 'The Kingdom of God does not come (in a way discernible) with watching; nor will men say, "Behold, here it is!" or "There it is!" for behold, the Kingdom of God is (already) in your midst'. There are no sufficient grounds for denying

the genuineness of this logion: but, except on some such lines as those here suggested, it is difficult to harmonize it with the numerous other indications in the Gospels that Jesus expected a future cataclysmic coming of the Kingdom. I imagine He desired to assert that in Himself, His disciples, and His work, God's Kingdom was already present, and to discourage excited concentration on some supposedly imminent climax. He therefore uses the figure of speech we have been studying, without intending to deny categorically that a future climax would occur.

The next case is the custom of using, in a causal sentence, a categorical instead of a concessive clause, when the latter is what is really meant.

Thus in Is 12¹ we read, 'And on that day shalt thou say, "*I will thank thee, Yahweh, because thou wast angry with me, and thine anger has turned away. . .*"'. Yet Israel would be glad, not because Yahweh had been angry, but because, *although* He had been angry, He had now turned from anger to comforting. The A.V. and the R.V. both give the right sense by translating inaccurately, '*though* thou wast angry with me'.

Again, Paul writes, 'But thanks be to God that ye were slaves of sin'; but ye became obedient from the heart to that form of teaching: . . .' (Ro 6¹⁷). But obviously he could not have been thankful that his readers had once been enslaved to sin. What made him thankful was that, *though* that was so, they were enslaved no longer. The A.V. translates literally and misleadingly, 'But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart', etc. The R.V. gives the true sense by paraphrasing.

This idiom is further exemplified in Jesus' words to His host: 'Whenever thou givest . . . a dinner, do not invite . . . thy relatives or rich neighbours, lest perchance they in their turn invite thee back, and a repayment be made to thee. But whenever thou givest a party, invite poor (men) . . . And thou shalt be happy, *because they are not able to repay thee*, for repayment shall be made to thee at the resurrection of the righteous' (Lk 14¹²⁻¹⁴). It can hardly be maintained that the inability of the poor to repay is of itself meant as the reason why the generous host is to consider himself lucky: ¹ the ground of his felicity surely is that, *although* his guests cannot repay him on earth, he will get his reward hereafter. Incidentally, the apparent prohibition of entertaining rich acquaintances might be added to the list under our former heading as an

unreal negative, whereof the true meaning was that hospitality was not to be *confined* to such persons.

There is another important Gospel-passage which apparently illustrates the same figure of speech. 'I thank thee, Father, . . . that thou didst hide these things from wise and intelligent (men), and didst reveal them to babes. Yea, Father (I thank thee), that so it seemed good before thee' (Lk 10²¹=Mt 11^{25f.}). For our immediate purpose we may ignore the question as to what precisely is meant by 'these things', as well as the deterministic tone of the passage. For the moment we may be content to recognize the simple fact that some saw, and others did not see, the truth. Whatever be the real relation of the Divine omnipotence to this fact, what Jesus was thankful for was not that some did not see, but that, *although* some did not see, others did.²

As a third group I adduce a few passages in which hyperbole takes the form of an imaginative over-statement, rather than of a particular grammatical construction, as in the cases so far quoted. Usually the exaggeration is so obvious that the use of it could not give rise to perplexity; nonetheless, the readiness to use it is worth noting, as it will prevent us misconstruing less simple and perhaps more important passages.

In 1 K 22³¹, the Syrian King commands the captains of his chariots before battle: 'Fight with neither small nor great, save only with the King of Israel'. He could hardly have intended his words to be taken literally.

Among the least contentious instances in the Gospels are the declaration, 'the very hairs of your head are all numbered' (Mt 10³⁰=Lk 12⁷; cf. Lk 21¹⁸, 1 S 14⁴⁵), and the queer statement in Jn 21²⁵. Then we have the warning, 'It is easier for a camel to go through the needle's eye than for a rich man to enter into the Kingdom of God' (Mk 10²⁵=Lk 18²⁵=Mt 19²⁴). Modern commentators no longer try to reduce the hyperbole by making a cable of the camel or a narrow gate of the needle's eye. If, as Wellhausen plausibly argued, the original reading in Mark referred to entrants generally and not specifically to rich men, the exaggeration is still more glaring, for Jesus elsewhere freely depicts persons entering the Kingdom. But even without that plea the hyperbole is patent enough, for Jesus proceeds to say that what was impossible for men was possible for God; yet

² So McNeile, in his note *ad loc.*: 'Jesus was thankful, not that the σοφοί were ignorant but, that the νηφιοί knew'.

¹ Pace Plummer's note *ad loc.*

(with reverence be it said) not even God can make a camel pass through a needle's eye. Quite clearly the saying is an Eastern teacher's way of emphasizing the difficulty of the task of entering the Kingdom.

With this passage one naturally groups the little set of sayings in which the removal of a tree or mountain into the sea is declared to be possible as a result of faith (Mk 11^{22f.}, Lk 17⁶, Mt 17²⁰ 21²¹; cf. 1 Co 13²). There can be little doubt, in face of the other evidence for the use of hyperbole, that Jesus was not thinking of spectacular marvels. He was speaking at once figuratively and hyperbolically—in the manner of the Eastern prophet; and we do not truly grasp His meaning for ourselves until we have reduced His words to the soberer logical pattern which the modern Christian is constrained to use. Tennyson was giving a good paraphrase of the saying when he wrote,

More things are wrought by prayer
Than this world dreams of.

The injunction to pluck out the eye and amputate the hand or foot which causes stumbling (Mk 9⁴³, 45, 47=Mt 5^{29f.}, 18^{8f.}) is another instance of figurative hyperbole. It probably refers to the severe self-denial which the law of sex-purity may involve. Its position in Mark is determined by the fact that, like Mk 9⁴², it deals with hindrances: its position in Mt 18 is determined by the Marcan parallel. We cannot build on its connexion in Mt 5, though this happens to fit in with the probable meaning. Origen took literally the words of Jesus reported in Mt 19¹² (εὐνοῦχισαν ἑαυτοὺς . . .): and a modern German scholar has argued that, in view of the intensity characterizing Jesus' spirit, Origen may not after all have been far wrong. But the well-attested Eastern habit of hyperbole relieves us of the necessity for any such grim and otherwise most improbable inference. I would, however, add that such an interpretation of the amputation-passages as I have urged does not imply that Jesus did not share the customary Jewish belief in the participation of the physical body in the life beyond.

There are a few non-figurative hyperbolic passages in the Gospels. As Dr. McNeile has pointed out,¹ it was Jesus' custom, in enunciating ethical injunctions, simply to omit any needful qualifications. The same principle holds good in His other enunciations. Thus: 'All things whatsoever ye pray and ask for, believe that ye have received them, and they shall be yours' (Mk 11²⁴=

¹ *St. Matthew*, 66b, 67b, 70b, 90a.

Mt 21²²). It is surely impossible to contend that this promise stands in need of no qualification; yet here it is, given without qualification.

Many Bible readers must have been puzzled by the declaration in Lk 15⁷ (cf. Mt 18¹³), 'there will be (more) joy in heaven over one repentant sinner than over ninety-nine righteous (men) who have no need of repentance'. All that is meant here is virtually what is somewhat differently stated in the parallel passage three verses later (Lk 15¹⁰): 'Thus, I tell you, there is joy in the presence of the angels of God over one repentant sinner'.

Special interest within this field belongs to sayings suggesting endless duration. In this connexion the unpardonable sin at once occurs to the mind: and much anguish on the part of devout believers might have been spared if due attention had from the first been paid to Jewish idiom.

It may be worth while to remember that in our own tongue words like 'always', 'never', 'constantly', 'permanently', 'perpetually', are commonly used to express the idea, not of absolute unendingness, but simply of duration for a considerable length of time. It is the same in Hebrew and Greek: hence ambiguity often arises. The commonest Hebrew word used to express eternity is עולם (literally, 'age'). It is used both to describe the unending life of God Himself (e.g. Gn 21³³, Ex 3¹⁵, Dt 32⁴⁰, Is 40²⁸, Dn 12⁷), and also to designate periods of prolonged but limited duration. Thus, in 1 S 12²² 27¹², Ex 21⁶, Dt 15¹⁷, and Jon 40²⁸ (Eng. 41⁵), it means the duration of a single human or animal life. Compare also its meaning in Is 32¹⁴ in the light of 15. So elastic a word might clearly be used to express many different shades of meaning, both vague and precise, in connexion with duration. The Greek equivalent of עולם is αἰών, which, together with its adjective αἰώνιος, expresses both long finite duration,² unending duration, and also eschatological quality ('characteristic of the Coming Age') without any direct reference to duration. How little we can depend on the strict meaning of such terms is clear from the use Jewish writers made of another word which normally suggests everlastingness—נצח or נצח. Consider such an expression as, 'How long, Yahweh, wilt thou forget me for ever (נצח)?' (Ps 13² [Eng.¹], similarly Ps 79⁵ 89⁴⁷ [Eng. 46]).

² J. H. Leckie, in *The World to Come and Final Destiny*, 350, gives a collection of passages from Enoch and Baruch in which 'for ever' is used of limited time.

This fluidity in the meaning of terms, coupled with the disposition to employ exaggeration as a normal means of emphasis, led to a tendency to express abhorrence of any particularly serious form of wrongdoing by declaring that it would never be forgiven (e.g. Nu 15^{30f.}, 1 S 3¹⁴, Is 22¹⁴). Such expressions had a natural root in the early notion that certain offences must incur the death-penalty. Analogous phrases would survive in use long after the civic context or implication had been forgotten. The habit of pronouncing an offence unpardonable thus grew up as a normal way of pronouncing it to be utterly heinous. That, surely, is the key to Jesus' words about blasphemy against the Holy Spirit (Mk 3²⁸⁻³⁰, Lk 12¹⁰, Mt 12^{31f.}). Dr. McNeile rightly says in his note on Mt 12^{31f.}, 'If the Lord spoke as a Jew to Jews, and used a type of expression current in His day, and derived from the O.T., He meant, and would be understood to mean, no more than that blasphemy against the Holy Spirit, by whose power He worked, was a terrible sin,—more terrible than blasphemy against man.'

The writings of the Rabbis, which reflect in large measure the linguistic customs of serious Jews in Jesus' day, contain many striking exaggerations, which—like those in Scripture—could not have been meant to be taken literally, and were used only because it was well known that they would not be so taken. Thus:

'He that has never seen the joy of the Beth ha-Sha'ubah' (at the Feast of Tabernacles) 'has never in his life seen joy' (*Sukkah*, 5¹: Danby, *Mishnah*, 179).

'Greater stringency applies to [the observance of] the words of the Scribes than to [the observance of] the words of the [written] Law' (*Sanhedrin*, 11³: Danby, 400).

The canonicity of the Song of Songs was long in dispute among the Rabbis. When Rabbi Akiba

wished to pronounce emphatically for its inclusion in the Canon, he did so in these terms: 'No man in Israel ever disputed about the Song of Songs [that he should say] that it does not render the hands unclean' (i.e. is not canonical), 'for all the ages are not worth the day on which the Song of Songs was given to Israel; for all the Writings are holy, but the Song of Songs is the Holy of Holies' (*Yadaim*, 3⁵: Danby, 782).¹

In bringing this brief study to an end, I would offer the following comments:

(1) The existence in Scripture of a custom of obtaining emphasis by means of over-statement, such as would be disallowed as gravely misleading in modern Western speech, is proved up to the hilt, and therewith the need of making due allowance for it in exegesis.

(2) A more complete study of the evidence would probably show the usage to be far more prevalent than my collection of quotations suggests.

(3) The effort to make due allowance for this particular difference in thought-idiom between Bible-times and our own is neither (a) a prosaic and logic-chopping maltreatment of the free poetical effusions of Scripture—for the poetical and emotional tone of certain parts of Scripture does not remove the need for precise exegesis, nor is it (b) a rationalistic 'watering-down' of the great utterances of Scripture, reducing its spiritual glories to the level of 'liberal' commonplaces—for the honest translation of a Scriptural thought into modern forms of expression is a different thing from reducing it to a commonplace or robbing it of either its beauty or its vital importance.

¹ Cf. *A Rabbinic Anthology*, compiled by C. G. Montefiore and H. Loewe, pp. xlv f., lxxxiv f., ci, 115 (304), 128 (341), 138, 252 (655), 399 (1093), 686 f. (Note 84). Four of these passages refer to unforgivable sins.

The Bi-Centenary of Handel's 'Messiah.'

BY THE REVEREND FRANCIS B. WESTBROOK, B.A., MUS.D., LONDON.

'I HOPE to satisfy the reader . . . that those ages which were impregnated with Catholic truth produced nobler architecture and nobler art than the ages which have been infected with anti-Catholic heresies.' So writes Mr. Arnold Lunn on p. 56 of his fascinating book *Now I See*.

It is not clear whether Mr. Lunn excludes the Fine Arts generally when he mentions art. Concerning painting and sculpturing I am in no position to judge. If, however, music is to be included in Mr. Lunn's list, most, if not all music lovers, will find his statement singularly unconvincing. Music, as we know it to-day, was practically non-existent in the Middle Ages. The finest composer of ancient Catholic music on the Continent—Palestrina—lived in the Reformation era: and it may be noted that he wrote his famous Marcelli Mass to correct abuses which had crept into the writing of church music, particularly in the setting of the words.

North Germany in the eighteenth century was indeed a veritable hotbed of anti-Catholic heresies. Yet it produced John Sebastian Bach, the staunch Protestant of whom Schumann wrote: 'Music owes to him almost as great a debt as a religion owes to its founder.' In his 'St. Matthew Passion' he makes extensive use of Lutheran chorales, the chief glory of early Protestant music: and this monumental composition is described by our own illustrious Elgar as 'the noblest sacred work in existence.'

Two hundred years ago this August another product of North German Protestantism and a contemporary of Bach—George Frederick Handel—wrote the most celebrated oratorio the world has ever heard. This was the *Messiah* (not 'The Messiah,' as Dr. Percy Scholes has reminded us). England became the home of this great master—he was naturalized in 1726—and of his marvellous oratorio. To call it marvellous is not mere platitudinizing. Every time the work is re-examined one can readily understand the utterance of Beethoven. 'Handel is the greatest, the ablest composer that ever lived. I can still learn from him.' Haydn, the Austrian genius, on hearing the Hallelujah chorus in Westminster Abbey, exclaimed with tears in his eyes—'he (Handel) is the master of us all!'

The *Messiah* derives its libretto from the English

Bible. Its subject from first to last is Christ. The libretto was compiled by Charles Jennens, a Leicestershire squire who often entertained Handel at his country seat at Gopsall. According to Newman Flower, however, the actual spade work was done by a poor parson secretary named Pooley. The words, selected in the main from the prophetic writings of Malachi, Isaiah, Jeremiah, and the Psalms in the Old Testament, and from the Gospel of St. Luke, St. Paul's Epistles, the Epistle to the Hebrews, and the Apocalypse in the New, adhere to the traditional conception of our Lord's Person and redemptive purpose in His incarnation, crucifixion, resurrection, and reign in glory.

The prophecies bespeaking His loneliness and humiliation are given distinct prominence (cf. the numbers 'He was despised and rejected,' 'He trusted in God that He would deliver Him,' 'Thy rebuke hath broken His heart,' 'Behold and see if there be any sorrow,' and 'He was cut off out of the land of the living.') But His divinity and supernatural splendour is also stressed, as is seen in the items 'Lift up your heads, O ye gates'; 'Let all the angels of God worship Him'; 'Thou art gone up on high'; 'Worthy is the Lamb that was slain' and, of course, 'Hallelujah.'

No earthly scenes of our Lord's life are referred to. Jennens followed the Apostles' and Nicene Creeds in leaping at one bound from the Incarnation to the Crucifixion, if we exclude the delightful parenthesis 'He shall feed His flock.' It is worth while bearing in mind that Elgar's oratorio *The Apostles* gives considerable prominence to our Lord's life on earth. He starts with the annunciation of the mission of Jesus ('The Spirit of the Lord is upon Me') and follows a more or less historical sequence to the Ascension. One observes the modern interest in the Jesus of history in 1903 as contrasted with the outlook of 1741.

Handel wrote the whole of the music, including the scoring, in the almost incredibly short space of twenty-four days. He began his work on the 22nd August 1741 and concluded it on 14th September. He carefully dated each part as he finished it. There is scarcely any doubt, however, that he had been ruminating over the music scheme for some little time. Composers, like authors, often have ideas of their future works clearly delineated

in their heads before ever they put pen to paper, and in the case of such a prolific genius as Handel, works had no sooner been conceived than the only further effort required was the writing of them down. A facility that might well be envied!

The music of the *Messiah* must be familiar to most readers. Whatever else they may not know, here is something with which they must have been acquainted from their youth up. Its ability to stand the 'wreckful siege of battering time' is a proof of its inherent vitality. Certain characteristics of the eighteenth century treatment of words, however, will always strike the modern ear as a curious feature.

Chief among these is the singing of a whole string of notes to one syllable. Sometimes this is not without effectiveness, such as the long run on the word 'shake' in the recitative, 'Thus saith the Lord.' But to treat the word 'desire' in the same way (there are forty-one notes to be sung to the second syllable) is merely stupid. Other words are mauled about in the same mischievous fashion. It has taken us till the late nineteenth century to realize the desirability of fitting the music to the words, and not stretching the words out like a sausage-skin to fit a previously conceived music scheme. We recognize, however, that such procedure, so common to the period, no more detracts from the ultimate value of the work, than its spots diminish the glory of the sun.

And how perennially fresh the music is! Individual preferences will always vary, but the present writer regards the first part of the aria, 'But who may abide the day of His coming,' as one of the finest of the composer's conceptions. No race has ever had a more deep-seated longing for anything or any one than the ancient Jews had for their Messiah. It was inwrought in the very fabric of their existence. What Hebrew mother was there but did not dream that she might be the destined one to give birth to the Lord's Anointed? And they were not to be disappointed. From them indeed would spring the Rod of Jesse for whom they so passionately craved. But the prophets were under no illusion as to Israel's unpreparedness to meet Him: so Malachi gives forth his trenchant and earnest warning: and Handel has caught the meaning of his message in tones of haunting and deeply felt pathos.

Almost all the choruses possess that drive and energy for which the composer is so justly famous. In the early part of the work the jubilation of the prophetic utterance, 'And the glory of the Lord

shall be revealed,' is well expressed in a mass of tone that throbs with joy from beginning to end. No less impressive is the famous declamation, 'For unto us a Child is born.' Who can ever forget the overwhelming effect of the words, 'Wonderful, Counsellor,' when thundered out for the first time? Although the punctuation of the Authorized Version (which Handel, of course, followed) is now obsolete, and we have learned to read 'Wonderful Counsellor,' the majesty of the setting is in no way impaired. It is evident that this mighty chorus made a profound impression on Beethoven, for during his last illness, when he whiled away his time studying the works of his predecessor, he once exclaimed to a friend who was trying to cheer him up, 'My day's work is finished. If there were a physician that could help me, his name should be called Wonderful.'

Few numbers in the whole oratorio have touched the human heart more deeply than the soprano aria, 'I know that my Redeemer liveth.' The music is the embodiment of the sure and certain hope of the Christian believer. The two opening notes for the words 'I know' could not possibly be improved upon. We are not unmindful of the fact that the words attributed to the patriarch Job are in all probability a mistranslation. Albeit, the words of the Authorized Version may be regarded as an inspired guess, especially having regard to the noble music in which they have been enshrined. We have no need to reject them in the light of the passionate belief of Paul, who knew what Job did not know, and who could, with joy more abundant, welcome the day when he would 'depart to be with Christ which is far better.'

It lies beyond the scope of this paper to describe all the famous numbers of the oratorio. We can, however, spare a glance for one or two others. To some people the well-known bass solo, 'The trumpet shall sound,' is a perennial attraction. The present writer, however, finds the trumpet obligato, so eagerly anticipated by its admirers, a little too obvious to be really impressive. The custom of procuring a special trumpeter for the occasion (sometimes in a special suit as well!) emphasizes its insistence almost to the point of childishness. We are reminded of a youngster's picture-book, with the captions, M is for man, T is for trumpet, and B is for the blast he blows on it. The 'Amen' chorus, too, divides people into two camps, some finding in it the very height of Handel's genius, others feeling that it scarcely makes the sublime conclusion that it ought, even while they recognize that it has a certain dignity and spaciousness. Is

there much point in the continuous reiteration of the word 'Amen'?

Whatever argument there may be on this and kindred matters, however, all unite in acknowledging the supreme glory of the 'Hallelujah' chorus. No doubt it is Handel's greatest effort. We have already recorded Haydn's verdict. Probably Beethoven had it in mind when he said, 'Go and learn of him how to achieve great effects with simple means'—a much harder task than some might think. Great choruses have been, and will continue to be written. But perhaps, notwithstanding Bach's 'Sanctus' in his *Mass in B Minor*, Brahms's chorus, 'Now death is swallowed up,' in the *Requiem*, and Elgar's 'Finale' to the *Apostles*, the 'Hallelujah' chorus stands by itself.

It is on the authority of Dr. Allott, Dean of Raphoe, that we learn that Handel said when he wrote it, 'I did think I did see all heaven before me and the great God Himself.' On 23rd March 1743, at Covent Garden Theatre, when a performance of the oratorio was being given, George II. rose at the singing of this chorus and remained standing throughout. This spontaneous tribute, which has been given by generation after generation ever since, is thoroughly deserved of the music. Perhaps the finest thing that can be said about it is that it is a worthy representation of the overpowering splendour of the words it depicts.

The music, although Handel's own, is not entirely original. It is derived in some small part from the

well-known chorale 'Sleepers, Wake.' This is specially noticeable at the words, 'The Kingdom of this World is become,' which form what has been justly described as 'the dramatic centre of the work.' Some have seen in the falling notes of the scale a vivid picture of the world's kingdom going down to the feet of Christ. Immediately after, in vigorous contrast is the outburst 'the Kingdom of Our Lord and of His Christ.' Thence the chorus gathers ever-increasing power and majesty as it vociferates the grand climacteric of the Christian faith: 'and He shall reign for ever and ever, King of Kings and Lord of Lords. Hallelujah.'

... 'King of Kings and Lord of Lords—for ever!' In these days when the rising tide of barbarism threatens to submerge all that is fair and lovely, we may well ask, with a wild and desperate fear clutching at us 'whether these things be so?' This indeed is the hour of the evil one and the powers of darkness. And the shuddering cry goes up from a million torn and anguished hearts—'How long, O Lord, how long?' May the mighty inspiration of Handel, wedded to the noblest words of Scripture, speak to us in these darkest of all days as from God Himself, to strengthen and inspire us in our belief that the forces of evil simply cannot thwart His purposes: that He must reign till all enemies are put beneath His feet: and that He will give to our yearning and desolate souls 'songs of deliverance' and hymns of victory.

In the Study.

Virginiſus Puerisſque.

St. Swithin's Day.

BY THE REVEREND SIDNEY H. PRICE, GREAT
SHELFORD, CAMBRIDGE.

'He did good, and gave us rain from heaven.'—
Ac 14¹⁷.

JULY 15th. St. Swithin's Day! Some people still have a belief that if it rains on St. Swithin's Day we shall have rain for the next forty days. It seemed to me that to find out the real facts one should inquire of the Observatory at Greenwich, so I have examined the records for the past twelve years, and I find this. Sometimes, when there was little

or no rain on the 15th there has followed a wet period with fifteen or sixteen rainy days, and sometimes when St. Swithin's Day was really a wet day, a very low rainfall is shown for the next forty days. There seems to be no relationship between what happens on that day and the forty which follow.

We know very little about the man whose name is remembered by this day. He lived from about 800 to 862, in the reign of King Egbert, and had a reputation for being a very good and saintly man. The king entrusted him with the education of the young Prince Ethelwulf, who learned to think very highly of his teacher. When Ethelwulf became king he made Swithin Bishop of Winchester.

Many stories are told of the saintly bishop, most of them, however, are the 'believe it or not' story. For instance, one day a peasant woman on her way to market with a basket of eggs accidentally bumped into a workman and dropped her basket. The bishop, seeing her distress, prayed, and the broken eggs were all restored.

It is true, however, that he was long remembered for his humility, his kindness to the poor, and his good and simple life. He died on 2nd July 862, and was buried, according to his wishes, with humble folk in the churchyard. When the cathedral was rebuilt over a hundred years later, on 15th July 971, it was decided to remove his grave to a place of honour in the cathedral. The old tale says that to prevent the monks doing this, the saint caused the rain to fall so heavily for forty days that the work could not be carried out. But this part of the story is another 'believe it or not.'

Other countries have similar stories. In parts of France, in Flanders, in Germany, and Holland, and elsewhere, different dates with their own saints hold a similar place in the imagination of the people.

In England, 15th July is also known as 'Apple Christening Day.' It is said that after rain on this day, no matter how small or green the apples, they are fit to eat. I do not recommend you to try it, for to me they look as though they would cause trouble. One thing does seem true that, after a dry spell, rain now does help apples and other things in the garden to grow.

We will not then look displeased if on the 15th we have rain. We need have no fear that the next forty days will be wet, for that never happens. We will rather say that God in His goodness sends both rain and sunshine for our good, and, if we do think of the old Saint Swithin, let us remember him for his good and simple life, and ask God to make us like that, so that we too may be a gift of God to the world.

The Laugh of a Friend.

BY THE REVEREND A. A. MACKENZIE, B.D.,
FLEMINGTON, VICTORIA, AUSTRALIA.

'Then was our mouth filled with laughter.'—
Ps 126².

What wonderful things happened in Sydney during the days when we had the surprise coming of the American ships! The most wonderful of all, I think, was when a kookaburra lighted on the masthead of the flagship *Chicago* as she berthed at

the wharf. There Jack took his perch and burst into a hearty cackle of laughter. Nothing could have been more fitting. For one thing, it 'provided the most perfect Australian welcome.' It added a note to the joyousness of the day that could not be found anywhere else in the whole wide world. Then, in the second place, it was *the welcome of a friend*.

Perhaps that is why the kookaburra laughs. He is such a friendly fellow. No one could ever say he is beautiful. He hasn't the dainty form of a willie-wagtail, but a quaint squat shape. He hasn't a sweet singing voice from a pretty little mouth, but a laugh from a great beak which he opens ever so wide. And what a friendly look! If you look at him and catch his eye the chances are he will laugh. And you'll wonder if he sees anything in you to laugh at. No, he doesn't; he laughs because he is a friendly fellow. People who meet you with a happy laugh are friendly people. You know, there are some people who do not seem to know how to laugh. The kookaburra is not like that. He is frank, honest, and hearty. He is a friend, and those American sailors who saw and heard Jack, probably for the first time, will never forget him.

Now, if I were to tell you that the Bible says we are to be like the kookaburra, what would you think? Of course, the Bible does not put it quite like that, but it does tell us to be friendly, to 'be kindly affectioned one to another.' I think that is what Jesus was, don't you? wonderfully friendly to every one. If He wasn't, those boys and girls from Salem would never have climbed up on to His knee? No one knows better than boys and girls if a man is friendly and to be trusted. What made them so sure of Him was His eyes and His smile. Friendliness was written all over His face. Many of the pictures we see of Jesus show us a sad face. But that, I am sure, is a big mistake. Why! that's the very thing Jesus told people to take care they did not have, 'Be not of a sad countenance,' He said. 'Don't put on gloomy looks.' In Jesus' time, just as in ours, many people thought that to be good meant being gloomy. Jesus said, 'No! not at all. Don't you put on a long face like that.' You can be very sure that Jesus had the kind, laughing face of a friend.

A lady I knew came once to our parish to collect for orphan children in 'Kildonan,' the Church's Home. And I sent her to one man, and while I waited for her to come home I am afraid I enjoyed a little 'innocent merriment,' for I knew he was a very gloomy man. He was always looking miserable,

for he had a miserable, mean, grudging spirit. Of course, he grumbled away to my friend; and she, being what we call 'a hard case,' at last said, 'Well, you'll give me a smile, won't you?' Poor fellow, he knew nothing about the spirit of Jesus. How different was that good man, Robert Louis Stevenson, who made this his prayer:

'The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them *with laughter and kind faces.*'

Which do you think was more like Christ?

The Christian Year.

FIFTH SUNDAY AFTER TRINITY.

The Success of Failure.

'It is enough; now, O Lord, take away my life.'—
1 K 19⁴.

One of the commonest foes the Christian has to face in his journey through life is that of discouragement. It may meet a beginner in the Christian life, when the first enthusiasm of the start is over and stern realities have to be faced. But discouragements are by no means confined to the beginning of the Christian life; they occur all the way. As has been said, 'Life is a trial trip all through,' and one of the heaviest burdens we have to bear is just this feeling which broke down the heart of the people in the wilderness when the Chronicler says of them: 'The soul of the people was much discouraged because of the way.'

1. What is the cause of these discouragements which so depress us at times? Sometimes it is hard to say. You meet a man and he says to you, 'I feel so depressed. Life looks all black to me.' And you say, 'Why are you so depressed? Any bad news?' But he can point to nothing. 'I can't tell what it is, but I feel so discouraged. At times I am tempted to give the whole thing up.' Such discouragements are to a large extent temperamental. There are some people born with a gloomy strain in their composition. They are like Mrs. Gummidge, the lone, lorn creature in Dickens' romance *David Copperfield*. Such people are often gentle and sweet in nature and are to be sympathized with, not blamed; yet it must be said that they do much to deteriorate the atmosphere by spreading germs of spiritual malaria all around and spoiling the enthusiasm and happiness of their fellows. It is an evil, if not a sin, to be a discourager.

But while discouragements are thus often cause-

less, at other times they have causes that are only too grimly real. How many, for example, are the discouragements which a business man feels to-day? He builds up for himself after years of toil a position of independence. Then in a moment, through the failure of some creditor, or the cruel combination of some rivals, he finds his business in ruins around him, and he himself, perhaps, branded as a defaulter. There is no harder experience than that, nothing which so tests a man's grit and grace. On the other hand, there is nothing that so impresses us with the courage of some men as the way in which after such an experience they take fresh heart and begin to build again what the selfishness or dishonesty of others has destroyed.

Sir Walter Scott wrote in his Diary after the news of his commercial disasters had reached him:

'I feel neither dishonoured nor broken down by the news I have received. I have walked my last in the domain which I have planted, sat for the last time in the halls which I have built; but death would have taken them from me if misfortune had spared me. Discouragement is to me a tonic and a bracer.'

2. This brings us to the *disguised blessings of discouragement*. We know its dangers. Its dangers are to give up the battle as useless, or to find refuge in those false stimulants which the drunkard and the opium-eater have recourse to in order to gain a temporary relief from the shadows of the mind. There is no safety there. That way death or madness lies. Our only hope in such an hour is to brace up our spirit afresh and go forward with teeth set and faces steeled to the hill of difficulty before us.

What are its blessings? One of these is a *great discipline of humility*. Uninterrupted success in life is apt to make us conceited, self-assertive, and overbearing. But discouragement takes the starch out of a man quicker than any other experience. We see that in Elijah at Horeb. After his great success at Carmel and the slaughter of eight hundred and fifty priests of Baal self-assurance oozed all out of the man away in the desert fleeing from the fury of Jezebel. He felt himself very weak then. 'I only am left and they seek my life to take it away.' But discouragements not only train us in humility, *they develop the will*. They bring out the real grit in a true man. It would be a great impoverishment of human biography if there were no discouragements in it. It is out of such experiences that are born the noblest of the world's heroes. We learn more from our failures than we do from our successes. It was in Horeb that Elijah got his noblest vision of God. It was from it that he went

forth to do his most permanent work : the appointment of his successor—the dethronement of Ahab—the enthronement of Jehu.

3. *We must turn our failures into successes.* For remember it is one thing to have discouragements and another to be discouraged. The first constitutes the temptation, the second is the yielding to it. To have discouragements and yet not to be discouraged is one of the greatest blessings our character can have. And how can we have it? In ways like these.

Refuse to be beaten. By resolutely rising up after your knock-down blow and going forward to face the music afresh as if nothing had happened. That is what God led Elijah to do at Horeb. 'Go, return,' He said, 'on the way to Damascus.' Dream no longer under thy juniper bush. Go back to the world with its toil and struggle and common duties and find in a life of service to God and man the true balm to your broken spirit.

Think of the many things in your life which are fitted to encourage you and try and fix your eyes on them to the exclusion of what is dark and painful. It was this that God did to Elijah. When the prophet said mournfully, 'I, even I only, am left; and they seek my life, to take it away,' God said to him, 'I have left me seven thousand men in Israel which have not bowed their knees unto Baal.' There is a verse in a poem once popular which runs something like this :

Though dark and sable as a shroud,
The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about
And always wear them inside out
To show the lining.

Sometimes the cloud of life may seem so dark that it may be impossible to see any bright side to it, but if you only look long enough you will find it—if only in this—that it brings you nearer God and throws you back upon Him.

Look away from the present to the memories of a past God. Believe that what He has done for you then He will do for you again, even *now* if you only trust Him. That was the cure for his discouragement which the old Psalmist found when he cried in that most beautiful of all the Psalms of Discouragement in the Psalter, 'Why art thou cast down, O my soul; and why art thou disquieted in me? hope thou in God: for I shall yet praise him.' And then follows: 'Therefore will I remember thee from the Land of Jordan, from the mountains of Hermon and from the hill of

Mizar.' What is the meaning of that interjection? Is it not a memory of some great good that he had received from the hand of God in these places. And what God has done for him in the past He can and will do for him in the future. So when we are discouraged in life, let this be our great refuge: 'Hope thou in God.' 'Because thou *hast* been my help, therefore in the shadow of thy wings *will* I rejoice.'¹

SIXTH SUNDAY AFTER TRINITY.

Christian Courage.

BY THE REVEREND ERIC PARSONS, M.A., PH.D.,
HARROW.

'Patient in tribulation.'—Ro 12¹².

I. The New Testament assumes that trials and tribulations are characteristic of the Christian life. The Roman Church was not, as far as is known, actually enduring persecution at this time; but from his own experience, and that of his converts, Paul assumes that sorrow and suffering are the inevitable lot of the Christian. Thus in his earliest epistle he reminds his readers of the cost of Christianity: 'You started to copy us and the Lord, welcoming the word though it brought you heavy trouble.' And later, in connexion with the anxieties of that ancient church he says: 'Troubles are our lot, you know that well; for we told you beforehand, when we were with you, that we Christians are to have trouble.' In the Corinthian epistle he sums up in a phrase become classical the Christian reaction to this calamitous experience: 'Love endureth all things—is always brave.'

Our courage is always being challenged in one way or another. Tribulations change but tribulation remaineth. Whether we are Christians or not distress dogs our steps through life, the only difference being that the Christian's trials are perhaps more numerous and more keenly felt. The war constitutes such a challenge. For the majority it means hardship and disappointment. Irksome restrictions fret our nerves; natural anxiety for loved ones, strain of separation and grief over loss, will lower resistance still further. It is certain that, if we are not watchful, we shall become impatient or dispirited.

Light-hearted optimism would be altogether out of place in view of the human tragedy which is breaking hearts and homes and whole civilizations. But it is well to remember that we have no more excuse for despondency now than at any time.

¹ W. M. Mackay, *Problems in Living*, 196.

Life is always a grim grey mystery, with its minor tragedies and its monstrous iniquities. That voice of humanity, Shakespeare, confirms one's conviction that infinite woe overshadows man at every turn and time. 'What can be more impressive,' asks Charles Gore, 'than the evidence that is presented to us in the plays and sonnets of Shakespeare, if we seek to read them chronologically, that he passed from a genial acceptance of the spectacle of humanity, "good and bad together," to a profound gloom as he gazed deeper and deeper into it, and found himself confronted with some fundamental incapacity in men to be the thing they would be—some fundamental victory of passion and circumstance over feeble good—a mystery of ruin baffling all power of speculation to extract a meaning out of it?' Yes, Paul was right: 'troubles are our lot.' But more than all 'we Christians are to have trouble' in facing with faith such a world as we live in.

2. When we turn to the Bible to see what it has to say about the matter, we meet on almost every page with the kind of counsel given in our text. 'Be patient in tribulation,' says Paul. 'Steady patience is what you need,' echoes the epistle to the Hebrews. But there is something unsatisfactory about this exhortation, especially if you don't happen to be a very patient individual. It savours of the too painfully obvious. And our vague dissatisfaction is justified when we learn that the word 'patient' has more of the sense of bravery and effort than our English word. Paul's meaning, says C. A. Scott, may be most adequately conveyed by the phrase 'stand up to your troubles.' And that is surely the very word we need—just the sort of slogan to reinspire anybody as long as poor tormented humanity is able to stand on its legs at all.

Now Paul was not so foolish as to call on a man whose backbone was broken to stand up. Nor was he so simple as to suppose that people will face a sea of troubles if there is every prospect of their suffering the fate of a spiritual Canute. The ground of his optimism is nothing less than God. It is God who inspires steadfastness—"the God of patience and comfort;" that is to say, 'the God from whom we draw endurance and encouragement.' God inspires us, partly because we know His nature as revealed in Jesus to be love, but also because we experience through faith in Jesus His power in our lives. Thus in the fifth chapter we find Paul not merely 'patient in tribulation,' nor even 'standing up to his troubles,' but actually boasting about them. And he tells us exactly why.

By faith in Jesus he has begun to enjoy "peace" with God; and by 'peace' he means not the sense of right relationship with God only, but also with his entire environment. His new 'standing' with God through Jesus has affected the whole of life's struggle and the spirit in which he faces it. Troubles do not depress him because, being at peace with God, things cannot in the last resort be against him in God's world. On the contrary, affliction may even be the means to greater moral and spiritual victories; for trouble produces endurance, endurance produces character (or approvedness), and character produces hope, because we have reached then a spiritual state which proves itself in trial. So, as Paul says, 'we triumph even in our troubles.'

3. The reader of Paul's epistles may feel sceptical about such an outcome of faith in any but the greatest of saints. Yet common experience commends this word of the Apostle and should encourage us to try it for ourselves. If a man gives his head a sufficiently hard knock a bump appears which he does not usually regard with any great satisfaction. But that bump is Nature's doctoring, her effort to repair the damage which he has sustained. The blood-vessels in the affected part enlarge, so that the necessary quantity of blood goes there, taking the fluids requisite for healing. The swelling is due to the vast congregation of healing and fortifying cells which immediately assemble upon need arising.

May we not believe that something not unlike this happens in the spiritual realm: that the moment a man is in trouble, mental and spiritual resources are rushed to his rescue? Do we not indeed know this to be a common fact of experience? 'A rapture,' says C. E. Montague, 'may visit a man suddenly faced with peril and opportunity in a battle or an accident. He is released—that is all you can say. Fear and desire, his two keepers through life, to preserve and enchain him, are suddenly gone, and he goes to self-sacrifice as lightly as a child draws its breath, with so perfect a freedom from all sense of effort, danger, or pain that presently he is surprised and abashed, and feels like a secret impostor when people credit him with heroism.' Paul would have us learn that Christ desires that rare rapture of the ordinary man to be the constant experience of the Christian. God provides the means for us to stand up to our troubles in the home and in our daily work, just as surely as He provides the means which enable the martyr and hero to display superhuman fortitude and endurance in persecution or peril. Have faith that

the divine providence is equal to all your anxieties and needs.

* This is not merely a word of comfort for which to feel vaguely grateful. It is also a challenge. It is imperative that we receive it and act upon it. For while God offers spiritual succour and sufficiency to the man who will have faith in Him, the prospect of spiritual collapse confronts that man who lightly despises this word of God. There is a negative and a positive side to the matter we have been considering. 'Woe unto you,' says Ecclesiasticus, 'that have lost your patience!' 'And what will ye do when the Lord shall visit you?' 'In your patience ye shall win your souls,' says Jesus. Hold out steadfast and you shall win! Through all the New Testament there runs the same refrain: 'He that endureth (holds out to the very end) the same shall be saved.' Win or lose. These are the alternatives facing us; for, as Paul insists, 'God will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life.' But by the grace of God we may regard the prize as already won, since God in Christ supplies the spiritual resources requisite for all our needs.

SEVENTH SUNDAY AFTER TRINITY.

A Great Prayer.

'And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.'—Mk 9²⁴.

We know neither the name nor the history of the father of the lunatic child in Mk 9, but that cry of his, 'I believe; help thou mine unbelief', is like an open window through which we look into his heart. Instead of rejoicing, as parents do, over a developing mind and a healthy body he was mourning over alarming fits and even suicidal frenzy. There is no need to ask how many fruitless visits he has paid to physicians. Therefore when the ministry of Jesus of Nazareth was reported to him he was ready to make one more effort.

The poor boy lay there in the centre of a mixed crowd, made up of inquisitive passers-by, and malicious scribes, and mortified disciples. Jesus' appearance on the scene had been followed by a fresh paroxysm on the invalid's part, so that everything seemed to call for immediate action. None the less our Lord paused, for a moment delaying to heal. Before curing the son, He would bless the father. The dialogue that follows resembles at first that between any physician and any parent. To calm the other, Jesus asks a common unexciting

question: 'How long has this been going on?' 'From childhood,' is the answer: 'but if Thou canst do anything, take pity on us and help us.' 'If thou canst,' replies our Lord—the difficulty is not on My side, but yours. 'All things are possible to him that believeth.' Then it was that the man, who could not have borne much more, so cruel had the strain been, broke forth in this cry of struggling fear and hope: 'Lord, I believe; help thou mine unbelief.'

So *belief and unbelief may lie side by side in the same mind*. We are able to distinguish in his exclamation these two tones—intense eagerness and dark misgiving. On the one hand was eagerness, springing from love for his boy coupled with anticipations kindled by what he had heard of Jesus' power and kindness. The mere rumour of His approach had led him thither on the faint chance of cure. Expectation, besides, had been quickened by the promise lying in Christ's decisive word: 'Bring him hither to Me,' as well as by the tone and glance with which the command was spoken. But with the eagerness there mingled fear. The case was a desperate one, of long standing, and the disciples had completely failed. And in addition, the very words 'all things are possible to him that believeth' had created a new anxiety. What if his faith, thus challenged by Jesus, were to prove so feeble that nothing could be done, and the boy be condemned for the father's failure? What if the gift of healing hung too high for his faint trust to touch and grasp?

Too often we talk as if belief and unbelief were mentally incompatible; but this leaf out of a human document, this transcript of a simple, earnest man's experience, proves clearly it is not so. Have we never felt this inward tug-of-war between these two impulses? One half of our heart is for trusting God, the other is for suspecting or defying Him. One voice urges that the sorrow which has fallen on us is the providential touch of a Father's hand; another cries that to talk of Providence is folly. Every Christian soul is a battlefield for these two. Good people occasionally speak as if by some sudden magic transformation we could fling off the temptation to unbelief for good and all. Experience does not bear them out. Moods of mistrust and chilling suspicion may return, and have to be fought and overthrown afresh; and though Christ's power undoubtedly may be reckoned on for the struggle, the danger and the pain are not a whit less real. These things have to be said, not that they may infect us with dread or cowardice, but that, being forewarned, we

may be also forearmed. It is always time to pray, 'Lord, increase our faith.' Samuel Johnson used to say, in his rough fashion, that 'every man is a rascal when he is sick'; and, if we are candid, we shall confess that too frequently we have been sceptics when we are in trouble. That is a memory that might well keep us just and tender to those of little faith.

But it is *the kindling light of faith which reveals our lack of it*. This man's heart was drawn out to Christ for the sake of his tortured boy; more and more he felt that healing was to be found in that wonderful power or nowhere. The tiny flame of earnest desire and apprehension lit up the surrounding shadows and disclosed a darkness which would have remained unfelt, unseen, and undeveloped, but for that sudden flashing of the light. So his discovery of the shadows was a proof that the light was shining now. Nothing but faith makes a man sensitive to the presence of its opposite. This principle, that we grow conscious of many things only because we have become aware of their opposite, is one which we constantly meet with. A youth may consider his playing of the violin very creditable until he hears the performance of a master; then he goes home tempted to put his instrument behind the fire. Just so in the sphere of our relations to God. When there comes upon us a sense of concern at our distance from the Father, and we begin to long to get nearer, that is a sign that we are getting nearer, and that His great nature, like a magnet, is beginning to stir us into movement. Drowning is said to be a painless affair; it is the coming back to life that is torture, and especially the first breaths drawn after resuscitation. But painful as the experience may be, it is a small price to pay for life.

We see, too, how *this man used to the utmost his actually existing faith*. We shall agree in this, that there is something wonderfully engaging in his directness, his honest plainness of speech. He could not hide his mistrust, and he could not bear, either, that mistrust should have it all its own way; so, in his appeal to Jesus he brings both his faith and his mistrust out candidly, side by side. Our prayers would do us much more good if they were oftener modelled on this pattern. Too frequently in prayer we act as people do who call in a doctor, then tell him nothing of their worst symptoms. Let us be real in our fellowship with God; reality is a part of reverence. In one of his epistles St. Paul gives expression to a fear lest his converts should lapse from that habit of simple unrestrained confidence and candour which ought to mark the dealings of a

Christian man with his Lord. Where that habit exists, it is the surest defence against disloyalty.

But perfect candour has two sides. In this man's case it called for the acknowledgment of doubt and fear, yet no less truly it demanded a sincere employment of the faith already present. So he resolved to follow that faith out and out every yard it would take him. Feeble and flickering though it was, at any rate the light showed the next few steps.

Out of this father's action we may pluck the truth that we make advance, and gain power, only as we give our best impulses their own way from the beginning. Never be deterred by any doubts from following out what you *do* believe. Remember that your convictions rise out of knowledge, while doubt is the offspring merely of ignorance. Whatever your grip on God, the one way to deepen and tighten it is to hold fast that which you have. Most of the difficulties of the Christian life are solved by the simple expedient of going on. Put out to interest your one pound of faith, and before long it will have gained you five; for to him that hath shall be given.

And if we know anything about ourselves, we must know, like this tossed and driven soul, that we cannot control the movements of the inner life. Faith and unfaith do not come and go at our command. We may be haunted by thoughts we loathe; we may be hemmed round by prejudices and dislikes which, we feel, shame the followers of a loving Lord; affliction may bring us to ask against our better will whether God's care is but a fable. If things are ever so with us, at least we may cast ourselves down into the depths of Christ's sympathy and retreat under the shelter of His power.¹

EIGHTH SUNDAY AFTER TRINITY.

The Pharisee and the Publican.

BY THE REVEREND A. D. HARCUS, M.A., EALING.

'This man went down to his house justified rather than the other.'—Lk 18¹⁴.

Two types of worshippers are presented in this parable and they form a study in comparatives. Neither is approved outright, both are imperfect but one is better than the other. To get the truth of the story let us forget our natural bias against the Pharisee and see both men at worship in church to-day.

The first illustrates religion along the level of

¹ H. R. Mackintosh, *The Highway of God*, 207.

ordinary life. Here is a man who lives a good life. Fair and just in his dealings with others, his moral conduct is all that could be desired. He is regular in attendance at Public Worship and his givings are up to the standard required by the law of God. This man is not to be dismissed lightly. Hypocrisy is an ever-present danger, but at his best he represents people who are pulling their weight in modern life. Upholders of law and order, good neighbours, subscribers to all good causes, they form an important, almost an essential part of the community. What then is wrong with this man's worship? That is revealed in the telling phrase, 'he prayed thus with himself.' His worship was along the level of ordinary life. There was no sense of height save that of his own position, standing up above his fellows at worship, feeling superior to them. He thanked God he was not as other men, extortioners, unjust, adulterers, or even as this publican!

The second man exemplifies religion in the depths. Here it is all confession, a going down and down. He would not lift up so much as his eyes unto heaven and all he could say was 'Lord, be merciful unto me a sinner.' At once we know an element of true worship is present, that he had got to the point where worship is real. And we are not surprised at the comparison which follows when both men were back home again, and they were thinking it all over. One man has a sense of futility. After a week of good sound living why this disappointing Sunday? The other with the memory of a bad week, perhaps something more than usually outrageous the shame of which had driven him in contrition to church, found that the service had helped him.

'Justified rather than the other'—a study in comparatives. It is important to stress this or else wrong conclusions could be drawn from the story, as if our Lord had put a premium on sin with a hint of disparagement of virtuous living. To think that virtue is pilloried and sin glossed over is to misunderstand the parable. 'Shall we continue in sin that grace may abound?' Even so we find ourselves asking, must there be sin to make worship real? If worship was completely described in terms of the experiences of these two men, the answer to that question would be, yes. But there is one factor still to be accounted for. In terms of dimensions the first man illustrates length and breadth, the level of life; the second shows clearly the need of depth. There is still another dimension, height, and we shall find the answer to the question in a definition of perfect

worship as the worship of three dimensions, height, depth, length and breadth.

Let us therefore consider the Pharisee again. He gives thanks for his good life and at once we feel the thanksgiving is wrong. Why? Because there is no height in it. What a thanksgiving it might have been, for life itself, for the special opportunities of his life through his position and his strength of character. For worship itself, the gift of communion with the unseen. So we are led on to our own day and worship, thanksgiving for the love of God in Christ. Oh, the passion and the tenderness of that thanksgiving! We have heard it on the lips of our friends, in the thrill of singing such lines as

Behold th' amazing gift of love
the Father hath bestowed
On us, the sinful sons of men,
to call us sons of God!

And we remember a great thanksgiving in these words, 'I thank thee, O Father, Lord of heaven and earth.' The first essential in true worship is thanksgiving, indeed, more than that, it is the creative power in worship. This thought of thanksgiving can be described as a sense of height. Isaiah recalls the beginning of what was to be for him a transforming religious experience. 'I saw the Lord,' he writes, 'high and lifted up!' What a confession naturally, inevitably, follows. Just because there is height in the thanksgiving, there is depth in the confession. And the depth is greater far than any sinner of the publican type could ever comprehend. Indeed, in this description of religion under the figure of 'dimensions,' the depth can be calculated, it is in proportion to the height. And in worship at its best neither can be measured. Nor is it in any way unreal, forced, or artificial. When one is gripped by the thought of the love of God in Christ, when even an inkling of what that truth means penetrates the mind and heart, then the outburst of thanksgiving is immediately followed by a realization of utter inadequacy, a swift review of all we have failed to be and to do in response to this great gift. Every instinct in us tells us that 'love so amazing, so divine, demands our life, our soul, our all.' Who of us has answered that challenge in any way adequately? It may seem paradoxical, but it corresponds to fact, to say that the profound depth of confession is found in the experience of the saint rather than the sinner. It is the direct result of the height of his thanksgiving.

Again, the third dimension follows naturally and

inevitably, length and breadth. Such thanksgiving and such confession can only result in a dedication or a rededication of one's life to the service of God. And again a calculation can be made.

Length and breadth are in proportion to height and depth. And again it is true to say that in worship at its best none of these can be measured at all, but there is a regulative principle—given a height so high that it cannot be measured, then follows a depth lower than the lowest deeps and inevitably there will ensue a length and breadth right across the whole of life. We began this study of the parable by a description of a man who gave thanks for his good life. If that had been the glad offering of one to whom much had been given and who therefore gave much, then our Lord's comparison would never have been made. But he prayed thus with himself; 'God, I thank thee I

am not as other men—I fast twice in the week, I give tithes of all that I possess.' How true, how pitifully true ! And so the limitations, the narrow limitations of this man's life can be vividly pictured, we can just see him in all his littleness, a life without any sense of height, a life along the level. Better the second man—at least he had depth—but better far the true worshipper with height and depth, and then length and breadth reaching out to the uttermost parts of the world ; and with all the undeniable, almost inescapable, human limitations, that has been true of Christian worship through the centuries. The height and depth have been locked in the secrets of spiritual experience, the resulting length and breadth have been written in the glorious history of the spread of the Christian faith and life. Christian worship means high thanksgiving, deep confession, and then the far horizon of the Kingdom of God.

St. Paul and Nature *(continued)*.

BY THE REVEREND W. W. GAULD, M.A., ABERDEEN.

THERE still remains to be noted one other particular aspect of Nature, the inevitable contrast between night and day, darkness and light. It is perhaps the commonest metaphor in language, certainly in the language of religion ; but it is precisely in handling the commonplace that a man reveals the distinction of his mind. St. Paul's references are too numerous to quote, but one or two of the more striking instances may be cited.

One such instance has been beautifully and suggestively expanded in these lines from Myers' 'Saint Paul' :

Lo, for the firmament in spaces splendid
Lighteth her beacon-fires ablaze for thee :

Holds them and hides and drowns them and discovers,

Throgs them together, kindles them afar,
Sheweth, O Love, Thy multitude of lovers,
Souls that shall know Thee and the saints that are.

Look what a company of constellations !

Say can the sky so many lights contain ?

Hath the great earth these endless generations ?

Are there so many purified thro' pain ?

That vision of the future triumphs of Christ first came to St. Paul as he 'looked through prison

bars' and saw the lamplit dome of a Mediterranean night. I wonder if, on just such a night, the beauty and brilliance of the 'heavenly bodies' first spoke to his heart of the wonder of the Life Beyond (1 Co 15^{40f.}). What we do know is that the thought of the little struggling companies of the saints scattered here and there in the darkness of the pagan world, so far from depressing him set his heart adreaming, just as in the initial success of His disciples Jesus 'beheld Satan as lightning fall from heaven' (Lk 10¹⁸) : 'You shine like stars in a dark world ; hold fast the word of life, so that I can be proud of you on the Day of Christ' (Ph 2^{15f.} Moffatt).

As a companion picture to that I would adduce the famous verses at the end of the thirteenth chapter of Romans, which are for ever associated with the conversion of St. Augustine, yet have an intrinsic beauty that challenges attention. Shakespearean critics know to their cost how dangerous it is to deduce a man's calling in life from the metaphors he uses ; but it is a legitimate exercise of the imagination to find in a poet's language not only 'the echo of a great soul' but also the marks of his actual experience. In any case, we have high authority for it, that a poem means what the

reader finds in it. Well, here is one of the great passages in the writings of St. Paul, a purple passage with a singularly daring metaphor: '*the armour of light*.' I venture to pass on a suggestion which has been made for its interpretation.

Paul was in Corinth when he wrote the Epistle to the Romans, the guest of one Gaius. Imagine him burning the midnight oil at his task, until the first faint streaks of dawn begin to glimmer across the Gulf of Ægina. The silence of early morning is rudely broken by the shouts of late revellers in the streets. When he looks out, he sees the castle ramparts and a Roman sentry pacing there clad in armour agleam with the rays of the rising sun. His mind full of the impressions of that hour, he continues his letter: 'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof' (Ro 13¹²⁻¹⁴). It is noble writing, however you take it.

There is another morning scene in the letters of Paul, which is of special interest because it describes the supreme event of his life. That experience on the road to Damascus pervades the thought of the Apostle. It was the burden of his preaching and its radiant memory illumines every letter he wrote. But nowhere is it more strikingly described than in the classic passage in the fourth chapter of 2 Corinthians where suddenly the imagination of the Apostle flames up like a tropical dawn: 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ' (4⁶). The Apostle is speaking of those who shun the light, and (to quote Dr. Glover) 'he draws a picture of a life where all the windows of the soul are thrown open, where the sun searches every corner of the room' (*Paul of Tarsus*, 102). But it is no ordinary dawn he has in mind here. The coming of that 'light from heaven, above the brightness of the sky,' is comparable only to the First Dawn when God said: '*Fiat Lux!*' It was 'a new creation' (2 Co 5¹⁷), as fresh and wonderful as the First Creation, 'when the morning stars sang together, and all the sons of God shouted for joy' (Job 38⁷). That was the master light of all his seeing. It still remains, briefly and very inadequately, to indicate how far it led him into the ultimate secret of Nature, and shaped his thought

about the Universe and that

far-off divine event,
To which the whole creation moves.

Let me repeat what I said at the beginning that there is no intention of comparing Jesus and Paul as interpreters of Nature. They were not merely dissimilar minds: what is much more important, in personal experience the one was original and the other derivative. The best we can say of Paul is Deissmann's estimate: 'the first in Christ.' But he was that—nothing less, and among other things he learned to look at Nature with the eyes of his Lord. If he began his education at the feet of Gamaliel, he finished it as a disciple of Jesus.

Forgetfulness of this led to the once popular cry, 'Back to Jesus!' which, in its turn, helped to produce the modern cult of Humanism. A sentimental reading of the Gospels has hidden the deeper implication of the teaching of our Lord. The realism of the parables of Jesus is not due to artistry or the felicity of a poet. As Professor C. H. Dodd says, 'it arises from a conviction that there is no mere analogy, but an inward affinity, between the natural order and the spiritual order.' Since they are in fact one order, 'you can take any part of that order and find in it illumination for other parts. . . . This sense of the divineness of the natural order is the major premiss of all the parables' (*The Parables of the Kingdom*, 21 f.). With unerring insight Paul grasped this central truth. It was not unaided insight. It was the insight of one who had already seen with piercing clearness that 'God was in Christ, reconciling the world unto himself' (2 Co 5¹⁹). Jesus did not come to tell us with matchless eloquence that

God's in his heaven—
All's right with the world.}]

He came to show us the nature of Divine Love, what it cost and meant. Here is no Pathetic Fallacy, which finds in Nature a response to every transient mood. For Paul there was a deep underlying unity between 'Nature red in tooth and claw' and 'the corruption of man's heart'; the Passion of Christ was the flame-flower of 'that Love which moves the sun and other stars.' 'We preach Christ crucified . . . Christ the power of God, and the wisdom of God' (1 Co 1^{23f.}). The Cross is the key to the mysteries not only of the destiny of man but also of that world of Nature to which he belongs. 'For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who sub-

jected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now' (Ro 8¹⁹⁻²²). We do not always look for Kipling among the prophets, but some lines of his are in the Pauline vein :

To-night, God knows what thing shall tide,
The Earth is racked and fain—
Expectant, sleepless, open-eyed ;
And we, who from the Earth were made,
Thrill with our Mother's pain.

Is that unexpected comment an echo of the poet's experience in Mother India ?

At first sight there seems to be a suggestion of Pantheism in the Apostle's language. Dr. H. A. A. Kennedy cites Edward Caird to that effect, but deprecates the use of speculative categories in the interpretation of this passage. 'What we find in it,' he says, 'is rather the poetry of the religious imagination' . . . 'in harmony with the profoundest institutions of those who have

a sense sublime

Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.'¹

¹ *St. Paul's Conceptions of the Last Things*, 336 f.

Paul was first and last a Jew, and his thought is pure Hebrew, a commonplace of the Prophets : his glowing eloquence is that thought became incandescent, through contact with the Spirit of Christ.

For finally—and this is perhaps one of the lessons we still have to learn of Paul—the starting-point of all his thinking, as it was the mainspring of all his activity, was the Cross. He did not explain Christ by Nature, did not regard Him, as we are apt to do, as the crown and consummation of an evolutionary process : he interpreted Nature through Christ—Christ and Him crucified. 'We may say indeed,' to quote Gwilym O. Griffith, 'that Paul's interest in Nature was evangelical. It is Paul's sense of the quickening and redeeming life of Christ, begun as an experience of redeeming grace in his own soul, and growing till he could set no bounds to it—this sense of grace and redemption it is which throbs at the centre of his thought concerning Nature' (*St. Paul's Life of Christ*, 70). This truth finds its supreme expression in the Kenotic passage of the second chapter of Philippians, with its triumphant climax : 'Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (2⁹⁻¹¹).

Contributions and Comments.

The Exegesis of Isaiah xl. 5, 6.

Verse 5. There are two possible translations of this verse :

- (a) And the glory of the Lord shall be revealed, and all flesh shall see (it) together : for the mouth of the Lord hath spoken.
- (b) And the glory of the Lord shall be revealed : and all flesh shall see together that the mouth of the Lord hath spoken :

The first is the translation of the English versions. It is supported by Jerome, and popularized by Handel's *Messiah*. Septuagint supports it to the extent that it makes the main break of the verse after 'together' and not after 'revealed.' Actually

Septuagint has 'and all flesh shall see the salvation of God,' this being doubtless due to a reminiscence of the Greek of Ps 98³. None of those Hebrew MSS. which frequently assimilate to Septuagint has the addition.

The second was proposed by the mediæval Jewish scholar, D. Qimchi. We hold that he was right. Actually he is following the correct Massoretic accents, according to which there is an athnach at the end of the first clause, and a zaqeph qaton at the end of the second. This makes the main break in the verse come after 'revealed.' R. Levy¹ says that the Massoretic accents do not support D. Qimchi. We presume that he is assuming that the Massoretic tradition gives zaqeph qaton in both places. If that

¹ *Deutero-Isaiah : a Commentary*. (1925), 116.

were correct then the usual translation is justified. These accents are actually found in some editions, notably Athias 1667, and its successors, including some of the editions which are dependent on van Hoogt. It is found in the Letteris edition of the British and Foreign Bible Society, and so is the reading familiar to many readers of the Hebrew Bible. From this edition it finds its way into Chief Rabbi Hertz's recent edition of the Pentateuch and Haftorahs. The cause of the trouble is, in part, that Johann Leusden omitted to correct the error of the first Athias Bible of 1661. Baer¹ rightly says that all the best witnesses have athnach, and that the zaqeph qaton is nothing more than an hereditary error in the more recent editions.

Verse 6. Our consideration of this verse is concerned primarily with the meaning of the word חסד, the usual translation of which is 'all the goodness thereof.' This is equivalent to Luther's *Güte*, and is a very clever rendering. It retains something of the 'goodness, kindness,' which, according to the Oxford Lexicon (Brown, Driver, Briggs), is the meaning of חסד, whilst at the same time it preserves the traditions of all the versions except only that of the Targum. Septuagint has *δόξα*, and similarly the Syro-hexapla *ܕܘܠܬܐ*, and Jerome and the Clementine Vulgate *gloria eius*. The Old Latin makes it quite clear that the suffix is, in its opinion, to be taken to refer to Man, and so has *gloria hominis*, and in this it is followed by the Arabic Version. The Syriac goes so far as to translate *ܐܡܪܐ* 'beauty, charm,' which is not its usual word either for חסד or for חן, or even, for that matter, for פה.

Evidently these versions did not know what to make of this unique use of חסד. Septuagint, for instance, could not use *ἔλεος*, its regular translation, as also it is that of Aquila, Symmachus, and the Quinta and Sexta versions. Neither could they very well use *δικαιοσύνη*, which occurs five times in the Septuagint of Genesis and twice in Exodus. They did not choose (rightly) to use *χάρις* which is found thrice in Esther, once for חסד, once for חן, and apparently once for both. So Septuagint thought of the splendour and glory of the flower of the field, and used *δόξα*. Syriac thought of the beauty of flowers, for the same word is used in Pr 1⁹ of an ornament. It may, however, have been due to a confusion between the meanings of the two words חסד and חן, such as is apparent in Est 2⁹, and in Ecclus 7¹⁹ 40¹⁷ and (?) 40²². A similar confusion is evident in Whitehouse, 'Isaiah' (*Century Bible*, ii. 54), where the meaning 'charm' is suggested as a sound rendering.

¹ *Liber Jesaiaë* (1872), 76.

Because of these versions which we have cited immediately above, the commentators have suggested such emendations as הורו or הסנו or הורו. They all assume that the Massoretic Text is wrong. As a matter of fact it is correct, as the Targum very well knew. The interpretation of the Targum is 'All the wicked are like grass, and all their strength חקפההן is like the produce of the field. The grass withers, and its flower fades, because a wind from the presence of God has blown upon it. Wherefore the wicked among the people are reckoned as grass. The wicked dies and his thoughts perish, but the fiat of God stands for ever.' Here the Targum interprets חסדו as 'his strength,' meaning thereby his ability to continue 'in one stay,' i.e. his steadfastness, durability, reliability. An examination of the context in vv. 6-8 shows that this is exactly the sense intended. The contrast is between Man who soon ceases to be, and the Word of God which abides for ever. Man is like the grass and the flower of the field. The similarity is not because of any splendour, nor because they are beautiful, but because of their evanescent character. Man is like 'the grass of the field, which to-day is, and to-morrow is cast into the oven.'

Not only does a rendering such as 'reliability,' 'steadfastness,' fit the context and make the contrast clearer, but it is correct, and is exactly the real meaning of the word חסד. In an article entitled 'Hen and Hese in the Old Testament,'² Dr. W. F. Lofthouse shows that there is a clear distinction in the Old Testament between the two words chen and chesed. The first word 'is used but rarely of God; chiefly of men between whom there is or can be no specific bond or covenant.' The second word, however, which is the word with which we are concerned here, is essentially a covenant word, and stands primarily for that loyalty which should persist between the parties to a covenant. Together with the Hebrew word אמת, it stands for the fact that God can be relied on. That is the point of the prophet in these verses. Man is like the grass, which cannot be relied on, but the Word of God is steadfast and sure.

In conclusion, it will be seen that the result of our suggestions is the same in each case. We have suggested that v. 5 should be translated to mean that all mankind will see for themselves the demonstration of the sureness of God's Word. When the valleys are exalted and so forth, they will see God's glory (honour, success), and will realize that His Word has been fulfilled. Further, in v. 6, we have

² *Zeitschrift für die alttestamentliche Wissenschaft*, X. (1933), i., 29-35. See also C. H. Dodd, *The Bible and the Greeks* (1935), 60.

suggested that the contrast is that which is specifically stated in *v.*⁸ :

The grass withereth, the flower fadeth : but the word of our God shall stand for ever.

Both verses now fit in exactly with the argument of the book. The prophet's task, certainly in the first half, is to convince the exiles that their God is powerful enough to rescue and redeem them. He therefore is continually showing the contrast between God the Creator, and all created things, whether in earth or sea or sky, or even the idol gods of Babylon. On the basis of this, the prophet's message is that God has spoken, and the Word which He has spoken He can and will perform. This continued reiteration of the steadfastness of the Word of God is characteristic, *e.g.* 40²¹ 41²⁶ 43¹² 44⁸ 45²³ 48⁵, etc. It will be seen, then, that these two verses may be said to be, in some degree, preliminary statements of the argument of the whole book.

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Calvin's Age and Ours.

FOR the past five or six years I have had opportunity of making a detailed study of Calvinism, and I find now an interest in looking back over the period of study and recording some of the advantages gained. Some points I think worth passing on.

First, it has been for me a good experience to be compelled to take a comprehensive view of the sum of Christian doctrine. In his *Institutes* Calvin gives an exposition of Christianity as he understands it, covering the whole ground and maintaining a reasonable perspective ; so that at the end there emerges a clear idea of Christian dogma as a whole. What is the sum-total of Christian knowledge ? What is it that an instructed Christian is supposed to believe ? These questions are answered ; so that from the book one gets an idea of the several parts fitted into a comprehensive unity. At once one notes the difference between that age and ours. We tend to approach theology from the point of view of particular problems, such as that of the person of Christ, or that of the interpretation of the Lord's teaching. We thus deal with aspects ; and to a large extent they remain aspects. We specialize on points—important points, no doubt ; but we miss the compelling power of the whole. The truth is that we assume in our theological teaching that the student begins with this comprehensive view, take it for granted that he knows Christian theology in

its main outlines, then proceed to make him wise at disputed points. I have learned that the assumption is unwarranted. The student of to-day simply does not know. And, moreover, one can be a student of modern theology for a very long time without ever feeling the compelling power of Christian dogma as a whole. Indeed, I would go so far as to say that there are few men in our ministry to-day who would not get a new conception of Christian truth by steadily reading through from beginning to end the *Institutes* or some similar book. And this in spite of criticisms that would readily suggest themselves. Calvin's system may at points be woefully defective, but the fact that it is a system reveals one of the chief weaknesses of our modern position. We have ideas, Christian ideas many of them ; but we lack the co-ordination of them into a coherent and cogent system. Yet nothing less than a complete system, one would think, can match the confusion of our time.

Then am I wrong in thinking that the standard of Christian education in the hey-day of Calvinism was much higher than it is now ? One gathers that the average Christian of the sixteenth and seventeenth centuries, particularly in Nonconformist circles, could not only argue intelligently on points of controversy, but also had a fairly good idea of the dogmatic system as a whole, and on occasion could present it. It is indeed one of the great triumphs of Calvinism that it succeeded to a remarkable degree in giving a common mind to the masses. Everybody knew the Christian scheme beginning with God, man, and sin, and finding its consummation in the atonement and sanctification. There was a common denominator of Christian thought, and in some way this was communicated to the average Christian and through him to the majority of men in the nation. Thus there was a definiteness which contrasts with the vagueness of our own day. Perhaps we might do well to study the methods of propaganda whereby Calvin and his successors attained their results. If the Reformation was a revival of religion it was a revival based on thought, not on evanescent emotionalism. And the thought got down to the common man. The preaching, as we know, was the constant reiteration of the dogmatic scheme. Its aim was much more directly to instruct the mind on this one theme than is ours. It limited itself severely, but if it put blinkers on the eyes of people, it did so that they might see more steadily and clearly the things that are essential. Thus it was more like a river than a marsh.

One obvious effect of this comprehensive outlook was the unvarying emphasis on God. In the centre

of the system, He remained there. Religion is relationship with Him. This fact is never lost sight of and never blurred by over-emphasis on secondary relationships. Man has to face up to himself as he appears in the sight of God. This is his first duty, his starting point, his primary need; and the whole dogmatic system is conceived from this standpoint and aims at instructing man to this end. Its task is not first to fit man into society, nor to enable him to adjust his relationship with his neighbours, but first to get him right with God. Thus the *religious* life is visualized in clear-cut fashion as the true life.

One has only to read Calvin to realize how in the modern world the ethical has in many quarters taken precedence over the religious. Ethical problems have loomed large in recent thinking and preaching, and rightly so, for the application of the gospel to life is an ever-present task of the Christian advocate. But what if there is so much application that the gospel itself is lost sight of? It may be due to our lack of a coherent and complete dogmatic system that we have all found it easy to discuss ethical questions, not realizing always that we were relegating to the background the fundamental problem of man's relationship to God. Anyway, a reading of Calvin makes one think concerning the relative importance of the various notes of Christian truth. There are some old bells which might well be sounded again.

Also in the ethical aspect of the religion the attitude of Calvin's age was far different from ours, whether rightly or wrongly. Here again God came first. In our day the main consideration seems to be the nature and need of man. Ethical teaching keys itself up either to the happiness and good of the individual or to the well-being of society. The appeal is on the basis of sympathy with human need or on some idea of the equality of man and the rights of personality. The point is that action is demanded for man's sake. Calvin knows little or nothing of this. With him all Christian action is for the glory of God, done because God wills and ordains it. Thus it is cut loose entirely from man's worth. There is no question whether the needy is deserving or otherwise. Nor is the motive for it sympathy. The great motive is that God's glory may be furthered.

A great deal of discussion could arise as to the respective merits of these two points of view. Sympathy has gone a long way in the modern world and has sustained noble endeavour. But one wonders whether it can deal adequately with the world's evil, whether it is a stable enough basis for the long-continued patient effort which alone can

bring redemption. In view of present events many, not without reason, doubt whether the ideal state of society can rest on fellow-feeling between man and man, unless such fellow-feeling is rooted in conviction concerning God. If so, then Calvin was near the truth; we must begin with God and His redemption rather than with man and his need. In other words, a theology is required for the redemption of society, and a vital religion in the people as its indispensable foundation. This would indicate that the authority of God and His command ought to be spoken of more than the brotherhood of man. Not that this latter idea is false or valueless, but again a secondary idea must not be allowed to usurp the place of the primary.

Then with this humanistic basis of ethical appeal goes the prevailing sentimentalism. Haven't we sentimentalized religion too much till God has become an indulgent being who scarcely counts, and Jesus Christ little more than an amiable drawing-room figure? Grace has been whittled down to graciousness and love a 'covering up of sins' by simply not admitting them. The stern notes of repentance and judgment have been soft-pedalled. Many who have not read Calvin are feeling this. But one needs to read Calvin or some kindred writer to realize fully how much the appeal in our churches is on the purely emotional level, and how far the religion has sunk towards a mere humanitarian good-will, wherein kindness is the chief virtue, while humility, as against pride, is foreign coin. One can fairly confidently predict that in the immediate future there will be a reaction in our Church against the romanticism which still holds us. But can the reaction be on right lines unless it is the outcome of a more adequate theology?

It would be absurd to argue that we must go back to Calvin—this in spite of the Barthian emphasis. We shall not go back, but rather forward to a new synthesis in which the real values even of romanticism will be preserved. The argument here rather is that a close study of Calvin's period, or indeed any period far removed from our own, is a great help, enabling us to see our own time in right perspective and to form a judgment concerning both its good features and its bad. Our theology, defective as it is, has advantages over that of Calvin. These I have not thought it necessary to indicate. My point is that from the study of Calvin in detail comes—or at least has come to me—a finer appreciation of the needs of our own time and indication of the way in which perhaps we ought to tread.

ARTHUR DAKIN.

Baptist College, Bristol.

Entre Nous.

'Putting Our House in Order.'

Messrs. Longmans, Green & Co. have just published a book (3s. 6d. net) with the above title. The chapters are written by various bishops and clergy of the Church of England and in the Foreword there is a long list, headed by the Archbishop of York, of those who commend the book to the careful attention of the members of the Church of England. The main purpose of the book is to advocate certain reforms 'which, if carried out, will promote the efficiency of the Church's work, by removing some of the present economic anomalies and ensuring a fairer and more enlightened use of its resources. . . . We do not wish to make exaggerated claims. It would be absurd to argue that any economic change can of itself transform a lazy, domineering or ill-tempered priest into a true minister of the Gospel. But it is worth asking whether some measure of the moral and spiritual inefficiency of the clergy—and to moral and spiritual inefficiency we must all admit—is not attributable to their entanglement in an economic system within the Church itself which is sub-Christian, which is in many respects a far too close reflection of the un-Christian economic system of the world.'

The basic principle which is advocated is that every priest should be paid a stipend which would enable him to discharge his services to the Church efficiently; and the needs of his family would be taken into consideration. Family allowances are therefore advocated, larger groupings and more team work. It is a plea for big changes in the use of men and money. In a very clear and telling way the defects of the present endowment system are brought out. 'The inequalities between benefices are gross, glaring, and irrational. . . . They make the clergy think more about preferment than is good for their souls' health or for the quality of their work. . . . Disparities between clerical poverty and, what one may euphemistically call, clerical affluence do not make for clerical fellowship or express Christian community. . . . Thirdly, inequalities between benefices result in livings often being considered "important" for irrelevant reasons, and being sought after for wrong and unspiritual reasons.' The use of endowments results in a waste of man-power, it is argued. 'Man-power is concentrated most unequally and not at the strategic points. In one place five men may be stationed where two would suffice, and in another

only one where five are needed. The new housing areas where a sense of community has gradually to be created are points where in the early years the church should be able to concentrate its effective clergy and lay workers in large numbers so that the community sense in these areas may have a chance of growing around a centre of spiritual life. The church is not doing that because it cannot for financial reasons so concentrate its man-power.'

This is a small book which surely requires the most careful attention. At the end we find Ten Propositions for reform clearly worked out. Those who are interested are asked to make themselves known to the correspondent in their own diocese.

'The Family.'

The Family is a novel of Russian exile life, and the author, Nina Fedorova, is to be congratulated on writing a delicate, unusual story with skilfully drawn characters. There were only five in the Family—Granny, Mother, a daughter and two nephews. It was ex-big, ex-great, ex-prosperous. Now the five lived at Tientsin and Mother kept a cheap boarding-house. But the Family was not unhappy. 'Life is hard in exile and poverty. But wonderful is the freedom of the human soul! And the Family was not chained to the pettiness of its humdrum existence. Tears and laughter, joy and sorrow, philosophy and a good joke—they had a generous share of everything.' It was not a home to which well-dressed English people came. Well-bred English girls would never be allowed by their parents to visit a poor Russian family. 'Why? Lida did not know, but she would never lay the fault at the door of the foreigners. Why should they be interested in her? . . . What could she show them if they should come to see her and her home? It was not their fault that she was born a Russian.' Peter was bitter at times. "After twenty years of struggle, what remains of the Russians in exile? How many have died, degraded? We are finished by now. It is a fine time for us to say that no one has helped us. They let us alone."

"My dear," said Granny gently, "do not talk like that. They are not obliged to help us."

"Not obliged! Are they not Christians? In the whole of their foreign possessions they could not provide homes for one million Russian refugees, then all able to work. . . ."

"My dear," Granny interrupted mildly, "in my youth—in the splendid house of my parents—I used to read sometimes in newspapers about the famines in India. We studied in geography also: one million of the population died yearly from famine. Well, what did I do about that? One comes to understanding through experience, only through suffering, I should say."

The boarders are, as one would expect, a varied lot, a Chinese gentleman, five Japanese gentlemen, Mme. Militza, a professional fortune-teller, Professor Chernov, whose brilliant intellect is beginning to give way through his suffering, and his patient wife, Anna Petrovna, and the excitable Mrs. Parrish, a wealthy English lady who turned out to be a confirmed drunkard. "All the attention of the Family was directed towards hindering her from buying liquors or preventing her drinking when she managed to get some." Perhaps, after Granny herself, Mrs. Parrish is one of the best-drawn characters. After her cure by Granny's ceaseless efforts she meditates:

"How does it happen, she thought, that some people fail to tie anybody to themselves or to tie themselves to anybody, while others are centres of human joys, and pain, and affection . . . as Granny was before, as Mother is now? Why are some people like that? What makes them so? Suffering? But have I not suffered? Have I not? Yet my pain was evidently vain, it led me nowhere, taught me nothing. It never resulted in anything, but remained a pain which ate into all of my being. . . ."

"Here, at Tientsin, she had been working for charity. Rummage sales, charity balls, Christmas presents for destitute children. In this way she had given thousands of dollars for the poor. . . . We have our methodical English way of helping, she thought. So wherein lies the difference? My heart had no part in it. . . . But is that necessary so long as I give money?"

"Suddenly she felt a stab in her heart:

"And I, myself, was I in need of money when I was brought here? Could money save me? . . ."

"It was not for my money that Granny nursed me as if I were her own child. Yes, yes, beside the ordinary relations between people—that of being brothers, sisters, husbands, wives, children—there is another kind—the ties of charity, of sympathy, of pity . . . and those ties bind people into another kind of group, a Family in spirit."

Prayer.

"Granny knew only one cure for all the misery which could befall a human being, and this was prayer." . . .

"Slowly Granny dressed and went to church. As usual, she left the house dull and tired, and came back serene and calm, with a radiant face. . . . It was not, in fact, a real church building; it was only a room extremely poor, adapted for church services. The priest was a Chinese, who came from a family of martyrs to the Christian faith. Humbly and ardently they prayed. None but the poor, the old, and invalids came to that church. Not many candles were lit, for those people had no worldly goods to offer their God; they had no gold, no silver—all they could give was their faith, their devotion buried deeply in the silence of their souls, brought to that last refuge through all the trials of life—through blood, pain, tears. And the same Christ who used to look down at Granny in Russia from golden frames, wearing a pearly crown, whose body was then beautified with diamonds, sapphires, and rubies in those splendid churches of the past, the same, the *only* Christ, now looked down from the poor wooden-and-paper icons, freed from jewellery—and He was the same. In this ever-changing world only He remained the same. And He spoke to Granny the same words of encouragement and consolation, gave the same promises, and from the inexhaustible source of His love she drank gladly and freely. And the source never failed, but was open to all who deigned to stoop and drink." 1

J. M. Barrie and Princess Margaret.

After closing *The Story of J. M. B.*, by Denis Mackail, one is left uncertain about a number of things but never about Barrie's love for small children. Let us retell—so that it may be told in turn to other children—what happened on Princess Margaret's third birthday at Glamis. Barrie had the privilege of sitting beside her at tea. Some of her presents were on the table, "and they seemed to me," he wrote afterwards, for one of Cynthia's books, *The King's Daughters*, "to be as simple things that might have come from sixpenny shops, but she was in a frenzy of glee about them, especially about one to which she had given the place of honour by her plate. I said to her as one astounded:

"Is that really your very own?"

"And she saw how I envied her, and immediately placed it between us with the words:

"It is yours *and* mine."

Words not likely to be forgotten; least of all when they came from a Princess on her third birthday. But in these two days Barrie had put his spell on both the royal children; and again there was

¹ Nina Fedorova, *The Family*, 116 f.

another phrase that came back to him from the younger. His name had been mentioned, and instantly she had said: 'I know that man. He is my greatest friend, and I am *his* greatest friend.' . . . Those words of hers—'It is yours *and* mine'—and what she had said afterwards—'He is my greatest friend, and I am *his* greatest friend'—had both been spoken again at every performance of *The Boy David*. Quite early in its history, at another meeting with the real author, Barrie had confessed this act of plagiarism; and just as he had once made that royalty arrangement with Jack Llewelyn Davies for the line that he had used in *Little Mary*, so now he had told Princess Margaret that she should have a penny for each time that each of her two phrases was spoken from the stage.

'She hadn't forgotten this. And now it appeared that her father, His Majesty the King, had known of the offer and hadn't forgotten it, either. A message reached Barrie at the beginning of March—a kind and human message from one with the heaviest burden of all—that if he didn't take steps to carry out his promise, he would be hearing from His Majesty's solicitors. So this was the gleam, and rather more than a gleam.' A bag of bright new pennies was got from the bank. A proper agreement was drawn up by Barrie's own solicitor, but by this time Barrie was seriously ill. He was not able to deliver the bag. 'Their Majesties the King and Queen had transmitted their inquiries and sympathy, and the Queen, with royal thoughtfulness, had arranged for the indenture to be countersigned by Princess Margaret, and sent around to the nursing-home.'

Religious Education.

'It was nearly bedtime in the shelter and my gifted colleague, T. C. Baird, was making a "round" of the sections and chatting with the people before they turned in. For more than three months this young minister—still a probationer—has been padre of his own shelter, and meeting, together with Mrs. Hornabrook, the shelter "mother," the complex problems of a family which has varied from seven hundred to a thousand people every night.

'He was accosted by a young man. Prayers had just been said and it is possible that evening devotions

had turned the thought of the fellow towards divine things. "Do you believe in God, sir?" he asked.

'The question was rather odd, I suppose, addressed to a man who had just been engaged in public prayer, and who had slept every night among them with a clerical collar on, but he answered quite simply, "Why, yes, of course."

"But there are many queer things about life and religion it's 'ard to understand," the young fellow said.

"There are," assented the padre. "But if you get the heart of religion right, the rest of it falls into place . . . and the heart of it is Jesus Christ."

'The young fellow leaned against his bunk and said, "I've 'eard of Him."

"Of course you have," said a kindly woman standing by. "He was the Son of Mary."

"Why, yes," he responded, with eager understanding, obviously glad to be keeping in the conversation. "And Noah's Ark was His uncle."

'There was not a shadow of a smile on his face, nor had he the slightest idea that he was in error. He is about thirty-two years of age, is married, and has two children. To all appearances he would pass as a typical friendly shelterer.

'I discussed the point recently with my neighbour, Canon F. R. Barry, the author of *The Relevance of Christianity*. We agreed that the title of this fine book would be a joke in shelterland. Few things more irrelevant than Christianity in the thought of most of my new friends it would be hard to find.'¹

Sir Arthur Quiller-Couch.

A number of readers have drawn our attention to the unfortunate error in the Notes of Recent Exposition last month. Sir Arthur Quiller-Couch is King Edward VII. Professor of English Literature in the University of Cambridge.

¹ W. E. Sangster, in *The Methodist Recorder*, 22nd May 1941.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Lord's Prayer has been all along a favourite subject with the Christian expositor. So much so that one does not turn excitedly or with great expectancy to a new exposition. But it is at least interesting to come across an exposition under the name of Mr. Gerald HEARD; and a perusal of the volume leaves one with the impression that here is something at once unusual and challenging.

The Creed of Christ (Cassell; 6s. net) professes to be an 'interpretation' of the Lord's Prayer; and 'interpretation' is in this case a more fitting word than 'exposition,' if it be understood that in interpretation more should be allowed to the subjective factor. The interpretation which is here offered may be described in brief as a reading of the various clauses of the Lord's Prayer in the light of mystical religion.

The author of this book looks upon Christ as the prototype of a new and higher humanity, in which the relation of men to God is describable as that of Sons, not of Friends, much less of Servants. It is through mystical fellowship with God in Christ that this relation and state may be attained. As those who know the author's other writings would anticipate, this position is expounded with striking eloquence and by the frequent aid of scientific instance.

We shall not attempt to analyse the contents of the book, in which the attempt is made—to use

Mr. HEARD's language—to decode and apply the fivefold formula of the signature prayer. But a few selected quotations will serve to give an impression of the contents. Referring to the petition, 'Hallowed be thy name,' he says characteristically, 'That first clause tells us the key in which this prayer is to be prayed; it is an indication of the carrying-wave in which any message from time to eternity must be transmitted.'

Here is another characteristic reference, this time to the prayer as a whole: 'Not only is every clause fraught with intense meaning, but the meaning of the whole is so vital that the very order of the clauses is in itself intensely important and revealing. . . . Indeed, the whole prayer is such a living, germinal force that we may rightly compare its structure to what to-day we know about that other basic germinal force, the chromosome rod which lies in the centre of each life-bearing seed and which carries in it the precise potentialities of the full-grown plant or animal. We now know about the chromosomes that they carry in themselves a series of nodes or clauses—the genes—each one of which is a packet of some vital characteristic that will appear fully manifest in the developed creature which springs from the seed; and we know also that, not only is each of these genes vitally important, but the very order which they occupy in the chromosome rod is itself important and profoundly affects how they will manifest themselves in the full-grown creature.'

Here is a topical reference, exaggerated as it may be and perhaps even being falsified by events: 'The world, at this hour, is being driven to destruction by men of incalculable dynamic energy and will, men whose absolute control of their fellows' wills, energies, and imaginations is so hypnotic that such an ascendancy would have been unbelievable to our grandparents. . . . As we can find no social-worker class of equal intensity with, and so equal to salvage, our criminal class, even less can we find a leader of free men equal in appeal and singleness of aim to the dictators. Beside them and their picked apostolate our pale good fellowship of amiable half-time interest shrinks like a pouter pigeon before a condor.'

We conclude with a quotation which shows the author's interest in mystical religion, in which he discovers the successive grades of Servants, Friends, and Sons: 'Such is the sheer ascent, the precipitous rise to which life points us. But religion replies, though precipitous, it can be scaled, and so only the individual finds his Eternal Life. This climb is then the mountain of the mystics. First purgation, with the deliverance from sin, but no power yet to salvage others. Then illumination, with deliverance from self, and power to let the Light stream through into the darkness of others' spirits. And finally union, with deliverance from all separation, the rising to sonship with full power on earth to forgive sins. Such we may be if we wish; such only can to-day redeem the world.'

'In conclusion, I believe that Barthianism and Modernism are coming closer together in an alliance against a materialistic and tyrannical atheism': that is the closing sentence of a rather startling article in *The Modern Churchman* of May this year. The article is by the Rev. D. E. H. WHITELEY, M.A., and its title 'Is English Modernism out of Date?'

Mr. WHITELEY assumes two beliefs as the essence of Modernism. The first is that in the New Testa-

ment we can find a fundamentally reliable account of the mission and message of Jesus, who was God's unique self-revelation to the world under human limitations. The English Modernist does not feel himself archaic when in this matter he takes his stand with Vincent Taylor, Easton, and Streeter rather than with Bultmann and Guignebert.

The second belief is that 'even in his fall man cannot destroy the image of God within him; he only obscures it' (quoted from 'The Wisdom of God' by Fr. S. Bulgakov). From this it follows that there is no chasm between Nature and Grace, or between Reason and Revelation. (But is not this a Catholic contention? Even, indeed, a Roman Catholic contention? However, Mr. WHITELEY's point is that those who are classified as 'Barthians' all in varying degrees deny this belief.)

Now, Karl Barth was at first a theological Liberal. He describes in 'The Word of God and the Word of Man' how he became disillusioned with Liberalism and took refuge in a traditionalism based on the Bible seen through spectacles, the lenses of which were Luther and Calvin. But Barth, knowing that he could not destroy the Maginot Line of Biblical Criticism by direct assault, went round it. He admits the fallibility of the Bible: 'No human word, no word of Paul, is absolute Truth.' In 'The Doctrine of the Word of God,' he writes: 'Why, and in what respect, does the Biblical witness possess authority? In that it claims no authority whatsoever for itself, that its witness amounts to letting the Something else be the authority, itself and by its own agency.'

Here the English Modernist and Barth are in fundamental agreement. No English Modernist thinks that the uses of textual, higher and historical criticism are sufficient of themselves for the fruitful study of the Scriptures. He must also bring to their study the desire to secure moral and spiritual truth; and to do that he knows that he needs in his own heart the illuminating presence of the Holy Spirit. The Barthian, in distinguishing

between the letter of Scripture and the Divine Revelation which is mediated through that letter, stands precisely where the English Modernist stands, who refuses to identify Scripture with the Word of God, but has always affirmed that Scripture contains the Word of God.

The same agreement is shared in regard to the Creeds. 'Results of dogmatic work,' Barth writes, 'like dogmas underlying the Creeds which are venerable results, because gained in the common knowledge of the Church at a definite time, may and should guide our own dogmatic work, but never replace it at any point in virtue of their authority.' And Brunner says of the Creeds: 'They are not objects of faith; they are expressions of faith.' These are the men, says Mr. WHITELEY, who are supposed to have superseded Modernism. They have not superseded it; they have confirmed it.

Even in regard to human reason there is surprising unity. Barth was at one time anti-intellectual, for he wrote: 'Faith grips reason by the throat and strangles the beast.' But he has since recanted, for he criticises Brunner's design of smashing the axiom of reason and declares that 'the word of God . . . is a rational and not an irrational event.' And in his latest major work (Gifford Lectures) he says: 'It is high time that the anti-intellectualism, which has reigned so long in the Church, should disappear finally.'

So far Barth has been merely echoing Modernism in a different language, but there is one great bone of contention between English Modernism and Barth. He believes that man's salvation is the work of God exclusively. He also says: 'I am an avowed opponent of all Natural Theology.' These views go hand in hand. We all grant that man cannot attain salvation without God's help, but if God is solely responsible for the salvation of one man, He is also solely responsible for the damnation of another man. And to say that is to speak blasphemy.

This is the only major disagreement between Barthianism and Modernism, and on this point

Modernism can await the verdict of the future with no misgivings. It may be asked, then, why Barthianism and Modernism are held to be antitheses. The reasons are: (1) Barth criticises with great violence German Liberal Protestantism, which is not the same as English Modernism. (2) In quarrelling with Liberal Protestantism, Barth, as often happens in quarrels, expresses himself with a bitterness which he has since regretted, and this has given rise to wrong impressions. And (3) not a few of Barth's less understanding followers have emphasized mainly what is negative, abusive, and hysterical in Barth's writings. This also has created still further misunderstandings, since Barth has disavowed a number of his earlier and more extreme utterances.

Is it possible, or probable, that something like an eirenicon in theology is on the way? that the pendulum which swung to the side of humanism, and then to the side of supernaturalism, is coming to a middle point? It is what has happened all through history. One age asserts one side of truth; the next age asserts the opposite; and then comes a happy age that sees the half-truth in each and puts them together. The utter failure of humanism, in and by itself, is being exposed in the tragedy of the present. But we shall have to carry the truth in it with us into any new construction, and apparently the best type of humanist is realizing that in the end the Divine factor is dominant.

The problem of human suffering is always with us and has now been greatly intensified by the war. There must be many to-day to whom the problem has now for the first time become suddenly acute and very personal, and these stand in much need of spiritual help and guidance.

In these circumstances any competent treatment of the subject is to be welcomed. And accordingly we warmly commend *God and Human Suffering*, by the Rev. R. H. L. SLATER, M.A. (Epworth Press; 5s. net). Mr. SLATER, a former scholar of Jesus

College, Cambridge, writes from a Burmese frontier station to those 'whose faith in Almighty God has been shaken by the suffering of this present time.' He has thought long and deeply on the subject and has many suggestions of value to offer.

'We approach the problem as Christians, and it is for Christians that the problem becomes most acute. 'As Christians we believe in the divine goodness. God is love. We see Him in the face of Jesus Christ, and we believe that He has for all mankind a fully beneficent purpose. He plans and intends their well-being. It is inconceivable that He could purpose their hurt. He can neither plan nor think evil. And because He is God, He is almighty. He can fulfil His purpose. He created the universe and He controls it.' How in the face of this can we account for the evils and sufferings that so greatly abound? The stern facts of life seem to give the lie direct to our Christian faith, leading many to renounce that faith while others hold on to it with fear and difficulty.

Now it is highly important to observe that the conflict is between our conceptions of the facts and not necessarily the facts themselves. That is to say, we have certain beliefs about the character and purpose of God, and we have certain impressions of the manifold evils in the world. It is these beliefs and these impressions which are in conflict. The question then naturally arises whether these ideas of ours in regard to God and evil truly represent the fact or whether we may not be under some personal misconceptions which would disappear in the light of fuller knowledge. 'The problem may read differently if we change our conceptions of divine love and power, and revise our estimate of those things and events which we have dismissed as evil.'

Before we break out and say, 'I cannot believe in God when there is so much innocent suffering in the world,' we need to examine and it may be revise the articles of our faith. What kind of a God do we believe in, and what do we expect Him to do? As soon as we look into these questions

we begin to discover that we harbour many misconceptions and cherish many unwarranted expectations.

We believe in the goodness and love of God, and rightly so. But how do we conceive that love and goodness? 'We shall find, I think, that most people expect the goodness of God to satisfy their desires and relieve their fears. The good God will give them all the happiness they crave. He will give them this happiness essentially in the form they seek it—wealth, fame, popularity, comfort, ease. Since they fear disturbance, He will not thwart them; He is essentially amiable. In other words our conception of goodness is often very sentimental.' This is a picture of the divine love far removed from that which is given in the gospel and exemplified in Christ. One of the first things to do, therefore, as we approach the problem of suffering, is to revise our conception of the divine love and goodness, changing it for one more in accord with the facts of life, the teaching of the Bible, and the full context of the Christian faith.

There are similar misconceptions in regard to the power of God. It is natural to argue, 'If God is almighty He can do anything. He can answer my prayer, and give me what I want here and now.' But that is really childish. It ignores the fact that even for God some things are impossible. He cannot contradict His own nature. He cannot be good, and not-good. He cannot be good and yet do some of the things His importunate worshippers demand. God has indeed the power as well as the will to help and save, and we do well to trust in Him. Indeed we should trust in Him more confidently and pray to Him more earnestly than we do. But we must be willing that He should help and save in His own time and way, not ours.

We must guard our minds against ideas which are sub-Christian and which cast their shadow upon our faith. 'Nazareth, Calvary, and Pentecost should save us from the torture of the thought that God does not care, or that He is powerless to help.' They remind us that history is not

a record of human suffering without intelligible purpose, unchallenged and unrelieved. On the contrary, it is a record of evil challenged and battled with not by human power alone, and finally made to subserve a divine purpose of good. The evil is there, has been there from the first, so vast and devilish that it can hardly be held to be solely due to human initiative. It cuts to the heart and makes war incessantly on man's well-being in every form. Yet men have held to their faith in God, because they have had proofs and signs indubitable of the goodness and love of God. The very fact that the human mind rebels against evil, and that the human heart is wounded by it, is evidence of a conviction that the universe is essentially a realm of reason and of love.

Our estimate of suffering depends on our estimate of life as a whole, and of what we conceive to be the end of life. 'If we see before man a glorious salvation, an eternal life beyond the grave which attracts the mind and inspires conduct, then a great deal which might otherwise be dismissed as altogether evil will be counted well worth the cost.' There is no doubt that many to-day feel the problem of human suffering to be unbearable for the reason that they regard this present life as all, and count suffering to be dead loss. The death of the young especially is unrelieved tragedy, and therefore the devastations of war make human life seem like 'a tale told by an idiot, full of sound and fury, signifying nothing.' But an intelligent faith that can look forward to a heavenly future beyond the grave makes a world of difference,

and gives a new meaning to the trials and vicissitudes of this present life.

But when all is said that can be said it remains that we make a frank confession that the presence and prevalence of evil is a mystery, and that in particular we cannot explain human suffering, even with the light of the gospel. At the same time the fact that we do not know why God allows innocent suffering does not mean that we know nothing about God. So many people take for granted that if we are bewildered by the problem of evil we must become agnostics. But God is not wholly unknown, though there be 'clouds and darkness round about Him' in this mysterious world. If there are facts which arouse doubt, are there not also facts which confirm faith? Are there not manifest tokens of God's goodness, and is not His Spirit still at war with sin? We are all apt to regard the problem of suffering from too personal a point of view. If, like the first Christians, we learnt to look on life as a spiritual warfare in which we were called and privileged to fight on the side of God it would lessen the tension, and nerve our hearts to do and to endure. 'If we could regain a vision of the Church as the vehicle of divine activity, if, still more, the Church could become such a convincing, attractive activity that every time we saw it and thought of it, we should exclaim at once, "Surely God is in this place! in this world with all its defeats and suffering, in ceaseless combat against all that is evil"—then, I believe we should think less about the problem of evil and more about the mystery of good.'

Individual Conscience and Social Obligation.

BY THE REVEREND A. E. GARVIE, M.A., D.D., D.Th., LONDON.

As one hears speeches, and reads articles, one sadly misses, and would gladly welcome, more instances of Aristotle's 'golden mean,' or of Hegel's synthesis of antitheses. It is often 'either/or' and seldom 'both.' The *whole* truth is in the fullness and oneness of the *part* truths, which presented as themselves wholes lapse into errors; and what is needed is *organic* and not *atomic* thought. An instance of such atomic thought is often met with in the treatment of the relation of the individual and society, and particularly in the opposition of individual conscience and social obligation. 1. The individual is an empty abstraction apart from his social relations as son, husband, father, worker, citizen, or his position, functions, and vocation as a member of a society of ever-widening range—family, neighbourhood, nation, mankind. Individual fullness and wholeness depends on the unification in the developing personality of the manifold social relations, in which each man finds himself, or which he makes for himself. In our aversion to the error of *totalitarianism*, we must not revert to the *individualism* against which totalitarianism is a reaction, not in itself necessary, but resulting from the extremes of individualism, which failed to recognize that each man is dependent on, and destined for *community*, common interests, activities, and obligations. Against totalitarianism we may assert not *communism*, for that word has acquired a sinister significance, but what may be called *communalism*, into which we are still free to put such content as seems desirable and advisable, in order to secure that the individual shall not be suppressed by the society, but find his own free fulfilment in the acceptance of his social relations, so as to fulfil the common ends of society which, apart from the individuals who are its members, is just as empty an abstraction. The 'golden mean,' the synthesis of the antitheses of individualism and collectivism or socialism, of which communism and totalitarianism alike are violent expressions, lies in *communalism*, which may be expressed in the slogan: 'each for all and all for each.' The word 'community' has come into general use in connexion with the Oxford Conference of 1937 on Church, Community, and State; but it had already been proposed and expounded by Maciver in his book, *Community, a Sociological Study*, as a more adequate

description of society than that of the organism which prevailed last century. The conception is, however, much older: it is implicit in practice in society itself if not explicit in theory. We can trace it to the New Testament; scholars will not allow us to render the common word *Koinonia* in the New Testament by community, but in all its uses, to express the common possessions, experiences, and purposes of the primitive Church, the idea is latent, and becoming potent. Those who had so much in common as had the Christian fellowship formed a community, not perfect, yet a pattern worthy of imitation. This communal standpoint as 'golden mean' and 'synthesis' is the starting-point of our consideration of the narrower but focal matter of the relation of individual conscience and social obligation.

2. There are assertions made about the sufficiency and the authority of the individual conscience, which a closer scrutiny of the subject does not warrant; but we begin with the claims which can be fitly made. When the individual is called on to make a choice between what his conscience condemns as wrong, and approves as right, as a moral personality he must obey his conscience as for him then and there final and absolute authority; if he does not obey he sins. Most men have, however they acquired it, a standard of judgment which affords them guidance in most situations which may arise in their ordinary lives. But there may be an emergency in which that standard does not afford certain guidance. Some may try by reflexion to discover which of their moral principles is applicable in view of all the circumstances so far as they know them, and the result of such reflexion which sometimes comes as a self-evidencing intuition becomes an authoritative deliverance of conscience for them. Not confident of their moral sufficiency others may, however, seek counsel of those whose wider knowledge gives assurance of surer judgment. The Confessional, grave as often are its defects, has widely served this purpose. The more complex a society, the more problems of conduct are likely to arise, which will baffle not individual consciences alone, but the whole community affected. There is often need for research to discover all the relevant facts, before there can be effective reflexion or conference. Thus is the

individual conscience made aware of its insufficiency and recognizes not only individual interest, but also social obligations for consultation with others. To-day general advance probably lies on the lines of such conference; but we must recognize that the moral progress of the past has largely depended on individual conscience, the prophet, the reformer, the martyr. One man saw as wrong what society tolerated or approved: or he saw as a duty what was not generally recognized as such. He shared his convictions with others; if he won support he proved a reformer, if not, he might suffer as a martyr. How much ethical reflexion owes to Socrates, and he drank the hemlock! How much does religion as well as morality owe to the Hebrew prophets? Socrates sought the truth by reason; and the exercise of reason is necessary and legitimate. The prophets received the truth by revelation; they were God's confidants, from whom He did not withhold His purpose, but took into His counsel. In the development of moral insight, in which the individual conscience has been so potent a factor, God by His Spirit has been active as Revealer. We are warranted in recognizing in human history a general and a special moral and religious revelation of God 'by divers portions and in diverse manners' as the necessary condition of any progress in the evolution of the race: and the organs of that revelation have been men, illumined in divers measures by the Word of God, the life and the light of men.

3. The Society of Friends, however, seems to go further than the evidence allows us to go, in claiming the inner light 'for all men'; and so does the Group movement in the technique which it prescribes as the method of securing guidance on all details of conduct. That in difficulty and perplexity guidance may be sought and will be found is confirmed by Christian experience, but the process of divine disclosure or human discovery is not quite so easy and so simple, as seems to be assumed, and the danger of error is often nearest when there is most assurance of ability to gain the truth. I felt it once to be my painful duty to tell a self-confident young minister that he claimed the guidance of the Holy Spirit for conduct in which no decent and sensible man would indulge. Taking a wider survey over the history of human morals, we are bewildered by the confusing and conflicting deliverances of conscience. What at one time was not only tolerated but approved as right, at another is condemned as wrong; what in one country is virtue is in another vice. The Old Testament represents actions which the Christian conscience

condemns as not only morally right, but as commanded by God. The belief in the verbal inspiration of the whole of the Old Testament caused distressing confusion in many Christian moral standards. A creed in its conservatism may preserve conceptions of God which conscience in its progress regards as intolerable. We cannot claim that every deliverance of conscience is the authentic voice of God, and that each individual conscience is His infallible oracle. We have to recognize two facts about the contents of conscience as beyond doubt or denial. (1) Although, as has already been indicated, moral progress has depended even in the early stages of social evolution, on moral pioneers, men of keener and greater discernment than their fellows, yet in the less developed tribes or nations morality appears as custom—not as conscience. 'It is not done,' or 'everybody is doing it' affords the individual his moral ready-reckoner, as to what he may not do or must do; and the customs carry with them sanctions of praise or blame, reward or punishment, that provide the motives of conduct. The cohesion necessary for the preservation of any society imposes a restraint and constraint that leaves no room for individual freedom of judgment, sentiment, or action. (2) A close examination of customs, immoral as many of them may appear from the standpoint of a more developed conscience, shows that they had their relative justification as the then only discoverable, or at least discovered means of social preservation. The total conditions of the life of a society, its entire environment, affect the formation, continuance, or abandonment of the customs which constitute its morality. It is not man's sin that is the sole factor in the development of his morals which is responsible for the many defects of his moral standards: his imperfection, apart from his transgression, the gradualness which is imposed on human development, individual or corporate, must be taken into account. Brunner in his book, *The Divine Imperative*, is constantly condemning as sin what should be recognized as imperfection. How much nearer the truth is the generosity of the judgment of Jesus: 'Father, forgive them; for they know not what they do' (Lk 23³⁴), or even the concession of Paul that 'sin is not imputed when there is no law' (Ro 5). Not only is pain and sin a problem for theistic faith, great, if not as great, is the problem presented by the evolution of the human race, the slowness of man's advance from the ape to the angel, from the kinsman of the beast to the brother of Jesus the Christ the Lord. In view of all the facts, we must recognize that for

each man conscience has authority : yet it is quite an unwarranted claim that each individual conscience is sufficient and infallible and does not need education and development.

4. It is not a contradiction of what has been said about the value of the individual conscience as a factor in moral progress to insist that there may be an assertion of the *individual conscience* which is a challenge of the *social obligation*. As a member of society, a man should recognize that the greater part of the content of his conscience, the guiding principles which he holds, he has not discovered for himself, but received as an inheritance ; that in the development of his conscience he is being influenced by the advances being secured in the social standards around him ; and that even when he believes that his conscience is advancing beyond these standards, it is his duty to exercise a severe self-scrutiny, lest he be deceiving himself as to his superior insight and be a rebel and not a pioneer, deserving blame and not praise. Before any man comes to a moral decision, in which he not only opposes himself to current standards of morality, but repudiates in so doing social obligations generally recognized, he must as far as possible take into account all the consequences of his action, not only for himself, but for others ; and he must even face the question as to the consequences of his action, if by his example he encouraged others to take a course of action, which, if it became general, would endanger the preservation of the Society, the protection to person and property which it is the duty of the Government of any society to afford. There are assertions of individual conscience which involve repudiation of social obligation.

5. These two steps in my argument—the communal relation of individual and society, and the demand on the individual conscience to respect and take into account the social obligation have brought me to the conclusion I wish to advance regarding what may be considered as a crucial instance, in which individualism appears to assert itself against communalism, and individual conscience to repudiate social obligation, namely, the conscientious objector to military service, or the *pacifist*. However mistaken and even in some instances perverse his moral judgment may appear to the community generally, contrary to its accepted standards of social obligation, the value of the individual conscience as a factor in moral progress is so great, as to demand respect and toleration for him. There is a distinct evidence of the improvement in morality, that the treatment is being accorded to the pacifist

to-day, which was often withheld during the last great war. Even in dubious cases, where the refusal to serve is based on objections to the economic system or the political order, which can scarcely be dignified as conscientious, the applicant should get the benefit of the doubt, not that he deserves it, but that the principle of toleration should be preserved. One gets the impression that in a very large number of cases, there has been no independent exercise of conscience, but submission to the pressure of a zealous and skilful propaganda, as by such organizations as the Peace Pledge Union. Many of the younger members have not reached such moral maturity as would make them capable of such independent judgment. If it were true, but I hesitate to believe it, that applicants have been coached what to say in defence of their position, I should not hesitate to condemn such a practice as going beyond the limits of legitimate propaganda. If a man has reached a moral conviction, which carries with it the obligation to share it with others, one cannot blame him, nor in most cases should one forbid his doing his best to persuade others. If, however, such a propaganda endangered the security and the vital interests of the community, a suicidal toleration could not be expected. Pacifism, zealous and skilful as has been its propaganda, has not been and is not likely to become a danger ; and the principle of toleration can be generously applied, and any private persecution, as by employers or fellow-workers, which seek to negate the public toleration is to be condemned. The pacifist may, however, be asked to consider whether he is justified in continuing to enjoy the emoluments and amenities of his privileged position, when the majority of men of his age are called on to make so great sacrifices, affecting their families as well as themselves. I cannot respect the man whose conscience serves his self-interests : I can respect the man who is ready for any service, disagreeable or dangerous, in which he can show his disinterested devotion to the community. If he can best serve where and as he now is, let him show his sincerity by some equivalent surrender of his own advantage.

6. While pacifism is happily not a danger at present, it might, if more generally accepted and asserted, prove to be so. It does involve in my judgment a repudiation of social obligation. The community has a claim on every citizen for such service as he can render, and such sacrifice as he may endure as is necessary for its protection and preservation in need and danger. The pacifist who refuses combatant service can legitimately

plead that his individual conscience demands such partial repudiation of his social obligation; the absolute pacifist, who refuses every form of alternative service of the nation, because he disapproves of the policy of the nation in going to war, is stretching the claims of his conscience to breaking-point; just as justifiably might Liberals refuse to pay their income-tax because they disapproved of Protection as the policy of the Conservative government; this is for me no fanciful illustration, as it is for me not a matter of political expediency, but of moral principle, that the earthly goods which the Heavenly Father in His bounty has provided for His children shall be freely shared with no selfish hindrances, individual or corporate. In asserting his objection to combatant service, still more to non-combatant service, the pacifist seems to me to be claiming the benefits and disowning the duties of citizenship in so far as the preservation and protection of life is concerned. Too conscientious to take the life of an 'enemy' he is not conscientious enough to do what he can to save the lives of his fellow-citizens, so far as by his resistance to aggression he could and should. A man may be justified in sacrificing his own life in non-resistance: even in this case a doubt may arise, if in so doing he sacrifices the interests of dependents. But, even if he is fully justified, has he a moral right to allow the sacrifice of other lives if he might by any chance save them? His conscience seems to be more sensitive as regards enemies than dependents or friends or fellow-countrymen who in my judgment have a higher claim, since these are more intimate relations of family, friendship and citizenship within the general relation to all mankind, which impose more immediate obligations.

7. The moralist dealing with abstractions may agree that the moral value of an action lies in its motive; but in concrete instances we must take into account consequences. The action that has bad consequences which were foreseen, or with more care in considering the situation could have been foreseen, cannot be pronounced as good, no matter how excellent the motive. 'More harm is wrought by want of thought than even want of heart,' is an excuse and not a justification of actions the consequences of which are bad. It is a defective heart that neglects the effective use of thought to ensure that harm will not be wrought. A consistent pacifist must desire that all men should be as he is, pacifists also; he cannot desire to belong to an exclusive moral aristocracy, content to acquiesce in, and get advantage from the general democracy that treads the common path of accepting all the

obligations which citizenship is generally understood to impose. What would the consequences of general pacifism be? The tragic situation of repression, privation, and humiliation, suffering, sorrow, shame in Czecho-Slovakia, Poland, Norway, Denmark, Holland, Belgium, France, Yugoslavia, Greece, and even Germany itself is the answer. Force, falsehood, fraud as the means of indescribably inhuman ends dominate a large part of Europe. Are pacifists willing that these conditions should continue, and that our island, the last stronghold and bulwark of freedom, should be subjected to them? If so, I do not envy them their defective moral vision, in not recognizing that there are worse things for sane moral judgment than war, and better things than peace, if war means liberation from such degradation of humanity and peace can be secured only by the dishonour of submission. Their obsession by the evils of war, great and many as they are, must have made them morally obtuse in an incredible degree. If they do not will those consequences, but desire liberation and not suppression, then they are shirking a duty and wish others to do and to endure a terrible and yet glorious task, to make a heroic sacrifice from which their individual conscience offers them a way of escape.

8. From this dilemma some pacifists find an exit in what seems to me an unwarranted demand on God. God, they console themselves, would somehow intervene, and prevent the consequences of their conduct, if it became general. Human history, interpreted as divine providence, offers no justification for such an assumption; nor do the Holy Scriptures interpreted by devout but not superstitious theology. God has given man freedom and lets him reap as he sows. Are we warranted in expecting that God will somehow make Nazi Germany impotent to do further evil, or will turn it from its evil ways? We may ask: How? and there is no answer. His omnipotence does not destroy man's freedom, nor His grace compel faith. The Jewish people chose Barabbas, not Jesus. I believe that the teaching of pacifism is itself a false interpretation of the Holy Scriptures and the Christian revelation: but I have not discussed the matter here, because that has been and is being competently done; but what is not so common, and is in this article attempted is to set this particular moral instance in the wider setting of the relation of the individual to society and more particularly of the individual conscience to social obligation, a subject on which false assumptions prevail and true considerations are ignored and neglected.

Nazarene and Nazareth.

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THE designation *Nazarene*, when coupled with the name of Jesus, occurs eighteen times in the New Testament, and always with the definite article. An exception occurs in Mk 1²⁴: 'What have we to do with thee, thou Jesus, a Nazarene?' In Mt 2²³, in reference to Him, but not coupled with His name, it is said: 'And (Joseph) came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, that he (*i.e.* "the young child") should be called a Nazarene'; see further on this below. In our English Versions the Greek, 'Jesus the Nazarene' is always rendered 'Jesus of Nazareth,' though in three instances the Revised Version follows the Greek (Mt 26⁷¹, Mk 14⁶⁷ 16⁸).

The next thing to be noted is that the Greek has two forms for 'the Nazarene,' namely, *Nazōraios* and *Nazarēnos*; the former twice in Matthew, once in Luke, three times in John, and seven times in Acts; the latter, four times in Mark and twice in Luke. It must be added that in one of its occurrences, in Acts, it is not used with the name of Jesus, for in 24⁵ mention is made of 'the sect of the Nazarenes'; in 28²² we read that the chief men of the Jews in Rome, who visit St. Paul in prison, say to him: 'But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against'; the name of the 'sect' is not mentioned, but doubtless it was the subject of St. Paul's previous talk with his visitors (v. 17).

From what has been said a few questions arise which demand some consideration, though it be but brief. First, however, we may be permitted to offer a few remarks on the section Mt 2¹³⁻¹⁸; the reason for doing so will become evident as we proceed. The section is a striking illustration of the way in which Old Testament passages are sometimes utilized in order to show how Christian truths were foretold, or at least foreshadowed. The method is Jewish; the purpose, that of commending Christianity to Jews. Thus, in vv. 14, 15 the flight into Egypt is followed by the implied departure out of Egypt, and this latter is said to have been undertaken in order that the words of the prophet might be fulfilled; these words are in Hos 11¹: 'When Israel was a child, then I loved

him, and called my son out of Egypt.' The evangelist treats these words as a prophecy of Jesus being brought out of Egypt by His parents, in spite of the inappropriateness of what follows about Israel sacrificing to the Baals, and burning incense to graven images! Again, in vv. 17, 18, the mourning occasioned by the massacre of the male children of Bethlehem is said to be the fulfilment of what purports to be Yahweh's words in Jer 31¹⁵; but this is the prophet's poetical picture figuring Rachel, whose tomb was near Ramah (1 S 10²), weeping for 'hēr children,' the reference being to the Jews who, after the fall of Jerusalem in 586, were led away captive to Babylon (see Jer 40¹). Here we have, then, two instances of parallel ideas in the Old and New Testaments, respectively, brought into connexion with one another, however different their genesis: Israel being called out of Egypt, and Jesus being brought out of Egypt; and then, the weeping for 'children' carried away captive, and the weeping for children put to death; in each case the one being, moreover, conceived of as pointing to the other. Such a method of interpretation does not appeal to us; but the oriental caste of mind envisages things differently. Nevertheless, however this may be, we cannot fail to recognize the evangelist's conviction of the truths that the Hebrew nation in all its vicissitudes, and Hebrew religion with its many undeveloped beliefs, constituted, in the divine foreknowledge, a preparation for, and a way-mark to, Christianity. The Gospel under his name witnesses to this again and again.

We come now to deal with one or two questions which arise in connexion with the term *Nazarene*. In Mt 2²³, quoted above, it is said that Jesus should be called a Nazarene (*Nazōraean*), 'that it might be fulfilled which was spoken by the prophets.' When we seek for what was 'spoken by the prophets' about this, we are faced with a difficulty; for no prophet refers to the subject, or applies *Nazarene* (*Nazōraean*) to the Messiah; and the city of Nazareth is never mentioned in the Old Testament. Insoluble as this difficulty appears at first sight, it can be explained; but here again it must be recognized that Oriental methods are sometimes wanting in exactitude, according to

Western ideas. In Hebrew there are two letters which correspond to our 'z'; the difference in pronunciation is slight, one being a little harder than the other;¹ and Hebrew was originally written without vowels.² When, therefore, words occurred in the Hebrew of the Old Testament with the consonants *n, z, r*, there was a natural tendency to regard them as related, and as there is reason to believe that the Hebrew name of Nazareth was *Nazara* (hard *z*), as in Mt 4¹³, Lk 4¹⁶ (see below), the Evangelist naturally concluded that the Old Testament words with the letters *n, z, r* had a connexion with *Nazara* (Nazareth), and therefore with Jesus the Nazōrean (Nazarene).

Now, in Is 11^{1a}, the prophet says: 'And there shall come forth a shoot out of the stock of Jesse, and a branch (*nezer*) out of his roots shall bear fruit; and the spirit of Yahweh shall rest upon him. . . . ' The whole passage (vv. 1-10) is clearly Messianic, describing, as it does, the Messianic Age; a descendant of Jesse, who will be the Messiah, is designated *NZR* (*Nezer*); the Evangelist believed that 'Jesus Christ, the son of David' (1¹),³ was 'the Christ,' the Messiah (1¹⁷); he spoke of Him as *NeZaRi*, as he would have pronounced it (*Nazōrean*, 2²³); the similarity of the two words, added to their Messianic identity, readily explains why the evangelist wrote, 'that it might be fulfilled which was spoken by the prophets. . . . ' Then, what about the 'prophets,' in the plural? In the first place, Messianic passages in other prophetic books, even though without any direct mention of *Nezer*, would quite justifiably be regarded by the evangelist as illustrative of Is 11¹, for in prophesying about the Messiah, though without naming him, the prophets in question belonged to the same category as Isaiah; see, e.g., Ezk 34²⁰⁻³⁰, Mic 5²⁻⁹, Zech 9⁹⁻¹². But there was something else; in Hebrew there is another word for 'branch,' namely *Zemach*; so that if a prophet used this word in reference to the Messiah, it was, in effect, the same thing as though he had used *Nezer*; see, e.g., Jer 23⁵⁻⁸ 33¹⁴⁻¹⁸. That the evangelist made reference to 'prophets,' in the plural, was, thus, quite a natural procedure; doubtless inexact in detail, but true in the larger issue.

Once more, another question arises: How are we to account for the two Greek forms of 'Nazarene,'

mentioned above? Various interesting and ingenious explanations have been suggested; we shall not discuss these here, for serious objections against each of them have been raised. It is just possible that there is quite a simple explanation, namely, that the two Greek forms merely represent two current varieties of pronunciation. In the Syriac Versions this difference of pronunciation is ignored, both the Greek forms appearing as *Nazōraya*.

This brings us to the name of the city of Nazareth, the form of which is uncertain. Some Greek manuscripts have the ending *-rath*, others *-rat*; the Syriac Versions read *Nazarath*. Now, one of the Greek adjectival forms, as we have seen, is *Nazarēnos*, 'Nazarene'; this suggests *Nazara* as the name of the city, and this is the form of the name in Mt 4¹³, Lk 4¹⁶. The question therefore arises as to whether there ever was a city named Nazareth, and whether its real name may not have been *Nazara*. As we have just seen, there are grounds for believing that this was so; and there are some form-parallels which support this belief; thus, just as we have *Nazara* in Mt 4¹³, Lk 4¹⁶, an inhabitant of which is called a *Nazarene* (Mt 2²³), so there is *Magdala* (Mt 15³⁹)³ and *Magdalene* (Mt 26⁵⁶, Lk 8²); *Gederah*⁴ (Jos 15³⁶) and *Gadarenes* (Mt 5¹, Lk 8²⁶), and others.

A word must be added about the *Nazarenes* (Ac 24⁶), i.e. the followers of Jesus the Nazarene. Their name shows that they were all Jews at this time, which is also implied by their being called a 'sect'; they still belonged, therefore, to the Jewish community, though 'spoken against.' This may be illustrated by what is said in Ac 2⁴². After St. Peter's speech on the day of Pentecost to the 'men of Judaea, and all ye that dwell at Jerusalem,' we read that 'they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers'; that by 'the prayers' here are meant the prayers of the Jewish Liturgy is shown by what is said in v. 46: 'And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home. . . . ' The first Christians, therefore, continued to belong to the Jewish community; and this applies to the *Nazarenes*. But the total rift between Jews and Christians was soon to come. St. Paul's imprisonment in Rome may be dated about A.D. 60. During the years which followed, the relations between the

¹ Gesenius-Kautzsch, *Hebrew Grammar* (Eng. ed. by Cowley, 1910), 33.

² As the Hebrew writing on the monuments and coins consists only of consonants, so also the writers of the Old Testament books used merely the consonant-signs' (*Ib.*, 12).

³ The reading *Magadan* is a variant of *Magdala*, which occurs in several important manuscripts; cf. Jos 15³⁷ 19³⁸.

⁴ Or *Gadara*, see G. A. Smith, *The Historical Geography of the Holy Land* (1910), 459 ff.

Nazarenes and the Jewish authorities in Palestine must have become more and more strained. Of details we have no knowledge, but evidence of this, though indirect, is forthcoming. A notable element in the Jewish Liturgy, dating mainly from pre-Christian times, is known as the *Tephillah*, 'Prayer,' because it is the prayer *par excellence* of the Synagogue; it is also called the *Shemôneh 'Esreh*, 'eighteen,' because it consists of this number of benedictions, 'Blessed art thou'; but petitions are also embodied. Originally the number was smaller, but additions were made from time to time. Now, at about the end of the first century of our era a petition was added which signalized a definite break between the Nazarenes and the Jewish Church; this addition was due to Gamaliel, the second of the name, who is mentioned in Ac 5³⁴; he was the recognized head of the Palestinian Jews from about A.D. 80. The petition he added has undergone changes through the ages, but there is patristic evidence¹ to show that the following quotation from the most recently discovered

¹ Justin Martyr, Epiphanius, and Jerome; quotations are given by Schürer, *Geschichte*, ii. 544.

manuscript of the *Tephillah*² represents, at any rate in substance, what Gamaliel caused to be added: 'Let there be no hope for the apostates; and arrogant rulership (presumably in reference to Roman overlordship) eradicate speedily in our days; and may the *Nozerim* (Nazarenes) and the *Minim* (heretics) quickly perish; let them be blotted out of the book of life, and not be reckoned among the righteous. Praise be to thee, O Lord, who humblest the presumptuous.'³

We have, thus, painfully clear evidence of the bitter feelings entertained by the Jewish authorities towards the Jewish-Christian Nazarenes. It can hardly be doubted that Gamaliel's action must be interpreted as pointing to their expulsion from the Jewish community.

With the subsequent history of the Nazarenes we cannot deal here.

² In the *Genizah* ('lumber-room') of the Cairo synagogue; see Schechter in the *Jewish Quarterly Review*, x. (1898), 656 f.

³ It must be emphasized that the present form of this 'Benediction' in the Jewish Prayer Book has no mention of the *Nozerim* or of the *Minim*.

Literature.

THE REV. J. MCPHERSON, D.D., who is an acknowledged authority on the religious customs and antiquities of the north-east of Scotland, has published a new volume, *The Kirk's Care of the Poor* (Avery & Co., Aberdeen; 5s. net). It is a veritable mine of information, drawn from Kirk Session records, dealing with a subject which was a main interest of Church life in the past. Following a survey of the 'Social Background' which reveals an appalling state of poverty, the book is divided into two parts which tell of how funds were raised and how they were disbursed. The raising of poor funds was no easy matter in days when the thrifty worshipper would put a halfpenny in the plate and take out a farthing change, sometimes exchanging a base coin for a good one. The variety of foreign and spurious coins is astonishing. We hear of hardheids, doits, flower-de-luces, boddles, turners, Hibernians, harps, and Maggie Robs. The variety of uses to which the money raised was put was equally great—meal to the poor, assistance to travellers, wooden legs to the lame, funeral expenses, including allowances for

whisky, beer, pipes, and tobacco, upbringing of orphans, etc. A touch of pathos is given in the provision of a house in Elgin 'to the use of the puir litle ains quhilt gretis throch the toun under the silens of nycht.' A stately testimonial is given to a young widow who 'came into this parish two years ago, the beautiful and affectionate wife of a young soldier, then obviously approximating his disembodied state in a consumptive disease.' The whole book is a product of immense research and is a delight to read.

This is the Day, by Miss Phyllis L. Garlick (C.M.S.; 6d.), is the Church Missionary Society's review of the year 1940-41. It is admirably written and is far removed from the proverbial dryness of a mere report. The magnitude of the Society's work may be gauged by the fact that '7000 parishes, about half the total in England, give £1000 a day which helps to maintain 1000 missionaries and their work.' Its vitality is indicated by the encouraging circumstance that even under war conditions its income shows only a reduction of about two per

cent. The news from the various fields in Africa and the East is wonderfully hopeful and stimulating.

Dr. Murdo Mackenzie, the well-known Harley Street nerve specialist, has written an interesting and instructive book on *The Human Mind* (Churchill; 7s. 6d. net). His general thesis is that the mind is 'a vital and discrete. thinking organ. . . . Like every functioning organ it works in terms of time, space, and rhythm. When it is working in regular rhythm, thinking is confident; when in irregular rhythm, thinking is in terms of Anxiety punctuated by Apathy.' Avoiding the usual technique of psycho-analysis and psychotherapy, and using a terminology of his own, he shows how the mental forces may be disorganized and overwhelmed by depression, anxiety, or apathy. He gives ample illustrations from his own clinical experience, and his methods of treatment are characterized by what appeals to the lay mind as sound common sense. His style of writing is at times delightfully breezy, as the following may indicate. 'The therapeutic aim should be to take the sting out of Anxiety Thinking rather than to drive it away, and to inspire a sense of contempt for it rather than a dread; thus making it easy to say, "Let the beastly thing tick over if it must; it is only an organ, when all is said and done, and when left to itself it will come to. Why should I do and think silly things at its command?" In this way, and in this way only, mental relaxation becomes a real possibility.' In a final chapter dealing with mental reactions to the War he treats of the methods and effect of enemy propaganda and gives the comforting assurance that 'Hitler, genius or no, mad or sane, is a common-sense brute, and, technically, a psychological ignoramus.'

The Oriental Society of the University of Glasgow has published its *Transactions* at fairly regular intervals during the last forty years. In all nine volumes have appeared, of which the most recent covers the years 1938 and 1939. The editor is Professor C. J. Mullo Weir, B.D., D.Phil. (Civic Press, Glasgow; 6s. net). It shows that interest in the Nearer East is still well maintained in Glasgow, and that it covers a very wide range. There are two philological studies by Professor Stevenson, of which the second is an instructive study of the mnemonic use of numbers in the Wisdom literature, supplemented by notes on such phrases as 'two or three.' Old Testament studies are also represented by a discussion of the terms Saddik and Rasha, by Dr. John Kennedy; a study

of the meaning of the veil that was on the face of Moses, by the Rev. James Wilson; and an outline of some of the permanent values in the Old Testament by Dr. T. C. Gordon. Other papers deal with Non-resistance in Islam (Rev. James Robson), The Place of the Hurrites in Early Near-Eastern History (Professor C. J. Mullo Weir), and Mithraism as a Rival to Christianity (Rev. G. Carstairs). Most of the papers appear to be presented only as summaries, but, even so, it is clear that they represent a genuine vitality in the Society which heard them, and some of them probably provoked keen discussion. We may hope that the present war, like the last, will not prevent the Society from resuming its activities and rendering yet further service to the cause of Oriental studies.

Christian Belief and Practice, by the Rev. R. D. Richardson, M.A., B.Litt. (James Clarke; 7s. 6d. net), is described as 'a text-book for the teaching of *Christianity To-day*.' It is intended for the guidance of clergy and teachers who are called upon to give instruction to Confirmation candidates. For this purpose it appears to be adequate and highly suitable. After certain preparatory sections the book is divided into two main parts, namely, Nine Lessons on the Christian Faith, and Thirteen Lessons on the Christian Church and the Christian Life. Dealing with such a variety of topics the writer could not hope to command the assent of all his readers. There is a general inclination towards the modernist type of thought. Evolution is taught all too confidently as if it were a single, consistent and fully established theory; no distinction seems to be made between the Christian doctrine of the Resurrection and the Greek theory of immortality, and in dealing with the Bible little stress is laid on it as the vehicle of a special Word of God to man. But the book is full of good things and though the predominance given to Church of England practice makes it most suitable for teachers of that communion it cannot fail to be most helpful in wider circles.

Facing Life with Confidence (Independent Press; 3s. 6d. net), by the Rev. Leslie J. Tizard, B.A., B.D., B.Litt., is a series of religious essays that might well be regarded as an exposition of the Pauline phrase, 'more than conquerors.' The book is written in the belief that the religion of Jesus can help us to abandon 'the pitiful and always unsuccessful attempt' to escape from life, that it can help us to face life with courage and confidence. The style is simple and clear. There are many

'illustrations,' both old and new. Trouble, temptation, sin, doubt, old age, death and bereavement, such are the experiences of life that are passed under review. Dr. A. Maude Royden supplies a commendatory foreword.

The annual report of the National Bible Society of Scotland, published under the title of *Great Boldness, Great Power, Great Grace*, is a mine of information about work in many mission fields. It makes heartsome reading, especially in view of the difficulties created by the War. Specially notable is the fact that the sale of Bibles and Scripture portions in war-torn China shows an increase of almost a hundred and sixty-six thousand, and amounts to nearly a million and a quarter. The late Rev. Malcolm Moffat, we note, is referred to as the grand-nephew of David Livingstone. He was in fact the nephew of Mrs. Livingstone. The Bible Society has great reason to thank God and take courage.

Karl Marx and Communism (S.P.C.K. ; 4d.) is No. 172 of the publishers' series of 'Little Books on Religion.' The writer is the Rev. Clement F. Rogers, M.A., who is well known as an able and popular Christian apologist; and this contribution from his pen shows that he has not lost his ability to grasp the essentials of his theme and review them in the light of Christian principles.

Secular Despair and Christian Faith (S.C.M. ; 2s. net), by the Rev. Alec R. Vidler, B.D., consists of a series of addresses delivered during a mission to Liverpool University in February, 1941. There is no hope for man, it is urged, unless he despairs of his own capacity to achieve the best that he knows. Jesus Christ, in whom a new humanity has been brought into being, is God's answer to man's despair. It is by a response of the whole person to the Person of Jesus Christ that man is justified in God's sight. This is 'justification by faith,' and it is the author's contention that this fundamental postulate of the Christian religion puts the activities represented by marriage and the family, the university, and politics, in quite a new light. He has much that is cogent as well as topical to say on those subjects, but somehow we do not find in the exposition any definite reference to the thought, or at any rate the thought-form, of justification by faith.

In The Truth about Spiritualism (S.C.M. ; 2s. net)

the Reverend Canon Harold Anson, Master of the Temple, has written a popular account of Spiritualism from the Christian point of view. He writes with great understanding and sympathy while he makes plain the dangers and limitations of the cult. Few Christians perhaps will agree with his judgment that 'if we reject this evidence (of communication with the dead) we ought also logically to reject the evidence upon which the great facts of our Christian faith are founded.' But this little book gives on the whole a wise and well-balanced pronouncement on the subject.

After some years of concentration on other branches of theology, the Rev. L. E. Elliott-Binns, D.D., has come back to the Old Testament, the sphere in which his name first became known to Biblical students. Not only so, but in his recent lectures on Jeremiah—*Jeremiah: A Prophet for a Time of War* (S.C.M. ; 5s. net)—he is handling a theme on which he was a recognized authority. Even if some readers may feel that Dr. Binns has not taken sufficient account of the advance in the criticism of the prophets which has been made since the publication of his commentary on Jeremiah, they will welcome the new book for its intrinsic value. Sound exegesis of the Hebrew prophets involves a double process, first the isolation of eternal principles from the temporal, local, and personal conditions in which they are enshrined, and then their re-interpretation in terms of modern life. We could hardly have had a better illustration of the method than that which Dr. Binns has given us. His long study of the Book of Jeremiah and his close familiarity with it have given him exceptional insight into the character and teaching of the prophet, while his instincts as a historian have enabled him to lay stress on those features in the social, political, and religious life of Jeremiah's day which have the clearest and most pertinent message for our own times. Like ourselves, Jeremiah lived in one of those critical periods of history when the whole face of the world changes in a single generation; like us, too, he had to face doubt and pain. Dr. Binns is careful to indicate the differences as well as the resemblances between our situation and that of the world at the end of the seventh century B.C. (e.g., the Assyrians offer a close, but not exact, parallel to Nazi Germany), and from the resemblances he is able to draw the lessons that we need. Once again, it is difficult to imagine a better handling of the subject, whether we regard it as an exposition of the prophet's meaning or as a message for our own hearts.

Spiritual Problems and the War.

IX. Prayer.

BY THE RIGHT REVEREND J. W. HUNKIN, D.D., BISHOP OF TRURO.

PRAYER is the most universal of specifically religious activities. Its origins may be traced beyond the dawn of history. In practically all nations there are men of prayer, and most human beings sometimes pray.

It is indeed an exercise *prima facie* suggested by the whole order of things. No one thinking of the Spring unfolding itself in all its miraculous freshness, can be unconscious of the fact that beauty is constantly being created. No one is not at some time or other made aware of some flash of real goodness in the creatures and in man. Beauty and goodness are continually being brought into existence. It is natural to infer that a great source of beauty and goodness exists. And if so, it is plainly man's highest happiness to ally himself with that source of beauty and goodness for all he is worth.

How is man to picture that great originating power? If the representation is to be a vivid one it must be made in terms sufficiently understood and familiar. Man himself is by far the highest product of Creation with which he is familiar. The Creator cannot have less powers and potencies than those of human nature: more undoubtedly, indefinitely more.

The figure of a Heavenly Father, greater in goodness and beauty and power than human imagination can reach, is the nearest we can get. That is evidently what Christ Himself felt. This conception of God was not new in His day, but He put new life into it, and taught His followers to base their whole thought and practice upon it.

Now, if this be the best working idea we are capable of forming of Supreme Being, our own proper attitude must be, in the best sense of the word, *the child-like attitude*: simple, unaffected, direct, expectant, trustful. Prayer is the lifting up of the whole self of the child to the all-loving, the all-wise, and the Most High, Father: the lifting up of thought and feeling and will.

The practice of prayer must be governed throughout by this fundamental conception. If this conception be true, the question is, what is *fitting* in the light of it? It is plainly *fitting* that mind and heart should be lifted up in some expression of love

and thankfulness, of aspiration and desire. If He is our Divine Father and we are His little children we want consciously to be in His presence, to hold His hand, and to have His smile upon us. Which, translated into the usual language of prayer, means to have communion of spirit with Him. This is possible because we are His offspring and fundamentally of a nature kindred to Himself. 'Of him we are also kindred' as the poet Aratus sang in the third century B.C.—the phrase, of course, is quoted in St Paul's speech at Athens as reported by St. Luke (Ac 17²⁸). No one has expressed the truth in modern times better than Tennyson:

Speak to Him thou for He hears, and Spirit with
Spirit can meet—

Closer is He than breathing, and nearer than
hands and feet.

The psychologist may not be able to distinguish communion with one's 'higher self' from communion with God; but, in point of fact, aspiration—the ardent desire to rise, to become and be and do the best of which we are capable, the reaching forward and up to that, the dedication of one's self to the Highest, the appeal to the Highest for help—is a form of communion with God. Such communion does actually draw us up and on, towards the development of a whole personality, towards the ideal, towards holiness.

In considering the various methods of prayer we must bring every suggestion back to the touchstone of the one fundamental conception, namely, the conception of our filial relation with *the Author and Giver of all good*. For instance, it will at once be clear that, if we are *individually* children of our Father in Heaven we are *together* members of His family, and therefore it will not be fitting to neglect either private or public prayer. Human experience offers abundant testimony to the value of both. Occasions will stand out in the memory of every reader of these words, when prayer in a moment of crisis or danger has brought strength and steadiness to the soul. My own mind always goes back to an experience of unbelievable peace in the midst of

very heavy shelling in the late war. As for corporate prayer, let George Herbert speak :

Tho' private prayer be a brave design,
Yet public hath more promises, more love ;
And love's a weight to hearts, to eyes a sign.
We all are but cold suitors ; let us move
Where it is warmest. Leave thy six and seven,
Pray with the most ; for where most pray is
heaven.

Again, when we raise the question of specific requests, the same fundamental conception of the Father-child relationship must decide. Little children do not repress their desires : they make them known in simplicity and trustfulness. And so may we in prayer. At the same time, children, if they really trust their Father, will readily learn not to pester Him by attempting insistence. 'Neither must we. Indeed, when we are at our best, we want only to pray—prayers of which He will approve. 'Not our will, but Thine be done'—because Thine is, certainly and without a doubt, best.

Thus in war-time, with this over-ruling proviso, we may, and should, pray freely for what we sincerely feel would be best. Some of the prayers already published are admirable, and give clear and beautiful expression to desires we all share, and feel justified in sharing. Freshness of wording is desirable from time to time, and on that ground the following brief prayer is suggested as a prayer for our leaders at the present moment :

O Lord God Almighty, may thy Holy Spirit inspire and guide the minds of all those who have the responsibility of leadership, that they may see clearly and act decisively ; so that the days of our tribulation may be shortened and we may give thanks to Thee for our final deliverance, through Jesus Christ Our Lord.

The question how specific requests become effective is part of the larger question, how does God act on the world at all ? It is certain that He does not act in any arbitrary or spasmodic manner. He operates in an orderly way, but not in a dully mechanical way. Natural Science finds movement *per saltum* at various points in the order of Nature. Every now and then a lovely new flower appears as a 'sport.' Discoveries are constantly being made as to the variety of God's methods in the whole scheme of the Universe. If the scheme includes this Father-child relationship between the Creator-Spirit and the creature man, then scope must have been provided for man's activities : and in some respects there plainly is. No entirely satisfactory explanation has yet been given of what we feel as *human freedom* ; but though it has not been explained, it cannot be explained away. Prayer is

one of the *natural*—one might almost say *instinctive*—activities of man ; and we shall not be rash if we assume that room has been left in the construction of the world for its effective operation. We believe that the Divine Spirit is mightily at work and the sphere or region or order in which the Spirit moves, is the sphere or region or order in which we may look for the operation of prayer. Until recently no one knew that it was possible to send out and receive the electric waves which are the transmitting force behind the wireless broadcasts. Even now not every one believes in telepathy, and only a few have had any very noteworthy first-hand telepathic experience. But there *may* be, indeed there *evidently must* be, a nexus of reality through which spiritual impulses are effectively transmitted. And it is in this region that prayer '*works*.'

One final word : it is not necessary to believe that God is Almighty, in the sense that He can do anything whatever, in order to pray with faith and confidence. The present war, in itself, is sufficient to prove that God is not Almighty in that sense. It is orthodox to say that for His wisest purposes (including, for example, the creation of creative human personalities) He has limited Himself. At all events there certainly *is* limitation. But even so—

His love is as great as His Power
And neither knows measure nor end.

The seriousness of any situation does not alter these fundamental principles of Prayer, but only puts them to the test. The present situation is terribly serious. Never have we been called upon to withstand such a terrific onslaught of sinister and relentless brutality. Never have we been so oppressed by the sense of menacing evil. Our hearts cry, and cry continually, and cannot but cry, 'Deliver us. . . . Lead us not into trial (*peirasmos*), but rescue us from evil—ourselves, all whom we love, . . . the captive and suffering peoples . . . the blinded fevered German folk as well.'

A situation of terror is anticipated in the New Testament itself : 'fearful sights . . . distress of nations with perplexity . . . men's hearts failing them for fear' (Lk 21). 'Because iniquity shall abound, the love of many shall wax cold' (Mt 24). 'Except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days' (Mk 8, Mt 24).

And still the word to us is : 'men ought always to pray, and not to faint' (Lk 18). 'He that shall endure unto the end, the same shall be saved' (Mk 13, Mt 10, 20 ; cf. Lk 21).

Present-day Preaching and the Life to Come.

BY THE REVEREND PROFESSOR N. V. HOPE, B.D., NEW BRUNSWICK THEOLOGICAL SEMINARY,
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DR. GEORGE JACKSON, the well-known Methodist preacher and writer, in one of his fortnightly articles in the *Manchester Guardian* recently, discussed the question of 'Preaching in War-time.' In the course of his article Dr. Jackson said this: 'Above all, this is the time for the Church to declare with conviction its ancient faith concerning the life of the world to come. If we really do believe what our Scriptures affirm, that Christ has brought life and immortality to light through the Gospel—now is the time to make it known.' And he went on to tell Canon J. O. Hannay's story of the young officer going into battle during the World War of 1914-18, who said to his chaplain: 'Padre, I wish you would tell me what you think about it. Is there really anything afterwards? Do we go on living in any sort of way, or—do we just go out? You mustn't think I'm an atheist, or a sceptic, or anything like that; I'm not. I used to go to church pretty regularly. I never doubted about any of the things I was taught. I just took them as they came. I supposed they were all right. Anyhow, I didn't bother. *But now I want to know.*' Now, said Dr. Jackson, it is to such men as this, who want to know for a surety about the life to come, that the Christian pulpit must minister to-day.

Among serious Christians there will be little doubt as to the wisdom and timeliness of Dr. Jackson's counsel in this matter. Though the immortal hope, the gospel of eternal life, is an integral part of the Christian message as set down in the New Testament, it has tended to be soft-pedalled of recent years in Christian pulpits. One reason for this under-emphasis on the life to come has probably been the fact that in society at large there has been what Sir George Adam Smith called an 'ebb from the shores of another life.' Men and women, absorbed in the manifold secular activities opened up by modern science, have tended to adopt H. D. Thoreau's dictum, 'One world at a time.' And Christian preachers have imbibed, perhaps unconsciously, something of the this-worldly atmosphere and attitude thus generated in society. But another, and perhaps even more powerful, reason for this paucity of reference to the Christian assurance of immortality of recent years is this, that in that department of Christian theology which deals

with the life to come—eschatology as it is technically termed—traditional teaching has not been such as could be preached with conviction on the part of ministers, or accepted with satisfaction by intelligent worshippers of the present day. To take an obvious example, there was a time—for instance, in New England in the middle of the eighteenth century—when such a sermon as that by Jonathan Edwards on 'Sinners in the hands of an angry God,' in which the preacher metaphorically suspended his hearers over the bottomless pit, could send terrified listeners hurrying to make their peace with God at once. But it is hardly deniable that such preaching to-day would have little or no power to convince sinners of 'sin, righteousness, and judgment to come': it might, indeed, alienate them irrecoverably.

In order, therefore, to carry out Dr. Jackson's admirable counsel at all adequately and fruitfully, Christian preachers should and even must have an eschatology which shall both be faithful to the central Christian verities, and at the same time be preachable to men and women of this day and generation. This article seeks to suggest, in however brief outline, an approach to such a doctrine of 'the last things' for the Christian pulpit and pew of to-day.

To begin with, at this time, when Europe rocks and sways in the convulsions of another great war, it must be stated quite categorically that there is no justification whatever in the Christian gospel for the belief that because a man dies for his country in battle, even if he is unrepentant, he will go straight to heaven. Such a view was sometimes preached from Christian pulpits during the World War of 1914-18. But, though all right-thinking men and women must always honour the gallant heroes who are laying down their lives, not merely for King and country, but also for basic Christian values such as freedom, truth, and justice, there is nothing in the New Testament to suggest that such bravery and self-sacrifice alone will constitute a passport to eternal blessedness. This doctrine, that an enemy bullet shoots a man automatically to heaven, is really Mohammedan, and not Christian at all. According to Christianity, there is none other name given under heaven, whereby we must be saved, than the name of Jesus Christ: He alone is

the Saviour of men. Only through repentance and faith in Him can sinners be redeemed.

Of course, it should be added at once that there is no limit to God's mercy, and that His boundless grace may grip and arrest a man even on the battlefield. There is abundant evidence from the last war, of 1914-18, that many, who had never given Jesus Christ a serious thought during their years at home, were moved to saving faith and repentance in the trenches—sometimes, indeed, on the very brink of death. The eleventh-hour conversion of the penitent thief on the Cross should serve as a standing warning to Christians against attempting to set any limit to God's mercy in Jesus Christ. And the lines,

Between the saddle and the ground
I mercy sought, and mercy found,

may very well be found true in the lives of many who are engaged in battle to-day, in which death is a stark and ever-present reality.

While this is so, it cannot be assumed that everyone on the battlefield to-day will necessarily come to God through Jesus Christ in this life. It may be supposed that some, at least, in the armed forces will die in their sins—as, of course, many do and have done in civil life. What is to happen to those who die unrepentant? With regard to such as have had every opportunity and incentive, who have seen Jesus Christ as He really is, but who yet have refused to come to Him, it is difficult to say. But some at least have never been faced squarely with the challenge of Jesus Christ: they were too young to have thought seriously about Him and His claims, or they never saw Him presented in a worthy way in the lives of those who professed His name. In this respect they stand in much the same position as heathen who have never heard of Him at all. It is obvious that Divine justice, and even more Divine love, demand that all who have never had any real opportunity to know Jesus Christ as the Lord of all good life in this world should be given a fair chance in the world to come to see and know Him in all His grace and truth. This suggests that there may be an 'intermediate state' beyond the grave, in which an opportunity to accept Jesus Christ will be given to all who have not had such a chance in this life here. This does not mean any return to the Roman Catholic doctrine of purgatory, whose money-changing abuses lit the fires of the Protestant Reformation in the sixteenth century. But it does suggest that traditional Protestantism, however worthy its motives and intentions, has gone too far in asserting that eternal destiny is settled once and for all, for every one, at the moment of physical

death. For the idea of an 'intermediate state,' as described above, there is some evidence. The Bible in at least one passage seems to suggest it (1 P 3¹⁹). The Apostles' Creed, in stating that Jesus 'descended into Hades,' appears to assume it. And above all, the central and fundamental Christian doctrine of the love of God would seem to demand it.

An alternative solution of this difficulty which has sometimes been advocated is this, that those who have never known Jesus Christ in this life will be judged by God at death, according as they have or have not lived up to the light—dim and imperfect though it may have been—which they have had during their earthly lives. But such a proposal, though it mitigates the gravity of the problem, does not really solve it satisfactorily. For the question must still remain: Why should God give to some of His earthly children the light of the knowledge of His love in Jesus, while denying that light to others? Is it not of the very heart and essence of the Christian revelation of God that He is a Father who has no chosen favourites in His human family? Any discrimination, such as would be involved in revealing Jesus Christ to some men and groups on earth while withholding Him from others, is quite incompatible with the character of God, as He is known to Christians in Jesus Christ.

But is it not possible that, even after receiving every chance to accept Jesus Christ as Saviour and Lord, a soul may refuse His proffered grace? The Bible makes it clear, and all human experience goes to confirm the fact, that such an outcome is perfectly possible. There are souls who, having had every opportunity to come to Jesus Christ and accept Him as Saviour and Lord, have yet refused Him. What will be the ultimate fate of such obdurate impenitents? On this question three theories have been advanced in the course of Christian speculation. The first is that of Eternal Punishment, *i.e.* the view that those who deliberately reject Jesus Christ shall be punished for ever and ever. As to the exact nature of this punishment, different ideas have been expressed: while some have thought that it would consist in crude physical tortures, 'licking flames and sizzling flesh,' others have supposed it to consist rather in the mental agony of remorse and regret for lost opportunity of pardon, and in alienation from God's presence to all eternity. The second theory is that of Conditional Immortality, the essence of which is that those who finally reject Jesus Christ will simply die, and cease to be. And the third is that of Universal Restoration, which means, as its name implies, that all souls—after a long and painful

disciplinary experience it may be—will finally surrender to Jesus, and be received into God's eternal kingdom. Each one of these views can claim a certain measure of textual support in Holy Scripture. For example, passages such as Mt 25⁴⁶ and Mk 9⁴⁸ seem to support the first theory, Mt 7¹³ the second, and 1 Co 15²² the third. Again, each of these theories has been sponsored by one or more distinguished Christian scholars and preachers. For instance, Thomas Aquinas in the Middle Ages and Professor S. D. F. Salmond in modern times have believed in Eternal Punishment; the Reverend Edward White of London and Dr. Robert W. Dale of Birmingham have expounded the theory of Conditional Immortality; Universal Restoration has been espoused by such outstanding theologians of bygone days as Origen and Schleiermacher as well as by modern scholars like Professor John Baillie and modern preachers like the Reverend Leslie D. Weatherhead. But it must be added that against each and every one of these theories grave objections can be urged. Perhaps the wisest Christian attitude to take towards this peculiarly difficult question is what the late Professor H. R. Mackintosh once described as 'the nearly complete agnosticism with respect to the lot of the impenitent which . . . is ordained for faith' (*Immortality and the Future*, 205). That the Judge of all the earth will most certainly do right, is something of which Christian faith is confident; but much more than this it is difficult to affirm with any assurance.

What of those who *do* accept Jesus Christ as Saviour and Lord? What kind of life to come is in store for them? Sometimes enthusiastic Christians have spoken and written as if they knew all that could be known about that heaven to which faith looks forward; they have constructed celestial geographies and have even drawn up classified directories of heaven's inhabitants. But quite obviously, in the very nature of the case, there is bound to be much about the life to come which even the most mature and consecrated Christian can never know on this side of the grave. At the same time, however, certain things are clear. For one thing, eternal life, as experienced and interpreted by Christians, is primarily not life of endless duration: first and foremost it is life of a new and richer quality, which because of its nature must be everlasting. This is the consistent and unanimous meaning of the phrase in the New Testament: essentially, it is life, not of greater length than ordinary life, but of greater depth. Wherein does this new depth consist? It consists surely in the experience of fellowship with God in Jesus Christ;

'this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent' (Jn 17³).

So the first and most fundamental characteristic of life for the Christian in the world to come is this, that it will consist in fellowship with God in Christ, with all the blessedness which this will inevitably bring. Says the late Professor H. R. Mackintosh: 'The knowledge of God in which fellowship consists is also a personal enjoyment of Him. Love to God, in men made perfect, has no more to struggle with its opposite; and the heart at leisure from sin and selfishness must draw an unmingled gladness from that supreme communion. Not only so; but the knowledge and enjoyment of God, in a world where everything reveals Him, will refine and mould the soul in His very image. As in this life, we shall be changed by beholding; and if the receptivity of the beholders is become quite mature, both in capacity and will, then at last the glory of the divine nature will be mirrored truly in the children of the Father. To gaze on God is not a mere passive consciousness of God's presence but an active sharing in His mind and will' (*Immortality and the Future*, 234 f.).

This intimate relation to God will be the dominant fact in the life of the Christian beyond the grave. But it will not be all. For Christianity never conceives of God apart from that Kingdom of which He is the Head. John Wesley used to say that 'the Bible knows nothing of a solitary religion.' And the late Forbes Robinson in one of his letters says this: 'God has no private blessing for me apart from the rest of the family.' Hence, for the Christian, life in the world to come will be a life of fellowship, not only with God, but likewise with the 'spirits of just men made perfect'—and particularly with those saints who, in Newman's well-remembered words, have been 'loved long since, and lost awhile.'

Moreover, this life will be one not of celestial idleness, but of harmonious and satisfying activity and service. Too often the life of the eternal world has been pictured as though it would consist in endless inactivity; as, for example, in the hymn which contains the verse

When the day of toil is done,
When the race of life is run,
Father, grant Thy wearied one
Rest for evermore,

or in the washerwoman's parting message:

I'll be where loud anthems is always a-ringing,
But as I've no voice, I'll be clear of the singing;
Don't mourn for me now, don't mourn for me never,
For I'm going to do nothing for ever and ever.

But it is coming to be realized that a more satisfying conception from the point of view of Christian faith is this, that the life to come will be one of activity, an activity, as Dr. John Baillie well says in his great book, *And the Life Everlasting*, 'which is essentially one of attainment rather than of progress; a growth *in* rather than *towards* that which is good' (p. 279). And Dr. Baillie goes on to illustrate this point by reference to recent discussion of the matter. For example, he quotes the concluding passage in W. R. Sorley's Gifford Lectures on *Moral Values and the Idea of God*, in which it is urged that it is possible to think of free spirits 'as, themselves made perfect, still pressing forward into new and untried ways, enhancing the values of the world. It is not only evil (that is, moral evil) that has to be mastered. The artist or the man of science has not been fighting against moral evil in his effort to produce things of beauty or to enlarge the sphere of knowledge; and yet he has been producing values. In this way it is conceivable that moral evil might be overcome, and yet that adventure would not cease. There would still be call and room for pressing further into the unknown and making all things subservient to the values which it is the function of free spirits to realize.' Such a conception of the life to come is wholly consistent with the teaching of Scripture, which makes it plain that 'His servants

shall serve him' as well as 'see his face' (Rev 22^{3, 4}; cf. Rev 7¹⁵).

The above discussion will perhaps have made it apparent, if only by implication, that eternal life is not something which is *entirely* reserved for life beyond the grave; rather, it is something of which Christians have a foretaste—real though imperfect and incomplete—in this present life. This they acquire through surrender to Jesus Christ, who is the Mediator of eternal life. This truth is emphasized throughout the New Testament, especially in the writings of the author of the Fourth Gospel (cf. Ro 14¹⁷, Col 2^{12, 13} 3^{1, 2}, Jn 24²⁴⁻²⁵, 1 Jn 3¹⁴); and it is a truth to which all subsequent Christian experiencesets its seal. Therefore, as Dr. Baillie says, 'the real moment of transition to the new order of being is not the moment of physical death but the moment of spiritual rebirth.' When in this life a man comes to know God, a far more radical change has taken place in his soul than will take place when he passes from this life with God on earth to the admittedly much fuller life with God in the world beyond' (*And the Life Everlasting*, 249 f.). Hence the preaching of the Christian hope for the world to come is inseparably bound up with the preaching of the gospel of God's grace in Jesus Christ, that heavenly grace which is sufficient not only here, but hereafter.

In the Study.

Virginibus Puerisque.

Never a Passenger.

BY THE REVEREND JOHN WILDING, B.A.,
KING'S NORTON.

'They that go down to the sea in ships.'—Ps 107²⁸.

THESE are days when most of us take a close interest in what happens on the seas. Yet, how much do we know of life in a battleship, or a submarine, or a merchant vessel? Even if we have been all over such a ship in harbour, even if we have travelled across the ocean in a liner, we know little of life at sea.

In one of his writings called *The Mirror of the Sea* Joseph Conrad describes the adventures of a steamer which lost a propeller and then drifted out of the track of ships. In the tale he shows that it

was a very different experience for the crew from what it was for the passengers. Then he asks the question, 'Does a passenger ever feel the life of a ship in which he is being carried? . . . For a man who has never been a passenger it is impossible to say.'

Conrad was a man who had never been a passenger. Before he was a writer he was a ship's officer and he knew the hardships of life at sea from a sailor's point of view. When he became a writer he was never a passenger. He worked terribly hard and produced no shoddy work. All he had he earned.

What a description to be able to pin on to one's self—'a man, a woman, a boy, a girl who has never been a passenger.'

Could you wear that label at home? Perhaps your father or mother could answer that question better than you could. You may say that you help

with the odd jobs. Good. But do you also help with the cheerfulness and kindness? To the happiness of home we must all contribute. We cannot be passengers on that ship, leaving all the work to others.

Could you wear that label at *worship*? Some folk come to church and expect to find everything ready and never think of having anything to do for themselves. When we come here, we none of us come to be carried as passengers. The hymns are for all to sing; the prayers for all to mean, the Bible for all to hear. In this place there is what St. Paul once called, 'a fellowship of giving and receiving.' 'Don't forget the giving, or you will be only a passenger.

Could you wear that label out in the *town* to-day? Here we sit, quiet and safe, and even at this moment men are in danger of losing their lives for us. Are we passengers being carried through storms and past rocks by their skill and pluck and sacrifice? I would hate to be only a passenger to-day. When we think how much is being done for us, there is only one response. It is to give and do all we can every day, to do our best, to do our work well and willingly, to put up with a few restrictions cheerfully. You and I must live to repay our debt to these other men and women.

It would, then, be a fine label to wear invisibly night and day, 'a man who has never been a passenger.' It would be even a finer thing to deserve it.

The Ugly Duckling.

BY THE REVEREND R. S. ELDRIDGE, B.A.,
STRATFORD-ON-AVON.

'Thine eyes shall see the king in his beauty.'—Is 33¹⁷.

Once upon a time there was a girl who was ugly but who wanted to be beautiful. She knew she was ugly; for she spent much time looking at herself in the glass, and it always gave her a pain. Her hair was straight, and she had a snub nose and freckles. She had once tried to improve her appearance, painting her lips a brilliant red and powdering her face, but her brother told her bluntly that it made her look more ghastly than ever, and sadly for once she agreed with him.

Then she read somewhere that good thoughts and kind deeds made a person look beautiful and decided she might as well give it a trial. For the next fortnight she was a model girl. She got up early in the morning and gave mother and father a cup of tea in bed. She threaded dozens of needles for grandmother whose sight was not very good.

Money she might have spent on sweets, she put in her missionary box. She went to church three times on Sunday and was as full of helpfulness as she knew how to be. Then, after two weeks, she had another good look at herself in the glass. 'Hm, I *knew* it wouldn't work!' was all she said. True enough, her hair was as straight as ever, her nose as snubbed, and her face as full of freckles. It was quite hopeless and she went to bed depressed.

That night she dreamed a dream. Suddenly her room was full of heavenly light and there was an Angel standing by her bed. Never before had she seen a being quite so lovely and for a long time she was speechless, only wanting to stare and stare and stare. Then at last, thinking this must seem rather rude, she blushed and said: 'Excuse me, but are you an angel?' 'I am *your* angel,' was the reply in the most musical voice she had ever heard. 'I didn't know I had an angel,' said the girl, 'but I'm glad; for you are so beautiful. I wonder what it feels like to be beautiful. If I were beautiful, instead of being ugly, I think I'd be admiring myself in the glass all day long!' At this the angel laughed, the merriest laugh ever heard on earth: 'Why, we have no mirrors in Heaven,' she said, 'and if we had we'd never look in them. We are all so busy. Our joy is to behold the lovely face of our Master and flash to do His bidding. Once you have seen *Him* you forget all about yourself.'

'I wish I could see Him,' said the girl with a sigh. 'Is He very beautiful?' 'See Him you *shall* if you look for Him hard enough. You will find His beauty everywhere in the world—in flowers and trees and green fields, in His House on Sunday as you sing His praise, in the Bible as you seek His will; you will see Him every time you do a kindly thing through love of Him. Love Him, obey Him, and look out for Him: then you will see Him!' Then the angel kissed her freckled forehead and was gone.

The world did seem lovelier after that. The flowers had never been so gay in her eyes. The birds had never sung so sweetly. In church there was a new gladness as she sang hymns in praise of Jesus Christ, and when she read the old stories of Jesus, it was just as if she had never really noticed how grand and good they were before. She wore her prettiest frocks because she wanted to look her best for His sake, and to brighten the lives of others, and everything she tried to do for love of Him. If she never saw Him with her bodily eyes, she knew what the angel meant. She knew He was near her—particularly did she feel this when she

was threading grandma's needles or helping some one for His sake. It was for Him. It was to please Him.

And a wonderful thing happened, although she was not aware of it—her appearance actually changed! Oh yes, she still had hair that obstinately refused to curl, but no one noticed it. It didn't seem to matter. People looked at her eyes instead, and what merry, honest, kindly eyes they were! And as for her nose and freckles, they only made her face look jollier, especially when she laughed. She really had something of the beauty of Jesus whom she loved.

I don't suppose any of us is really ugly, though we could all be more beautiful. True it is that the loveliest people in the world are those who are so full of Jesus that something of His glory shines in their faces and beautifies all they say and do. 'Let the beauty of the Lord our God be upon us!'

& Prayer of Intercession.

O God who art high and lifted up yet condescendest to hear the prayers of them that seek Thee with devout and humble hearts grant us to be sure of the great things wrought by prayer as now we remember our fellows before Thee.

God of the Nations, who of Thy mercy hast vouchsafed Thy presence to our land in days past we commend our country unto Thee, God of our fathers and Lord of our choice. Preserve the persons of our King and Queen, that we, being constrained by their example, may continue to place our confidence in Thee. Strengthen the whole company of our people, and all who are associated with us, for the doing and the bearing of Thy will. Give wisdom to all who direct our country's affairs, that they, being enlightened of Thee, may lead us through the darkness into the light and joy of peace. Casting all care upon Thee, may they and we find Thee our strength every morning and our rest each evening time.

O God who alone canst strengthen us to face what life may ask of us we commend unto Thee all of whom much is required in these troubled days. Protect all who protect us and all they and we hold dear; save from dangers, known and unforeseen, our sailors and our fishermen, bringing them to the haven where they would be; comfort and sustain all who dwell where the violence of our enemies has been experienced and all who, being separated from such friends, are concerned for their safety; strengthen all who guard against

fire and who give succour in disaster; give courage and the companionship of loyal friends to all who have suffered the loss of loved ones or of possessions and comfort such with Thine own presence.

O Thou whose peace passeth all understanding; hear us for those who stand in need of the gift Thou alone canst bestow. We pray for all patients in hospitals, infirmaries, and nursing homes; for all whom present conditions have made nervous, excited, and afraid; for all who cannot sleep, and all who find concentration on their daily task difficult; for all who are aged and who have been deprived of a peaceful eventide, and for those who in business carry a heavy burden of anxiety. O God, who knowest us all by name and the difficulties with which each must contend, of Thy mercy hear our prayer for all whom we have named before Thee.

God of all comfort, who comfortest men that they comfort one another in any time of need we would remember those who are endeavouring to minister comfort and courage to others; all who have welcomed to their homes the homeless and the dispossessed; all who, in Thy name, remind their fellows of the things that cannot be shaken; all doctors and nurses engaged in their gracious ministry of healing; all teachers to whom children look for understanding and sympathy; all poets, artists, and musicians by whose work our tension is sometimes relieved and our care-laden hearts made lighter.

O Thou who desirest that men should live in unity and concord; grant that our prayer for the peace of Thy world may be heard and answered of Thee. Shorten the time of our trial, we beseech Thee, and hasten the day when all men shall be gathered in one fold under one Shepherd, even Jesus Christ. Through Jesus Christ our Lord. Amen.

RODERICK BETHUNE. --

Aberdeen.

The Christian Year.

NINTH SUNDAY AFTER TRINITY.

The Mystery of the One Good Man.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D.,
HINCKLEY, LEICESTERSHIRE.

'And he said, I will not destroy it for ten's sake.'—Gn 18³².

'For I will defend this city, to save it, for mine own sake, and for my servant David's sake.'—2 K 19³⁴.

It is becoming more and more apparent that the world struggle is not a struggle between this and

that nation, or between one ideology and another: it is a conflict between good and evil. Which of these two contending forces is the stronger—good or evil? That is what every one wants to know to-day. Two answers are being given to this question, and each answer is the logical conclusion derived from the facts. What, then, are the facts?

1. First, here is a handful of facts chosen at random:

In 1939 Konrad Heiden published a book called *One Man Against Europe*. If that title were rewritten to-day it might well be worded 'One Man Against the World.' Let us put that fact into figures. The population of the world is said to be about two thousand millions. According to recent information (*Penguin Polit. Dict.*, Dec., 1939) the membership of the Nazi Party is no more than three millions. And yet — Which is the stronger, good or evil? The figures seem to speak for themselves.

In my basket there are twenty apples and one of them is rotten. What will happen in time? Will the nineteen good ones transmit their virtue to the one bad apple and convert it into a good one?

Why do children pick up bad habits and naughty words more readily than they do good ones? Bacon tells us why: 'For ill, to man's nature as it stands perverted, hath a natural motion, strongest in continuance.'

'An act by which we make one friend and one enemy,' wrote the English parson, Caleb Colton, 'is a losing game, because revenge is a much stronger principle than gratitude.' And the German, Wilhelm Schaefer, would agree with him: 'A drop of hate sticks more tenaciously than all the love in the world.' And so one might continue.

But let us take the long view. What of the contagious power of good and evil when handed down from generation to generation? Let Shakespeare's Antony speak:

The evil that men do lives after them,
The good is oft interred with their bones.

Nor are the men of the Bible unaware of the ugly side of the law of retribution: 'The fathers have eaten sour grapes, and the children's teeth are set on edge.'

So much for the evidence. What is the verdict? Undoubtedly, the logical conclusion based upon such facts is that, of the two, evil is the stronger.

2. Let us now turn to another group of facts.

(a) Abraham was a good man. He was called the friend of God. There was a certain city in which he was personally interested (he had a nephew living there), the city of Sodom. And that populous city was a sink of corruption. Abraham wants to know how much goodness would be required to counteract and conquer all that matted mass of evil. He puts the question to God. With engaging simplicity he asks God how many good men would be necessary to save Sodom from its doom. Would fifty be enough? Yes, that would be ample. 'And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.' Abraham is pleased, but not satisfied. He lowers the figure by five at a time, and as his number of good men dwindles he grows more and more apologetic until, at last, he reaches the number ten. God reassures him, however, and tells him that ten good men would be enough. 'I will not destroy it for ten's sake.'

But why stop at ten? Apparently Abraham is too modest to ask too much. Any number of good men, less than ten, Abraham thinks, would be a minority far too small to have any effect upon the evil incarnate in all those thousands of corrupt Sodomites. What a pity Abraham did not continue the conversation. Let us try to do so. 'Forgive my persistence,' Abraham goes on, 'but I do so much want to know. What if there were only one good man amongst all those evil men, would the goodness of one man have any effect at all?' And God answers: 'Yes! One good man would make all the difference in the world. I will not destroy it for one's sake.' And while Abraham was turning this over in his mind and wondering what to say next, God breaks in and says to him: 'Abraham, why don't you be that one? If I had one good man like you as my agent and witness in Sodom there would be hope for Sodom even yet.' 'Oh,' you say, 'but that's all imagination. That's all made up.' Not at all. I am simply applying a principle that is worked out not only in the Bible but in all history, the principle, namely, that the moral leaven of one good man can and does possess enough vitality to counteract and to conquer the evil of a whole community and to save it from destruction. This is the principle that sent Chalmers to New Guinea, Paton to the New Hebrides and Schweitzer to the primeval forest. These, and countless others, are winged with that self-same power of God who sent His Son into the world that the world through Him might be saved. It is the

great missionary principle—that to be alone with God is to be in the majority.

(b) Jerusalem is threatened with invasion by Sennacherib. Not only is there danger from without, there is corruption within. 'Let us eat and drink, for to-morrow we shall die.' Could anything, could any amount of goodness, avail to counteract all that mass of feebleness and corruption? Here is God's answer to Isaiah: 'I will save this city, for mine own sake, and for my servant David's sake.' One man! One good man! 'For my servant David's sake.' But David was not there! David had been dead and gone these three hundred years! What could it mean? Among other things, surely this: that the moral force of one good man, filtering down through thirty decades, is strong enough, is vital enough, actively to influence the course of history for good after the lapse of three hundred years.

(c) In the Parable of the Sower the harmful weeds seem to come up more or less in the natural course of things. But in the Parable of the Tares there are hints of something far more sinister and malign. While the good man and his helpers are asleep the wicked man comes and poisons the crop on purpose. There is an appalling amount of deliberate devilry being done in the world to-day, and many people are asking why God allows such a state of affairs to continue. A few judicious adjustments here and there by the over-ruling Providence would make a world of difference. Why not take up the tares for the good of the wheat? Why does God not remove 'this wicked man,' or that, so as to give men of good will and upholders of good causes a chance? The answer is that, if it were necessary, He would no doubt do so. But it does not appear to be necessary. That is Jesus' answer. There is in goodness, just because it is goodness, enough potency to overcome the world's evil, however malignant and overpowering that evil, at any time and in any form, may seem to be.

3. Let us sum up. Facts, like figures, may be made to prove anything. But selected facts can never reach the truth; only all the facts can do that. That man is blind who sees no evil in the world to-day, but blinder still is he who sees nothing but evil. The first group of facts led logically to the conclusion that evil is stronger than good. But one vital piece of evidence was missing. It was the fact of God—that God is, and that God is at work. Now bring God in. Admit God as evidence. That is done in the second group. All the facts are there, including the fact of God.

Why does Jesus say that the tares can be left to grow among the wheat? Why is it true, in spite of the apparently overwhelming forces of evil at work in the world to-day, that goodness, without any miraculous removals, will triumph? It is because the world is God's field, and God is in the field watching His crop.

What grounds have we for believing that, if God had had in Sodom one good man like Abraham, there would have been hope for Sodom and all its evil population? Why can the Bible declare that the bequeathed goodness of a consecrated life like David's is potent and active after the lapse of three centuries? It is because both Abraham and David were in the line of succession. They were in the main current of the divine purpose. And so are you, and so am I, and so is every man who is a friend of God and a fellow-worker with God. Wherever goodness appears, whether in you or in me, God becomes responsible for it and guarantees its triumph.

A friend of mine, the manager of a hosiery factory, said to Bill the stoker the other day: 'Bill,' he said, 'don't you think it's wonderful—the way we are prospering in these days?' 'Yes,' said Bill, straightening himself, 'somebody's holding the banner up.' 'What do you mean by that?' asked my friend. 'Well, it's like this,' said Bill. 'I reckon somebody's praying for this country.' My friend pondered for a moment, and then it suddenly dawned upon him. 'Great God,' he broke out, '*that might be me!*'

'It all depends on me. And I depend on God.' That is the mystery, and the miracle, of the one good man.

TENTH SUNDAY AFTER TRINITY.

Two Aspects.

'Without father, without mother, without descent . . . but made like unto the Son of God.'—He 7³.

'We have not a high priest that cannot be touched with the feeling of our infirmities.'—He 4¹⁵ (R.V.).

In our Lord Jesus Christ there were two characteristics which, even at the first, caught the attention of men and which have always given Him power. On the one hand there was a certain unearthliness of nature, as of a man unlike his fellows and encompassed by an atmosphere of mystery and awe. This finds expression in the Fourth Gospel (3¹³) where He is described as having come down out of heaven and yet being in heaven—He was living on this common earth and sharing in its experience, and yet He conveyed the sugges-

tion of having His true life elsewhere. But not less pronounced was the other impression of a rich and cordial humanity, for everything that touched His fellows found in Him a quick response. If He was a priest after the order of Melchizedek, without father or mother or descent, one solitary exception in our race, He was not less a man tempted in all points like as we are, and touched with the feeling of our infirmities. Throughout the Church's record these two facts have made their appeal, and whenever either of them has been ignored the Church's energy has declined.

1. These two aspects of His nature are already obvious in the Gospel records. Our Lord Jesus Christ was a true man, made of a woman, as Paul says, and tracing His descent from the royal house. There have been periods in the life of the Church when theologians and preachers have been so eager in contending that He was more than man as almost to forget that, at least, He was man. They confessed that He was born in Bethlehem, but they did not care to dwell upon this, as the whole idea of childhood, with its helplessness and its need of growth, was a bewilderment and almost an offence to them. In the Apocryphal Gospels of the Childhood, Jesus is represented as already armed with omnipotence and divine knowledge, not needing to grow, as Luke says He did, in wisdom as well as in stature. And until comparatively recent times Jesus remained in the teaching of the Church much more as a dogma and a Heavenly Visitor and Official than as a man with realizable human associations. The effect of this one-sided teaching was to set Jesus beyond our reach. It is because our High Priest can be touched, and was touched with the feeling of our infirmities that we can come boldly and find the help we need.

It was not in one point only, as the Gospels show, that the disciples were conscious of this, for there were wide regions of experience and of feeling in which they found Him more richly human than themselves. They could say, 'We were scornful and impatient, but to Him little children were no encumbrance in His talk: He was welcomed by gay and reckless people on whom we looked with shy hostility: He had an eye for flowers and birds, and He taught us always to look out rather than in. We saw Him weeping when His friend had died, and, when the nails were driven through His hands, we heard Him praying for His executioners: even on the Cross He had thought for the future of His mother, for His was a true human heart.'

But this did not end their witness. They had begun with frank admiration and hero-worship for

a Man sent from God, wiser, mightier, holier than any they had known, but before they were aware of it they found themselves out of their depth. They had fancied that they knew Him because they could repeat the names of His brothers, and knew His trade and His domicile, but abruptly it seemed as if He had withdrawn Himself and were speaking from another level of authority, and breathing another air. It is not possible attentively to read any of the Gospels without recognizing this element of separateness in the character of Jesus. Something there was in Him which availed to bring men to their knees, and drew from them tears of penitence and stern deeds of sacrificial obedience, so that when He said 'Thy sins are forgiven thee,' sin-burdened men and women heard more than the voice of a Man: they saw the heavens opened and, in the face of Jesus, they saw the goodness of God coming to welcome them.

2. These two aspects continue to appear in the influence of Jesus throughout history. The historian Lecky complains that 'among Christians the ideal figures have commonly been of such a nature as to isolate them from human sympathies. The saints dwell apart, whereas among the Greeks and Romans the examples of virtue were found in men who had lived in the same moral atmosphere, struggled for the same ends, and exhibited the same national characteristics as their admirers.' Now in so far as Lecky's account of the saints is just we should have to confess a preference for the Greek and Roman rule. Our best help comes from those who have trodden the common ways and have found victory possible even there; but this is exactly what the Apostles and their wiser successors found most heartening in the example of Jesus. He accepted the universal lot, claiming no exemption, and it is because He suffered being tempted that He has been able to succour those who are tempted. The place which the Virgin has come to hold in the devotion of good Romans is an evidence of how natural such a craving is. For centuries Jesus, in His humanity, had been withdrawn from His Church: He was presented to men either on the Cross, or as wholly divine—as the Judge clothed with terrible majesty. Above the great door by which the people streamed into the Cathedral, they saw His image carved, an inflexible figure, with hand uplifted to condemn and dismiss the erring, and year after year this deepened its impression. What their hearts needed was Someone who knew the meaning of life and love and death, of motherhood and hope and conquering patience, and since these were not even suggested in the effigy of Jesus they

were sought for in His mother. It was foolish, no doubt, and unworthy, but it was wholly natural, for the heart knows its own bitterness, and it cries after some one who can understand. To an acquaintance Charles Lamb confessed that he had long been sorely dispirited, 'and these are things which to you must be of faith, for who can understand depression?' Even a friend, he felt, must remain outside if he had not trodden the same dreary path.

But this, however welcome to the heart, is only part of the truth, and much modern preaching about Jesus has failed because it spoke of nothing else than this. Many preachers have earned the scathing criticism applied to Southey's *Life of Wesley*—'Sir, thou hast nothing to draw with, and the well is deep.' The heart of man, when really stirred, has its noble reserves and self-respect, and it refuses to delude itself with sentiment or with painted words. Deep calleth unto deep, the sense of tragic defect and vacancy calls aloud for fullness and sufficiency; and to find in Jesus nothing more than a graciously human and understanding Figure is less than enough. Our hearts ask for the assurance that in Him we are actually in contact, life with life, with the Eternal God: our deep desire is not that our faults should be understood and condoned, but that they should be healed.

3. On this it follows that, if the Church's work is to prosper, these two aspects must ever be proclaimed. By our lack of geniality and of hopefulness, and by the ghostly and unpractical quality of much, both of our preaching and of our prayers, we must often have repelled people who, in a true sense, had a mind towards God. We all need to be baptized into what Paul calls 'the philanthropy of God'—His unfeigned interest in the creatures He has fashioned.

But, on the other hand, the Church, since it is Christ's body and a supernatural creation, is bound at all times to show itself as of the order of Melchizedek. In spite of gibes and jeers men still are ready to confess the dignity of an unworldly life. Men can be helped and transformed by the Church only when the majesty of God is in her message and obedience to God is in her people. For this honour has been put upon us by our Master that in the Church we are called to have a share both in His understanding sympathy and in His heavenly life; for 'He has given to us exceeding great and precious promises that by them we should be made partakers of the Divine nature, and escape the corruption that is in the world by lust.'¹

ELEVENTH SUNDAY AFTER TRINITY.

Pride.

'Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.'—Mt 26²⁶.

The betrayal of Jesus was no sudden act of passion or weakness; it demanded foresight and cool resolve. Jesus saw it coming, and Himself in the end gently but decisively forced the issue. In the end Jesus Christ always does present a decisive issue to men. That was what Simeon perceived, an old man enlightened by the Spirit, when he said, 'Behold, this child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against . . . that the thoughts of many hearts may be revealed.' That is what the writer to the Hebrews, enlightened by the same spirit, meant when he wrote, ' . . . the word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.' And is this not the supreme need of us men and women—so dilatory as we are, so pre-occupied with every question but the last question of all, so deeply afraid of God and yet so haunted by the thought of God—is this not our supreme need, to be brought into that critical pass where we must decide what we are and where we stand, and so be done with the life of make-shift and make-believe?

What kind of man was Judas Iscariot who turned traitor? What can fairly be judged of him from the records? It was in him to be an apostle of Christ. It does not bear thinking that Christ called him for any other reason. Like the other eleven, he was an ordinary man with his own particular personal history, his own endowments, his own weaknesses and sins. Like the other eleven and every other son of man, he knew the tension of moral striving and the sting of moral failure, knew also, through all, the incessant calling of God to his soul. He would seem to have been a prominent figure in the company of the apostles, especially in the earlier days of our Lord's ministry. He was made treasurer of the little group, the trustee of its common fund. Once, in St. Mark's Gospel (14¹⁰), he is referred to as 'the one of the twelve,' a phrase in dispute among grammarians, but which may possibly mean 'the principal one, the leader, of the twelve.' These are slender hints, but, viewed in the light of the whole story, they help to make it credible that at first Judas was looked on as the

¹ W. M. Macgregor, *Christ and the Church*, II.

most promising, because the ablest, of the apostles. What happened in the heart of this man to produce the deed of treachery and the final act of despair by which he is remembered?

We know from St. John that he was dishonest. He was not quite straight and so could not be quite candid and free in fellowship. Dishonesty and secrecy go hand in hand; when men's thoughts and deeds are evil they must keep chambers locked against their friends. We may fairly picture Judas as a man with a place of his own in the group about Jesus, respected for his ability, but standing a little apart, not the best of mixers, a man of a certain reserve which made the ingenuous a little uncomfortable and the experienced a little suspicious.

We know again that Judas betrayed his Master for money, and when that is put alongside the fact of his pilfering, it looks as though he loved money. Few men love money for its own sake; but few men do not love those things of which money is the symbol and to which it opens the way—pleasure, security, privilege, power. If Judas were such a man, the early days of Christ's public ministry would be proud days for him; the applause of the Galilean crowds would be as incense in his nostrils; the better side of him would be deeply stirred by that mission from which, with the other apostles, he returned with joy to report that even the devils were subject to him.

But the issue of the public work of Christ begins to take definite shape, and with it the private issue of the destiny of Judas. Clouds begin to gather; official opposition to harden; popularity to wane. Christ's teaching becomes more direct and piercing; He speaks of humility as the gateway of His kingdom, and suffering and death as the road to His coronation. I believe that of all the twelve, Judas best understood what Jesus meant, and that a fierce and bitter struggle was provoked in his soul. A mean little maggot of a sin like pilfering, an open and honest enough ambition to hold high place in the Messianic Kingdom—these do not finally differentiate a Judas from a Simon or a John. They too were ambitious, they too had their own weaknesses and sins. But there is a mortar which binds sins together and makes them immovable; a last stronghold, the keep of the fortress which man holds against God, in which sin has its fighting headquarters. It is pride. Pride is knowledge of right and continuance in wrong. Pride is sin become conscious and remaining impenitent. Pride is the dark impulse of self-will which, when wrong has been recognized as wrong, still prompts to persevere in wrong, to do so at all costs rather than

stoop and acknowledge wrong and forsake it. Pride is the devil in the inmost recess of the soul, sometimes sullen and cynical, sometimes dressed in dignity, sometimes masquerading under the guise of shyness or the sense of inferiority, always lonely, always touchy, always critical, always divisive. Stripped of all its disguises and seen for what it truly is, pride is the ego facing God and recognizing Him as God and defying Him.

Time and again, at first in trivial contexts perhaps, two voices debated in the heart of Judas. The first said, 'Jesus is right and I am wrong'; the second immediately protested, 'I am Judas, and I will not put myself in the wrong.' In larger and larger contexts, with ever clearer definition and ever increasing tension, the struggle goes forward, and still more plainly the two voices speak in his soul. 'Jesus is right, grandly right, divinely right.' 'I am Judas, a man with a known point of view, a man of established reputation for this and that way of speaking and acting; I will not disown myself, not yet at any rate, not before Peter at any rate. . . . And with each affirmation of the self over against Jesus there crept gradually in the desire to wound, which crystallized at length in the idea of betrayal. Who knows how often he thrust the thought from his mind in self-disgust, to what extent it was an open question in a distracted mind to the very last?

Perhaps some day a painter of genius will take as his subject the scene of the foot-washing, and make central to it Jesus kneeling at the feet of Judas. Such a picture would present a profound symbol of the wonder of the love of God to man, and of the dark mystery of the resistance of man to God. 'Ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you.' 'If ye know these things happy are ye if ye do them.' Judas knew these things, but he would not stoop to do them. We all know the dark sequel.

To conclude this sombre study with three observations. The first is that through the whole story of the Passion, and not least in relation to the part played by Judas, there sounds a mysterious undertone like a deep bourdon note breathing below tragic music. It is the note of necessity, the sense that the whole scene of human life is governed from beyond its own borders, the sense of a constraining purpose which the will of man may defy but not finally thwart. So far as Judas is concerned, it means that all the time he was free to refuse to be God's servant, but never for one moment was

he free to refuse to be God's instrument. So great is Almighty God ; so little, so very little is a man.

The second is this : that our destiny is being shaped day by day according as we do or disobey the will of God. How scrupulous every man ought to be who handles trust funds ! How little importance ought any man to attach to mere external closeness to Christ ! There is always a direct road from the Upper Chamber to the act of betrayal, and beyond it to self-destruction. That road is pride, the hard impenitence of pride.

But lastly this ; lastly and always this. We live in the day of God's grace. Christ is risen. Christ is alive. His accomplished passion pleads for ever with our pride. His resurrection pledges for ever the power and love of the Heavenly Father to the penitent sinner.¹

TWELFTH SUNDAY AFTER TRINITY.

Inadequate Companions, yet Welcome.

'Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you.'—Jn 15¹⁵.

What is a friend but one who receives a man on the same footing, and treats him as an equal ? But if the one has a rich, powerful mind or a commanding personality, the other cannot avoid the feeling sometimes of being an inadequate companion, and perhaps his sense of inferiority makes the politely supposed equality rather unreal.

Sir Edward Grey wrote in a letter to Lady Lyttelton in 1908, that he had spent two nights at Wimbledon with John Morley, and this is how he described the visit. 'It was very good to be with a mind which has voyaged so far and long through seas of thought, and I enjoyed it, fearing however, the while, that I could not be an adequate companion. I feel quite proud whenever I tell him anything which makes him light up and laugh.' That shows the fine modesty of Edward Grey, and if one great man felt so humble when admitted to the friendship of another great man, how much more humble and reverent must people feel when they are admitted to friendship with Christ ! There can be no equality between Him and us, because He is far above the level of poor, weak humanity, and we sometimes have a misgiving that our hankering after Him is as impossible of fulfilment as 'the desire of the moth for a star.' But He has come near to us, into the thick of our struggles and sins, and He does not shrink from identifying

Himself with us and sharing His thoughts with us. We may be most inadequate companions, conscious of being far beneath Him, but 'he is not ashamed to call us brethren.'

'Henceforth I call you not servants ; for the servant knoweth not what his Lord doeth.' Christ tells those who are attracted to Him that they need not feel out of their depth, as if they were plunged into matters too deep for them, and were sinking in some unplumbed mystery. They must not imagine that devotion to Him is beyond their comprehension and exclaim wistfully, 'Oh, we give it up !' Why, they are not like servants obeying orders whose meaning and purpose they do not understand. They are friends who have been taken into confidence by Christ. He has let them into His secret, shared His thoughts and aims with them, and communicated to them the truth. They know His insights and His intentions. 'I have called you friends : for all things that I have heard of my Father I have made known unto you.'

Inadequate companions they might be meanwhile, but they must share His ideals and His faith in the Father, they must assimilate the truth He revealed and absorb His spirit. So they were welcome in His company. This was great news to the early Christians, many of whom belonged to the slave class and who had been accustomed to do what they were told without sharing their master's secret.

'I have called you friends,' that is 'I have given you the same vision of God and of human destiny as I have.' There may be friendship between a man of faith and a man of no faith. Balzac describes the intimacy between the Abbé Chaperon and Dr. Minoret, and says, 'The man of God was the only man who could understand the atheist. Each hated the other's opinions, but esteemed each other's character. Contrariety of characters, not antagonism of opinions, is what gives rise to antipathies. So the Abbé Chaperon was the doctor's first friend at Nemours. When on great occasions the Abbé had to receive his subordinate clergy and other curés, a duty that falls on the head of a district, he borrowed silver and table-linen from his friend the atheist. "My plate is working out its salvation," the doctor would say.' Such a friendship has a piquant interest, and may sometimes help the unbeliever to approximate to belief. There is no reason why two persons should not be friends because the one has religious faith and the other has not, indeed such a companionship may open blind eyes that they may see. But friendship with Christ is different, because its condition is that the

¹ A. C. Craig, *University Sermons*, 23.

same mind be in us which was in Christ Jesus. It is impossible to be a friend of His by admiring His character but hating His views, His doctrine of God and of man's relation to God in prayer and worship, and brushing these aside as of no importance. There is an approach to Christ by feeling the pull of His example and His moral teaching, but it can develop into an understanding friendship only by the attitude which says, 'Lord I believe, help thou mine unbelief.' There must be self-surrender to Christ, an opening of the mind to learn from a superior mind, a humble willingness to be impressed and convinced. The morality of Christ cannot be separated from His theology, for His example and His ethic have a religious basis. He tells people to respect and love each other because every one is dear to God, who is the Father of all, and the Divine Fatherhood should touch and incline them to fulfil the obligations of brotherhood.

To admire Christ's character and moral principles while rejecting His views on God is to expect a plant which has been torn up by the roots to blossom and thrive and fill the house of life with its fragrance. No, friendship with Christ is impossible unless there is a desire to know more, to believe more, to share His mind on God as well as on the duties of man to his fellows. Christ wishes to communicate His standpoint to us and to reveal to us all that the Father has revealed to Him. That is what friendship with Him means, and we begin it by self-surrender, by personal attachment to Him, that we may grasp His meaning; and His meaning is that He brings the truth, the love, and power of God into human experience to transform it. We are all imperfect friends of Christ, with defective sympathy and faltering response. Some are incomplete Christians in their creed and some are incomplete Christians in their conduct. Are there not many who go only part of the way with Christ? We are all inadequate companions of Christ, and yet we are welcome in His company.

'I call you not servants: but I have called you friends.' What Christ asks is not an unreasoning and mechanical obedience but an intelligent and sympathetic attachment. So He did not give to those around Him a closed system of thought, a rigid code, a fixed set of regulations to be slavishly adhered to, but a vision and a spirit which would awaken their whole nature. Was it a heroic mistake to choose poor human clay to hold the flame of eternal truth, such earthen vessels to keep the light of heaven burning through the ages with their varying problems?

Take an instance of how a man is inspired when

he is trusted in a great cause. Abraham Lincoln chose and believed in James Grant as an army leader, when Grant was a rough, dissipated person, who had been at West Point and had fought in the Mexican War, but had retired from military service, had 'failed at farming and other ventures, and at thirty-nine, when the Civil War began, was a shabby-looking, shiftless fellow, pretty far gone in the habit of drink, and more or less occupied about a leather business of his father's.' Not a promising commander surely, yet Lincoln trusted him, and treated him more like a friend than a subordinate, because Grant was a sincere man who believed in the cause of the Union and shared Lincoln's conviction that the cause could win and must win at all costs. So Lincoln had complete faith in this man who held the same views, and Lincoln's faith in him pulled Grant together and roused all the dormant possibilities of his manhood. To be trusted made a different man of him, and as the War went on, Lincoln put still more confidence in him and raised him to greater responsibilities, till Grant became Commander-in-chief of the Federal Armies, and won victory for the north, and was finally elected President of the United States. This is an instance of how a man who is going to waste may be rallied and transformed into a conquering hero by his master's brave faith in him. James Grant was not merely a mechanical servant but a trusted friend who shared the outlook and aims of his chief, and that mobilized the hidden forces of his nature and carried him to triumph.

'I have called you friends.' We may be inadequate companions, yet we are welcome in Christ's company. He wants us, He believes in us, He has high expectations of what we can become once we are charged with the dynamic powers of His spirit, and He can lift our life into bigger dimensions. Do we want Him and do we respond to His voice which keeps calling through the bright days and through the dark nights of our experience: 'Come, I have called you friends.'? Friendship with Him is the chance of a life-time. Do not miss it.¹

THIRTEENTH SUNDAY AFTER TRINITY.

The Other Point of View.

BY THE REVEREND F. J. RAE, D.D., EDINBURGH.

'I sat where they sat.'—Ezk 3¹⁶.

One of the most precious gifts with which God has endowed man is that of imagination. It is a possession shared by us all. Some people, indeed,

¹ A. A. Cowan, *Captain of the Storm*, 83.

possess more of it than others, or at least more of a certain kind.

The lunatic, the lover, and the poet,
Are of imagination all compact:
One sees more devils than vast hell can hold,
That is the madman; the lover, all as
frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth
to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy
nothing
A local habitation and a name.

But the lunatic, the lover, and the poet have no monopoly of this power. We are all engaged all the time in making pictures—in which often we figure as the chief character, to our great credit!

Now God has given us this endowment for two purposes. First, for pleasure. That is where the poet and the artist function. But also for *life*. We cannot live a decent life, still less can we live a Christian life, without the use of the imagination. You must sit where the other man sits if you are to be just to him or to help him.

1. Let us begin with Ezekiel. He was sent to the exiles, to preach to them. But he was a failure at first, because he did not understand them and they did not understand him. God told him, therefore, to go and live with the people, till he understood their language and their point of view and their needs. And when he did so his ministry became a powerful one. It was one of the main influences that put heart and endurance into the exiles, and enabled them to carry on till the day of their deliverance.

There is a lesson for the Church in this. We shall never reach the outsider unless we sit where he sits, unless we see his point of view and regard the Church as he does. It is no good simply condemning him as too critical or as unspiritual or as cantankerous. Let us get inside his skin and regard the Church, its members, its ministers, its officials. How do they all appear to an impartial observer? There is no doubt that the inconsistencies, the poverty of character, the almost total absence of anything that can be connected with Christ, on the part of many Church people are a stumbling block to candid and sincere people who judge an institution by its fruits. If we sat where the outsider sits we should have more sympathy with him,

and therefore more chance of winning him, and we should begin to realize what witnessing for Christ really means.

2. But the value of this gift may be seen in other directions. It is supremely necessary in home life. For in the home two generations meet, and often clash. The parent has his own standards which he prizes as almost sacrosanct. They represent the wisdom of the older generation. They stand for decency and right living. Why should they not be good enough for his children? Why should his son wish to spend his time in frivolity or pleasure instead of 'sitting down with a book'? But the children have a different point of view. They belong to a new age, with its own standards, which are not necessarily inferior to the older though they are different. And the two generations fail to agree. There are strained relations. The home life is sometimes anything but happy. The place which should be the most kindly and gracious on earth becomes a place of dispeace and unease.

What is needed is the exercise of a Christian imagination. If the parent tried to put himself in the son's place and see his own generation with the son's eyes the strain at least would be eased. And if the son realized something of what the experience and wisdom of the past bring with them, as well as something of the debt he owes to his parents, there would be a sweeter atmosphere in the home. The secret of home happiness is a loving considerateness which is the essence of practical Christianity. For considerateness is just the exercise of imagination in the common affairs of daily life. And there is nothing that so intimately and really embodies the very spirit of Christ as that.

3. Pursuing the same truth in another direction, we find in this faculty the real inspiration to *social reform*. One at once thinks of very definite ways in which the Christian carries out his principles in social life, which can hardly be dignified by such a title. The treatment of shop assistants, to take a clamant case. They have a difficult job, dealing with all sorts of people and all sorts of needs. A popular writer says somewhere that if you show a woman a hat, a costume, or a man, she says, 'show me something else'! At any rate customers are often 'difficult,' and it is not easy to live up to the imperious generalization that 'the customer is always right.' We can make the work of those who serve us easier and their lot a little happier by some considerateness, by sitting where they sit, by realizing to some extent the special difficulties they have to face and avoiding adding to them.

But that is a matter of individual duty in a special case. What the text suggests is the powerful stimulus to social betterment generally that the use of the imagination would give. Which of us could think with patience of the housing conditions in our large cities if we put ourselves in the place of those who have to live in such conditions. Which of us could fail to be unhappy and restless and dissatisfied if we got inside the skin of an unemployed man? These, and other great social evils, persist because ordinary decent people will not use their imagination. How would *you* like to live without work? without something into which you could put your brain and interest and energy? These things go on because people will not sit where others sit. If we did as Ezekiel did, we should feel that at any cost these evils of unemployment, bad housing, extreme poverty, a starved life *must* not continue. We should find them intolerable. We should be so fired by what we have learned that we should create a public opinion that would cleanse the ways of our social system, and bring Christian standards and values to bear upon all our education and commerce and industry.

4. It is not too much, I hope, to see in the present world tragedy an opportunity for applying this truth. After the war will come the problem of reconstruction. It is important that we should regard this as a world-problem, the formation of a system in which *all* nations will have a place. However much we hate and despise Nazism, we shall have to live in the world with the German people. We are told (and it is probably true) that the virus of Nazism has deeply penetrated the German nation, and that we are fighting not merely Nazism but Germany. But even so, it is essential that we should *understand* Nazism. Is there anything in it that is good, even if a twisted and tortured good? What is the ambition behind it? the mentality it embodies? What does Germany wish? Even if she can never get it, even if we have to make sure she cannot get it,

it is urgently necessary that we should know it. If the world is to come to a stable condition and if the peace is to be a permanent one, we must get into the skin of Nazism, and sit where the German sits. We cannot destroy a people of eighty millions. That would be an easy solution. We might try to convert them. That would be much harder, though we may hope for such a blessed consummation in time. But meantime we must use our Christian imagination to penetrate the dark secret of the evil system we are fighting. We shall live with Germany, if not happily at least decently, if we can grasp her point of view. Apart from the Nazi embodiment of it, there is something in Totalitarianism that appeals to certain types. What is it? Can it be satisfied in any other way? I am asking questions; and that is what I suggest we should do. If I were a German, what fundamentally would I be wanting? And can this be met in any worthy Christian arrangement that would bring the nations together?

5. And, finally, let us note and take to heart the fact that this truth is the very essence of the gospel. It is the meaning of the Incarnation and the Cross. Jesus came into our lot and sat where we sit. It is this that has made Him our Redeemer.

In ev'ry pang that rends the heart,
The Man of sorrows had a part.

We owe our redemption to the loving imagination of the Son of God. It is because He took our nature that He can be called the Son of Man. And because He knows us from the inside, because we have not an High Priest who cannot be touched with a feeling of our infirmities but was in all points tried like ourselves, that He

Pursues in heav'n his mighty plan,
The Saviour and the friend of man.

Shall we who owe everything to this heavenly imagination be unready to use our imagination to help our brethren by sitting where they sit?

A Section of the Gospel.

The Gospel according to St. Luke xiv. 7-33.

BY THE REVEREND EDWARD SHILLITO, M.A., B.A., BUCKHURST HILL, ESSEX.

NO ONE can set out to study a section of the Gospel without adopting, if only as a working hypothesis, some general method of interpreting the history of Jesus. 'The meaning of the life of Jesus is not a thing added by an interpreter, at a later date, to an already existing naked historical narrative or reminiscence; a thing which can be detached or removed by the critic in order that he may recover the naked events, and clothe them, maybe, with some other interpretation of his own. The meaning of the history of Jesus precedes and conditions its occurrence' (Edwyn Hoskyns, *The Fourth Gospel*, i. 121). Those, therefore, who believe that in the earthly life of Jesus the soul is confronted in judgment and in mercy by the Living God can separate a section of the story without any fear of making excursions down blind alleys. They will keep their minds upon two panels at the same time. These scattered, fragmentary sayings and doings of Jesus can be safely studied in sections only if they are seen related to His judgment and His redemption.

At first sight this section consists of a number of sayings, parabolic and cautionary, set forth in pictures taken not from lilies and ravens and the countryside, but from the social life of a community. It may even look as if several of the subjects were grouped together because of their common reference to feasts and the behaviour of guests. Just as Boswell in his recollections of Dr. Johnson sometimes groups together the sayings of the sage, which have some such common link, so the Evangelist finds it useful to have such a sequence as this. The subjects may be briefly and barely described.

1. Counsel to those who choose out the chief rooms at a wedding feast (vv. 7-11).
2. Prescription for those who seek a really blessed feast (vv. 12-14).
3. Warning to those who are bidden to the feast: in spite of their words they may not want to go (vv. 15-20).
4. Others will take their place, the halt, the maimed, the blind (vv. 21-25).
5. The Kingdom may be likened to a feast; but that is not the first thing to be known

about it. It is the bearing of a cross. Better that men should count the cost before entering upon this journey (vv. 25-33).

It is a section upon good manners but it is also upon judgment. It reads at first as if it were an addition to the Book of Proverbs. On the face of it, the story of the 'climber' who was taken down would fit well with the wisdom of the Jews. And the story of the angry householder who gathered for his feast the blind and the halt would have delighted those Wise Men with their quick eye for the judgment which is visited upon fools. Our Lord was familiar with that section of the Old Testament in which wisdom is exalted, and folly judged. He knows not only the sights of the countryside but the streets and houses of the city. Not without a touch of the humour with which the Wise Men looked upon the ways of human beings in society, our Lord deals with the customs to be observed in Capernaum. The man who pushed himself forward; the man whose guests found many excuses to disguise their evident distaste for the feast; the man who began to build and left his 'Folly' by which he was remembered, 'he began to build and could not finish'; the vain princeling who thought he could overcome a mightier king and had to make terms. These are figures which might have been found in the books of Wisdom. But there is a difference when it is recalled how in all such teaching as this, behind it and within it, there is a new revelation breaking into human life. In the language of ordinary daily affairs, blended with maxims which teach good manners, there is pressing upon human hearts a revelation which is also a judgment in the presence of which the soul is in the hands of God.

But this can only be understood if such teaching is seen in the light of the Christian gospel in its entirety. By itself much of this teaching is seen to be concerned with decent behaviour. People should not push their way at wedding feasts; they should not enter the weary round of a social circle in which they are always meeting the same people or they would not be asked in return ('we must ask the So-and-so's'); they must have some sense of

decency and proportion when they are dealing with invitations ; if they do not want to go, they ought not to make idle excuses, and they ought not to pretend that they would really be delighted to go if they were only free. Moreover, they ought to reckon up the costs before they enter upon any enterprise.

But throughout there is assumed, and in the latter part of the section this is definitely expressed, that in the Kingdom of God there is a new fact which cannot be expressed in the language of customary social life which rests upon other assumptions. It is an altogether new fact, which can only be studied by a deliberate ironic choice of pictures, which belong to another order altogether. This order would be turned topsy-turvy by this strange wild love which is now released.

What could there be in common between such a wedding feast as this in the parable, and the Kingdom of God ? For the matter of that, what likeness is there between the policy of an astute man who seeks the lowest place, but all the time covets the same honour as the man who pushes himself into the chief place ? That looks like a subtle maxim uttered by Mr. Worldly Wiseman. There is a deliberate use here of the method of teaching which Jesus used in the Parable of the Unjust Judge and elsewhere. The hearers who could enter into His mind and had ears to hear would know what His picture meant. The Kingdom would indeed be a feast, but not like that. Those who sought chief places would need to be asked, as the sons of Zebedee were asked, whether they could drink of the cup that He drank of ; that Heavenly Feast which was opened to men would not be one in which there was anything at all like the honours of the feast which He described. The one point in common is found in the reversal of parts, a very trifling thing in a wedding feast in which it meant only a discomfiture for some guests, but a serious matter in the Kingdom of God. There was now introduced a revolution with which men would have to reckon. The high would be brought low ; the low exalted. But the new Kingdom would look like madness, when it was observed, as mad as that feast in which a complete rearrangement was made. In each case there is a reversal. First are last, last first.

The story of the new kind of feast (vv.¹²⁻¹⁴) carries within it the same claim for the love which is also the wrath of God, now revealed and released in His Kingdom. Love such as this is a reckless thing. It does not reckon in terms of prudence.

It does not take its character from the worth of the one who is loved. Certainly it has nothing whatever to do with the love, which is limited to the people 'one can know.' Since it is kindled at the fires of the Divine Love, it must have some of the same generosity, and carelessness.

Love to the loveless shown
That they might lovely be.

This love is not described in such a Parable as this, but it lies behind all the words of Jesus and gives each its place in the whole Gospel. Here is a picture of a man clean mad by the standards of conventional society. Men do not do such things. It is precisely here that the significance of the story is to be found. Christian love has this at least in common with the mind of this odd householder ; it is not 'reasonable,' it is incalculable, and this because it has within it the creative redeeming power of God. It is in the oddness and the absurdity of this Feast judged by the standards of men that the significance of the picture is found.

The Master is still speaking (vv.¹⁵⁻²⁰) in the language of social life. 'How blessed to eat bread in the kingdom of God,' one of His hearers cried. It is to be assumed that this was a conventional pious ejaculation. A man may sincerely cry 'Hallelujah !' when he hears the Gospel invitation or he may cry it without meaning anything at all. Jesus wishes to warn His hearers that it is possible for them to be outside the heavenly feast, simply because they do not want it, and although all the time they were singing their aspirations for it. Pliable, it is noted, was particularly entranced by the account of the Celestial City and wanted to quicken the pace ; but he did not really desire to enter into it, and this was discovered when he came to the Slough of Despond. The stress of the present story is laid upon the reluctance of the men invited to come to the feast. They simply did not want to go. There is once more the same note of judgment revealed here. The new Kingdom will be offered to men, and to some it will not be good news at all ; they will make excuses. And once more the mad revolution is described ; the householder fills the place with the halt and the maimed and the blind. The thing for which the Master prepares His hearers is the revolutions which lie sleeping in this new thing.

It is one of the most tragic misuses of Scripture that a phrase out of this Parable, 'compel them to come in,' has been used many times to defend the use of the purely worldly powers to correct Jews

and heretics. A parable which, if it teaches anything, teaches the entrance into human affairs of a new strange power, is made a defence of the weapons of the flesh! The language of the heavenly kingdom is used to defend the ways of the kingdoms of this earth!

But before this section ends we hear some of the truths, which have all the time been hidden and been unexpressed. It is as if the Master has left the feast theme. The disciple would have indeed

The shout of them that triumph,
The song of them that feast,

but it is more necessary for him to think of the way in which he must go with a halter about his neck. The new relationship which is offered to him is not one among other relationships, the network of which makes the pattern of social life. On the contrary, this love which is to be his cannot be put side by side with other loves. It is by itself, and can have no rival or even companion. This must be expressed forcibly, even violently, so that there shall be no room for mistake. The disciple must be prepared to regard the new order as not a reformed and rearranged life; it is on another level altogether. 'If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also he cannot be my disciple.'

The hyperbole was needed. It sounds hard, and it can be perverted to wrong uses. But it was bound to be hard to do justice to the tremendous new reality which was offered in the Gospel to the disciple. Here the whole truth is not given. It is not told here, but it is elsewhere, that this 'hatred' is the way to a new love of father and mother; and that this taking up of a cross is the way to a new enjoyment of human life, and to forsake all things is the only way to possess all things. Here it is the strangeness of the Love which is released in the Kingdom that is made known. It is Love in judgment; Love that sharply separates, that it may at last reunite in the glory of the Heavenly Kingdom.

In the letters of David Livingstone, published

last year,¹ there is a passage which may well give rise to some criticism of methods in the mission field, but at the heart of it, it gives an example of what this primacy of the Love of Christ means. Livingstone writes on the eve of a long journey in 1851:

'But we have an immense region before us thousands live and die without God and without hope though the command went forth of old: Go ye into all the world and preach the gospel to every creature. It is a venture to take wife and children into a country where fever—African fever—prevails. But who that believes in Jesus would refuse to make a venture for such a Captain. A parent's heart alone can feel as I do when I look at my little ones and ask, Shall I return with this or that one alive? However, we are His and wish to have no interests apart from those of His kingdom and glory.'

This man did understand the words of the Master in His demand for the only place which the love of Him could take.

No one can read such a section or any section of the Gospels without being compelled to say whether as he reads he is or is not in touch with a visitation from another world than this; whether God hath visited and redeemed His people; whether, indeed, there is One who here lays His hand upon us in His love, which is always His judgment. Are we dealing with one, perhaps the highest hitherto known, variation of human wisdom and goodness? Or is there here, breaking through into this human soul in the new kingdom, the powers of the age to come? Must we read here, what is not written here, but is everywhere presupposed? Are we to listen in it for the good news of a love which is so new and so incalculable that it can only be expressed in paradox and hyperbole, and indeed in terms of a human society which by its own standards goes mad?

These questions are forced upon us and much depends upon our answer.

¹ Oxford University Press, edited by David Chamberlin.

Recent Foreign Theology.

Varia.

THE University of Riga is or was an ancient and well-organized seat of learning, but apparently the theological faculty is comparatively modern. This volume of studies¹ has been prepared in honour of Dr. Waldemar Maldons, on his seventieth birthday (6th July 1940), by colleagues and pupils who are grateful to him for initiating the study of theology in the University. Naturally some of the papers are of either local or general interest, especially the first two and the last four, but the five central essays appeal to readers of THE EXPOSITORY TIMES.

Professor Lindblom of Lund (pp. 65-77) discusses the meaning of Job 19²⁵⁻²⁷ in a short, fresh paper. Job has been playing with the thought of having evidence for his innocence put into such a permanent form, 'inscribed in a book,' that after-ages will do him tardy justice. Now he turns to a far more vital hope, to the personal witness of the Almighty on his behalf. 'But I know that my vindicator lives.' Unlike most recent editors of the book Dr. Lindblom supports the idea that we have here an anticipation of Job's restoration to health. In other words the declaration answers to the epilogue 'At last, on earth' (as in 41²⁵), God will cease to plague and persecute him (13^{25f.}) and arise to champion his cause effectively before the eyes of men, to the confusion of his censorious friends. 'When I shall see him' is held to mean a vision or rather an experience of God's goodness in the present life, as in Ps 11⁷ and 27¹³. The interpretations which explain this outburst of confidence as an allusion to the cultus or to prophetic ecstasy or to a theophany are set aside. It is taken to mean not a post-mortem vindication but a description of the good man enjoying life free from pain and misunderstanding, life in its fullness under the favour of a God who is no longer estranged or hostile (19¹³). The obscure terms in the middle of the cry refer to release from bodily suffering, not to any disembodied condition.

Dr. Felix Treu discusses (pp. 83-90) the question whether any traces of Iranian religion are to be found in the Second Isaiah, with special reference to von Gall's thesis that Parseeism formed a vital impetus to the further development of Hebrew religious thought at this period. Dr. Treu recognizes the difficulty of determining the extent of con-

temporary syncretism in relation to the prophets, but he allows that Iranian ideas lie behind the allusions to the North in 43, to the emphasis on the Lord's sway over all lands, and to the description of God as the First and the Last, where there appears to be a distinctly polemical attitude on the part of the prophet, or at any rate an assumption that the readers were familiar with Iranian predicates of the Deity. It is argued that while the historical Cyrus, whom Dr. Treu declines to eliminate from the text, was probably no champion of Iranian religion but merely interested in it as a statesman, nevertheless the Second Isaiah used him to represent characteristically Hebrew beliefs. In other words, the writer's conclusion is that the prophet availed himself of Iranian as well as Parsee conceptions now and then, in order to bring out the supreme monotheism which distinguished Israel's faith.

Dr. K. Kundsinn (pp. 97-116) argues that primitive Christianity started with adherence not only to logia or sayings of the historical Jesus but to certain words of revelation which possess still a timeless power, words which brought out factors not understood during the earthly life of the Lord. Some are enshrined in records of the early *kerugma*. As in contemporary Hellenism and Judaism, so in early Christianity, there was a longing for numinous words which manifested divine authority, for prophetic sayings, for heavenly voices, and for self-revelations of the ascended Christ, particularly for 'I am' sayings. He finds the latter in Mt 28²⁰, Rev 1¹⁷ (with Lk 24³⁹, Jn 6²¹) 22¹⁶ 21⁶, Jn 14⁶ 11²⁵ 6³⁵ ('I am the bread of life'), 10¹¹ ('I am the good Shepherd'), 15⁵ ('I am the vine'), Rev 3²⁰.

Dr. J. Resewski (pp. 117-134) pleads that in reproducing Mark both Matthew and Luke must have depended upon oral tradition more seriously than some scholars allow, and that their freedom in handling Mark cannot be explained by a mechanical application of the Two-source theory. There may have been other written sources unknown to us, as well as oral tradition.

Dr. Frantisek Zilka's paper (pp. 135-154) is an eschatologist's argument for the sovereign freedom with which early writers handled their inherited eschatological material in the light of Christ as the triumphant Messiah. The religious kernel was belief in the absolutely real God and his revelation, eschatology being the confident assertion of the divine victory over evil, which was expressed

¹ *Studia Theologica*, ii. (Riga, 1940).

symbolically and in a timeless form. He thus endeavours to trace a sequence between the synoptic view and a passage like the sixteenth chapter of the Fourth Gospel, and refuses to attempt any co-ordination of the various New Testament programmes of the end. The Church must believe in eschatology, but not in any scheme of Adventism, if it is to be true to the core of what the New Testament writers intended as they depicted the end in this or that pictorial form.

The other volume on our list is a Dutch monograph,¹ which covers both the Old and the New Testaments, though the New Testament receives less space (p. 108 f.) than is assigned to the Septuagint (1-117), rabbinic Judaism (118 f.), and apocalyptic Judaism (144 f.). One may admit candidly; to begin with, that the author's insight into the distinctive characteristics of early Christian faith is not always adequate; there is a tendency to rest satisfied with contemporary connotations of 'peace' in civic or ethical usage, till the very idea of inward peace of soul appears to be ruled out of the New Testament altogether, or at any rate to be depreciated in estimating Paul's references to peace. In this respect Dr. van Leeuwen's book is less rewarding than the composite article contributed six years ago to Kittel's *Theologische Wörterbuch*. Yet this treatise is far from being a compendium of grammatical and linguistic research. It displays astonishing width of reading, delicate judgment, and distinct power of interpretation. One finds in its pages a constant challenge to conventional ideas of the subject.

There is a grim irony in such a book being printed at the present moment by a Dutch scholar. He is no propagandist, but even in analysing the remote data with which he is concerned he is able to make some apposite comments, which frequently cut the ground from under sentimental pacifism. One point which is repeatedly made is that peace is not for the Bible the antithesis of war or conflict; it is the result of war, waged by the Lord against the powers of evil in any shape or form. The opposite of peace is the temper which commits or condones breaches of justice and freedom on earth. In other words, peace is, at its deepest core, the outcome of

God's victory" over oppressors, and cannot be enjoyed except by those who accept that victory or share in it, as it is waged against evil incarnate or supernatural powers of malice embodied in human form. This is not a new idea. But the author offers new light upon it. Thus, as he indicates (66 f.), for example, the context of the famous Isaianic passage upon the 'prince of peace' reveals that peace here is not a pacific method but the state of bliss and welfare which is won by the divine champion of truth and justice. Such a view is traced brilliantly through the apocalyptic period of Judaism, which is so important for the rise of primitive Christianity. There can be no peace for any who resist or ignore God. This, Dr. van Leeuwen maintains, is essential to the faith of the Bible, whatever be the historical situation. 'Grace and peace' is a phrase which shows what the prevailing grace of God, and that alone, obtains for those who yield to His redemption from Satan. The author renders Lk 2¹⁴ in triple fashion; 'May there be glory to God in the height, peace on earth, and among men divine favour,' the divine favour being divine grace triumphant, and the peace meaning anything but international amity.

Few words in Hebrew, Greek, or English are more vague than 'peace.' The Greek term was merely one of several employed by the Septuagint to render the Hebrew 'shalom' in its broad variety of prosperity, welfare, fellowship, security, recovery of health, and so forth. Dr. van Leeuwen's pages are an invaluable guide to the intricate contents and associations of the term, as it emerged through the centuries which he covers. He closes by emphasizing the dynamic quality of 'peace' in the New Testament; to be at peace is far more than to refrain from quarrelling; though that belongs to its range, it is the outcome of a divine challenge to evil which is triumphant through Christ. Peace is the fruit of the Spirit in the Community redeemed by the Lord, not a smiling, affable, pacific temper, which dislikes moral indignation. Dr. van Leeuwen, as has been already hinted, does not always see this where it has been seen, but he is alive to its importance as he draws to the end of his learned and masterly analysis. As he somewhere puts it, peace must be primarily interpreted in its dogmatic significance before it can be truly understood in the realm of Christian ethics.

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¹ *Eirene in Het Nieuwe Testament*, een een semasiologische, exegetische bijdrage op grond van de Septuaginta en de joodsche Literatuur, by Dr. W. S. van Leeuwen (H. Veenman en Zonen, Wageningen, 1940; pp. 232).

Contributions and Comments.

St. Mark x. 36.

IN my study of this text in the May 1941 number of THE EXPOSITORY TIMES, p. 317 f., © should be read in the third line instead of D.

Bruce, in his quoted reference to the text, is mistaken in regarding D as preserving the same reading as C.

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St. Mark x. 51.

ἵνα ἀναβλέψω.

THE use of *ἵνα c.* subjunctive (in the second and third person) to express a command is an established usage in Hellenistic Greek (= *νά c.* subj. in Modern Greek; cf. Thumb, *Handbook of the Modern Greek Vernacular*, 127). See Moulton, *Prolegomena*, 178 f. for papyri and New Testament examples (Mk 5²³, Eph 5³³, etc.). For the LXX add 2 Macc 1⁹. The same use with the *first* person is rare, but apparently occurs in

BGUI, 48¹⁸ (ii/iii A.D.): ἐὰν ἀναβῆς τῇ ἑορτῇ, ἵνα ὁμοίᾳ γενώμεθα (cited in Moulton-Milligan, *Vocabulary*, 305a).

Epictetus III. iv. 9: ἄγε ἵνα Σώφρων στεφανωθῇ . . . ἄγε ἵνα τηρήσω τὴν ἐμῶν προαίρεσιν, 'Come let Sophron be crowned. . . . Come let me preserve my choice' (cited in D. S. Sharp, *Epictetus and the New Testament*, 96 f.).

Three New Testament passages may illustrate this use of *ἵνα*:

Mk 12¹⁵: This is uncertain, since *ἵνα* may have the classical (purposive) sense, 'so that I may see it,' as most translators render. Moffatt and

Torrey, however, apparently take the *ἵνα* clause as virtually independent, and render 'let me see it.'

Mk 10⁵¹ (= Lk 18⁴¹): Here the usual view is that the *ἵνα* clause presupposes θέλω (answering to θέλεις), and defines the content of the wish, being equivalent to a simple infinitive (cf. Mk 10⁴³⁻⁴⁴). Thus most translators:

'That I may receive my sight' (R.V.).

'I want to regain my sight' (Moffatt).

'I would see!' (Torrey).

But others apparently find an imperatival sense:

'Let me recover my sight' (Weymouth).

'Let our eyes be opened' (Mt 20³³).

'Let me regain my sight' (Goodspeed).

'Have our eyes opened!' (Mt 20³³).

Robertson (on Lk 18⁴¹) says 'either after θέλω understood or as a hortatory command.' But his translation favours the latter alternative: 'let me see again.'

If we presume the ellipsis of (a) εἰπέ or εἰπόν, the command is explicit (cf. Mt 20²¹; also 4³, and Lk 10⁴⁰), or (b) θέλω, the imperatival meaning is approached. θέλω ἵνα may have a quasi-imperatival sense, just as in colloquial English 'I want to see it' approximates to 'let me see it.' It is instructive that for Mark's θέλω ἵνα . . . δὲς (6²⁵) Matthew has δός μοι (14⁸). On either theory therefore the stronger (imperatival) rendering of Mk 10⁵¹ (Lk 18⁴¹) seems to be justified. It is perhaps preferable, since the absence of any governing verb brings the use of *ἵνα c.* the first person into line with the second and third person usages cited above.

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Entre Nous.

'Roman Fountain.'

On the 1st of June Sir Hugh Walpole, that prince of story-tellers and kindest of critics, died at the early age of fifty-seven. He died without writing his autobiography, and so we return to that fragment of an autobiography that he has left—*Roman Fountain*—and which has been too little noticed. 'But this is not an autobiography,' he

said. 'No, no. It will be twenty years before I write one.' So he wrote in August 1939, just after he had come back from Rome. The immediate cause of his journey was to record the funeral of Pope Pius xi., the election of the new Pope, and his coronation. While *Roman Fountain* is an account of all this, it is more truly his attempt to answer the question that everything in Rome

drove him to ask, 'But what does it mean?' As one of the Herries did, 'he looks for facts and things behind the fact.' And so he placed as a motto to his book 'the casual impertinent words of Wystan Auden :

It's no use-raising a shout,
No, Honey, you can cut that right out.
I don't want any more hugs;
Make me some fresh tea, fetch me some rugs.
Here am I, here are you;
But what does it mean? What are we going to do?

Here am I, here are you:
But what does it mean? What are we going to do?'

This is a book without a plot, but with the incidents connected together by Walpole's effort to find again the Fountain, which he had come upon at an earlier visit to Rome. It was one afternoon in March 1909 that he first saw it. To him it exceeded all fountains in beauty.

'The Fountain represented a Triton blowing his horn, and two children, each holding a fish. The figures, exquisitely carved, were of blue-grey bronze. The Triton, although his features were blurred by time, expressed magnificent joy and confidence. He seemed to be summoning with his horn all the company of gallant and triumphant men there were in the world. The carving of his back and loins was so vigorous that he appeared to be about to leap from the Fountain and stride from one end of the city to the other. The children also in their beautiful symmetry of limb and gesture expressed the climax of joy and energy. It was as though the three of them had at that moment heard news so excellent that they were transported out of themselves and could scarcely control their ecstasy. The waters of the Fountain leaped into the air as the waters of the Roman fountains so exultantly do.'

It does not seem to matter that at his visit in 1939 in spite of much searching he could not find the Fountain again. 'No, I didn't, during those ten days, physically look for the Fountain at all. I was expecting some climax, some discovery. . . . I hoped that I was to have, like Saul on the road to Damascus, a revelation.' There came to him, as he wrote in *Affirmations: My Religious Experience*, an awareness, 'not by my own will, almost against my will, of an existence in another life, of far greater importance and beauty than this physical one, beautiful and important though that is.'

'This book,' he wrote, 'is an honest record of the moments when the writer, not a very spiritual man, perceived the strong, unchecked, rich, glorious undercurrent of the inner, outer, wider, fuller life of the spirit. That life immediate current history cannot terminate or destroy although it may influence it.'

'I do not know how it may be with the world six months or a year from now when this book is published, but I *do* know that the inner life of man will be continuing, richly, rewardingly, often joyfully, as it has always continued, even though London is in ruins and we are living, most of us, on acorns in stout underground cages. I, at this tiresome moment when proud history has seen fit to have its nose tweaked by an Austrian house-painter, confidently salute the future!'

He had learned that 'the soul of man was immortal and it was good to be joyful.'

'Jesus said unto him, Thou shalt love the Lord thy God with all my heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.'

'It was no revelation that came to me. Something very much simpler. I knew that for myself this was the law of the world and the explanation of all things. I could not say what it would be for any one else, and I was not at all blind as to how often I should myself fail in it—yes, again and again and again. But I knew an impulse of great happiness. Whatever might come, I had seen clearly what was the truth of things for me.'

The Christian Standpoint.

'To many of us the Christian position has been clear for some time. While war is an unholy thing, there are situations where it is much the lesser of two evils. To allow ruthless and brutal tyranny to violate justice and to enslave free nations cannot be the will of God. We acknowledge that the plight in which we find ourselves is God's judgment upon us for our failure to accept and discharge our responsibility for the maintenance of righteous order. We must keep before our eyes a more Christian social order, both within our frontiers and in the world, which shall include those peoples who are now being led by their rulers against us. The more clearly this international order can be set forth by your and our leaders in Church and State, the more wholeheartedly we can fling our energies into its achievement and the more appealing it can be made to people now deceived by false ambitions

of domination. We must not seek God's blessing on an Anglo-Saxon ruled future. We have to guard against the pride we dislike in others. We must constantly bring all our thoughts under the searching scrutiny of Christ.

'Your courage and endurance and steadfast faith compel our admiration and our hearts are with you in all that is being inflicted on you. We are (in the words of Lincoln) highly resolving to stand by you to see that liberty shall not perish from the earth. We trust that the God of righteousness, after He has disciplined us, may use us for His purpose—a purpose which we know includes the good of those who at the moment seem our foes, as well as of you, our comrades in the cause of freedom.'¹

A Free Man.

'He (Rendel Harris) was a free man, for he knew the glorious liberty of the children of God. He told me that when he was at Cambridge he entered into a deep experience of evangelical freedom. At that time he was an undergraduate living out of College; his landlady's boy coming in to see him, Rendel Harris said to him, "How old are you?" The little boy with a lisp answered, "I am f-three." Rendel Harris replied, "Thank the Lord I am *free* too." He never lost what he found then. Some little time before his death he said to me, "I have a growing familiarity with the geography of the banks of this side Jordan." Now he knows the land on the other side. We may quote of him the words which he so fervently loved, "So he passed over and all the trumpets sounded for him on the other side." When he passed over he was in his ninetieth year. His "removal" (to use his own word about the death of a friend) tells of a long life nobly lived, and of a triumphal entry into the company of the saints. At his funeral service I recalled the words which he had spoken at the funeral of a child in the same cemetery, "Your child is not here; this is the emptiest place in Birmingham." There was but a short space betwixt him and heaven. I remember his coming late to a class and saying, "I am sorry to be late, but I have just been to see a dear friend off." In my ignorance I said, "Have you been to the station?" He replied, "No, I have just come from a bedside where I saw a friend off to heaven." We love his beautiful remark, "Never worry about the way to heaven. Always remember it is a personally conducted tour." He once said, "When I

die, do not sing 'Now the labourer's task is o'er.' Give me a few minutes, and I shall be fresh once again.'"²

The Colour Bar.

A feeling of strong indignation and disquiet was roused by the treatment of Sir Hari Singh, who was refused accommodation at a London hotel. It will be remembered that Sir Hari Singh was first Vice-Chancellor of Delhi University. Although when the question was raised in Parliament the Home Secretary expressed his disapproval of the action he went no further than to explain that he had no power in the matter. The subject is brought before us again this month, not this time in the Capital of the Empire but in East Africa. Dr. Norman Leys, in a book which he has just published through the Hogarth Press (*The Colour Bar in East Africa*), brings to light great injustices to natives, and forces us to look at some very ugly facts in the light of our doctrine of racial equality. A special point which he makes is that it is not social prejudices here but British Laws that are at the bottom of the mischief. It is the Law relating to land and taxation and labour which is keeping the people of the land under the domination of Europeans. Dr. Leys reminds us that colour bars are not found in French, Portuguese, or Belgian, but only in British Africa.

Surely one of our earliest reconstruction tasks must be the removal within the Commonwealth of racial discrimination.

Slavery in Abyssinia.

In the *Contemporary Review* Lord Noel Buxton writes: 'The Italians during their brief rule announced the abolition of slavery, perhaps because Italy had ratified the Slavery Convention and the Forced Labour Convention of the League of Nations. It would be tragic indeed if the country were to lose one of the few benefits conferred upon it by a foreign tyranny. The little good among so much evil ought to be preserved, and it is here that we must be prepared to give all the help that we can. There is a definite danger of a return to the old régime.

To take the matter of slavery alone, a former owner whose slave had become free might find it possible to recapture him. We should ensure the provision of land settlements and training centres for liberated slaves, the building of schools, the extension of the existing roads, and a service of

¹ President Henry S. Coffin, in *Life and Work*, June 1941.

² Principal W. Bardsley Brash in *The Congregational Quarterly*, June, 1941.

officials and police whose salaries would actually be paid.'

Prayer and Miracle.

The speech by the Archbishop of York after Dunkirk on prayer and miracle is still being incorrectly quoted, so we give a summary, prepared by the Archbishop himself and published in the *July Congregational Quarterly*.

'(1) We should recognize in the deliverance from Dunkirk an answer to our prayers; but (2) we must at all costs avoid the notion of prayer as another force, on the level of armaments, etc., which enters into combination with them and produces particular results which would not otherwise have occurred; also (3) the first thing that happened after the Day of Prayer was the defection of the Belgian King! Further, (4) the normal sphere of divine action is in men's hearts and wills, and we should seek it rather in the discipline of our men on the beaches, and the spirit of service in the boats, rather than in the weather, though (5) it is not to be denied that God could work miracles if the occasion seemed to Him sufficient. (6) Prayer leads to results in three ways: (i) it lifts us to a new level with new perspectives; and, when complete, to the realization that "all things work together for good to them that love God"—so that we should thank God "for all things," but especially, of course, recognize Him as the source of what we see to be good; (ii) it enables us to serve better—more bravely, etc.; (iii) it qualifies us to receive boons which could not be given without it, because it is (when real) the guarantee that they will be used to God's glory.'

'Unbelievable Arrogance.'

In her new book, *Looking for Trouble*, the American journalist, Miss Virginia Cowles, gives a remarkable account of her travels in Spain during the civil war, then of a visit to Soviet Russia, and to Libya where she interviewed Balbo, besides visits to Berlin and Prague. We find here many revealing characteristics of the celebrities she meets on her journeys. Here is a story, for example, of Ciano when he had visited Hitler at Berchtesgaden.

'Although I was longing to find out what had taken place at Berchtesgaden (the conversation was still a matter of the greatest secrecy) I didn't raise the subject, hoping that Italian indiscretion would give me an inkling of what had happened. Ciano guessed what was in my mind, for after lunch he took me for a motor-boat ride—one of the most

uncomfortable rides I have ever had—and when we got about a mile from the shore dived off the boat and went swimming. Suddenly he bobbed up from under the water, his hair dripping over his eyes, and said: "I bet you'd like to know what I talked to Hitler about."

"Yes, I would. But perhaps because I have a shrewd opinion *he* did most of the talking."

"Well, don't be too sure," replied Ciano, irritated. "He is not the only one. I can make history too. When I think how many lives depend on my thoughts, it's a relief to come out for a few hours and get away from it all." (You may not believe it, but that's what he said.)'

Men and Women Complementary.

In her latest book, *Everyman's Affair*, Miss A. Ruth Fry writes: 'Our World Council and its very many subsidiary councils must not be merely masculine in membership. . . . Men and women are complementary, and the experience of my own religious body, the Society of Friends, where men and women take a completely equal part, confirms my belief that this is essential to the best work being done. I can hardly think that women, with their minds long initiated in the intricacies of housekeeping and home-making, would be capable of some of the egregious follies of military mismanagement.'

'For instance, I should like to propose for some important position Mrs. Hortense Odlum, who recently resigned her post as president of a great department store in New York after six years' service. In this time she raised the annual volume of sales from 3½ million dollars to more than 10 million. Then, to every one's amazement, she retired.'

'She was not interested, she said, in making money, but merely in experimenting as to the validity of her principles. These principles were kindness, consideration for customers and employees alike, courtesy and appreciation. These qualities, she believed, together with good merchandise, would create a store where women would like to shop.'

'... Would it not be worth while to invite Mrs. Odlum to try out her theories on the World Council?'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PERHAPS the most remarkable thing about the Gifford Lectures on Natural Religion is the great variety of views put forward by the lecturers, a variety which would have surprised and in some cases deeply grieved the Founder of the lectureships. In earlier days we had Professor Pfeleiderer's lectures which stirred a ferment in Edinburgh by their direct attack on the Gospel records, and raised the natural comment that it was strange to have in a professedly Christian university a lectureship under which it was legitimate to attack the Christian faith but not to defend it. On the other hand more recently we have had Karl Barth's Gifford Lectures in which without an apology to Natural Religion he expounded the Scots Confession of 1560. We have had James's 'Varieties of Religious Experience,' in which man is treated as a religious being, and now we have Sir Charles SHERRINGTON's *Man on his Nature* (Cambridge University Press; 21s. net), in which man is dealt with as a marvellous conglomeration of cells. 'There is nothing in us except cells. The cell is a unit-life, and our life, which in its turn is a unitary life, consists utterly of the cell lives.'

As one would expect from so eminent a physiologist the descriptions here given of the human body in its constitution and functioning are masterly. In addition to fullness of knowledge Sir Charles SHERRINGTON has the gift of lucid and pictorial description. The mechanism of the human eye has

been often described, but never more exquisitely than here, while the simple act of waking from sleep is told in language so laden with imagination and wonder that it reads like a fairy tale. From this point of view the whole book is most informing and delightful to read.

But when we begin to ask such questions as we expect to be dealt with in a lectureship on Natural Religion the answers we get are less satisfying. The lecturer is strongly inclined to reduce everything to terms of physics and chemistry. The gulf between the living and the dead is bridged over. 'There is between them all no essential difference. The difference is not one of ultimate nature but of scheme and degree of complexity, nothing more. The elementary parts and elementary patterns are not novel. The atoms and sub-atoms are among Earth's commonest. "Living" becomes a name for certain complexes of them, arrangements of which it may be said that they are organized integratively, *i.e.* to form a solidarity, an individual.'

When we inquire how this wonderful process of differentiation and integration came to be, and how it continues, we are bidden simply accept the fact that there it is. Evolution does it; Nature does it. Of one thing we may be certain that it is of the earth, it is wholly from beneath. 'Let us not disown mother Earth; rather let us rejoice to call her "mother." Earth's nature is our nature. We

owe to earth the entire gamut of our mind's wonders, whether of joy or pain. Life's story has been an unfolding of germinal powers of the planet bringing emergence of mind. Let us give thanks where thanks are due. We are, in biological phrase, reactions. The situation creates the life that fits it. The dry land created the feet which walk it. Our situation has created the mind which deals with it. It is an earthly situation.'

One would fain subject some of these phrases to a Socratic cross-examination to discover if possible what it really is that is at work. Perhaps the best answer that can be given from the point of view of pure science is, in Sir Arthur Eddington's phrase, 'something unknown is doing we don't know what.' But we cannot be finally satisfied to throw everything back upon the cell and the atom. To quote a profound utterance of Principal Rainy in the first heat of the Darwinian controversy, 'The more you succeed in showing that the processes of Nature rise simply out of the permanent properties of elementary bodies, the more will you lodge in these elementary bodies an increasing complex of capacity and force. And if any one will assure us that the time is coming when all Nature, including all life and all mind, shall be resolved into and explained by the demonstrable properties and forces of the atoms of elementary bodies, we, not the least believing his prophecy, will reply to him, that if it is to be fulfilled, then we shall have atoms—and indeed short of that we already have them—so wonderful in the precision and in the capacity of their properties, that the one thing which people will *not* rest in, is the belief that these are so many eternal and necessary existences, whose reason and cause, in the case of each of them, is in itself.'

Strangely enough, after having belittled the distinction between the animate and the inanimate, Sir Charles SHERRINGTON stresses the uniqueness of mind. It is a thing *sui generis*; it cannot be expressed in terms of energy, though it can influence action. We are faced with the mystery of two systems, the physical or better named the energy-system, and the mental system, closely related and intricately intertwined. To the energy system

belongs the whole world of action, to the mental system belongs the world of ideals and values. But these ideals seem insubstantial and for these values there is no 'standard.' 'Sunrise and sunset *are* beautiful if one child feel them so.' Then are we to say, 'Tyranny and cruelty have value if Hitler feels it so?' By 'values' we have been accustomed to mean something of enduring worth, but if all is transient and doomed to the oblivion of eternal night it seems idle to speak of values.

What of Natural Religion? There is nothing left that could be called by that name. The concept of a personal God is an anthropomorphism. There is no higher mind than man's, and mind is earth-born and earth-bound. 'To attribute to it immortality while at the same time identifying it with the sum total of the activity of a body in itself notoriously mortal, involved certain contradictions.' So man finds himself standing on the lone summit with no 'higher mind and higher personality than himself to lean on and to seek counsel from.' And looking around him he sees Nature 'red in tooth and claw,' for his sensibility to pain and suffering is continually on the increase. It is a situation which has in it, as Sir Charles confesses, 'an element of enhanced tragedy and pathos.' It is a dreary creed which might well raise the question of race suicide, whether man should consent upon the rack of this tough world to be stretched out longer, or should not rather use his increasing control of the evolutionary process, if possible, to bring this sorry and meaningless play to a speedier end.

But Sir Charles is optimistic and ends on the note of responsibility and an appeal to the heroic in man. The situation, as he reads it, 'transforms the human spirit's task, almost beyond recognition, to one of loftiest responsibility. It elevates that spirit to the position of protagonist of a virility and dignity which otherwise the human figure could not possess. It raises the lowliest human being conjointly with the highest-Prometheus-like, to a rank of obligation and pathos which neither Moses in his law-giving nor Job in all his sufferings could present. We have, because human, an inalienable prerogative of responsibility which we cannot

devolve, no, not as once was thought, even upon the stars. We can share it only with each other.' One wonders to whom, in such a situation, we are responsible. But the plain man, conscious most of his own frailty, will feel that he is not cut out for the part of a Prometheus or God-defying Titan, or to take like mighty Atlas the whole burden of the world upon his back. Rather he will thankfully ask help from on high and feel it most fitting to walk humbly with his God.

When the author of 'Green Hell' (which is an account of a journey through the Bolivian Chaco) reacted in his youth, as did so many of his contemporaries in the 'twenties, from the intransigence of ecclesiastical orthodoxy; and even when, under the impulse of the examples of Sir Wilfred Grenfell and others, he sought to retrace the road that had led him from faith to agnosticism, he could hardly have anticipated that one day he would be joined to the company of Christian expositors. Yet so it has come to pass. At any rate, we venture to cite him in these columns.

In *I Am Persuaded* (Cape; 10s. 6d. net) Mr. Julian DUGUID has given us an account of a spiritual search which has brought him out of agnosticism and back to faith, so that he can now 'echo the words of the tent-maker who, in spite of his fear of women, had a wisdom not granted to many.'

The record of the actual search might have been told in many fewer pages, but we would not have it otherwise. There is much that is merely autobiographical, and much that seems otherwise irrelevant, but the whole constitutes by the author's artistry an engaging and impressive unity. Though the style is marred sometimes by carelessness, and is not devoid—to our ear at any rate—of rhythmical mannerism, it is fresh, vivid, arresting, and pervaded with a delightful quality of surprise. It is the sort of book that one would like to read from cover to cover at one sitting.

In our view the least satisfactory chapter is the last. Perhaps we entertained too high a hope as

we approached it, and had thought that Mr. DUGUID, having travelled the way from anti-religious agnosticism to faith, would have gone further and emerged from that religious agnosticism, in whose twilight he appears still to move, which may go hand in hand with faith. Or it may be that we were prejudiced against a chapter that fails to show a due appreciation of Christian doctrine. It appears, for example, to confound Virgin Birth and Immaculate Conception, predicating the latter of Jesus instead of Mary. But this is a by no means uncommon error.

The publishers provide us with a good summary of this 'travel-book,' which explores 'the imperfectly charted and limitless territory of human consciousness.' Referring to the author they say, 'Using his own experience as a starting-point, he probes into the part played by heredity in the formation of the mind, and analyses the layers of conscious and unconscious thought behind the simplest action. He discusses with humanity and knowledge the problem of suffering, the bitter conflict between intellect and faith, the past failures of the Church, and her hope in the future.'

But this account does not give any impression of the strong human interest with which the author invests his pages, nor of the topical nature of many of his references, such as those to hypnosis, faith-healing, spiritualism, and schizophrenia. His spiritual experience, as one might guess, is of a mystical flavour; and he has relied in many places upon the co-operative partnership of his Helper, as he names certain influences, welling up from the unconscious depths of being, whose seat or locus is—as he would say—in the thalamus rather than the cortex. (No doubt the physiologist would as such demur to this speculative extension of the functions of the thalamus.)

This is a book from which one is tempted to quote freely: there is so much sincerity and eloquence in its treatment of the two cardinal subjects of a personal and loving God and human immortality. For the author those two beliefs are now *de fide*, and one will not readily forget how

they were re-awakened in his mind through the two simple and homely incidents of the 'lamp' and the 'desk.'

Here is a picture of his resistance to the belief in a loving God: 'The battle was a physical strain, no less deadly for being silent. I tasted something of the agony of Jacob when the angel touched his thigh. It is hard to write of this time, because so little happened physically: it was a struggle between layers of the mind. The cortex was hard and dictatorial, forbidding me to listen to the thalamus, who was emotional, womanly, unpractical. What a price we English pay for our condemnation of the emotions! The thalamus tried every trick, cajolery, threat and persuasion, but the cortex would have none of her arguments. God could not be a god of love in any rational meaning of the word, and that was the end of the matter.'

Two years later he attained to Christian conviction as to the character of God, and here is how he defends the use of the human analogy in the search after God: 'How else can we view the Creator than through human spectacles? The force in an atom is so blasting, the balance of electrons so exquisite, that an attempt to encompass the whole appears to me time-wasting foolishness. "The Lord is my shepherd" or "The Lord is a power-house": does it matter which we envisage, provided we acknowledge the link? Both are the ideas of children, the one of a pastoral age, the other of an industrial. When oppressed by the hugeness of it all, the blackbird in my garden helps me. As he runs, wormward bound, past my writing-desk I look at these complicated scratches on a white, ruled substance and wonder what he would make of them. Many millions of years lie between us, and his way will never be my ways; but the informations are not meaningless, whatever his bright eyes think of them. They can be read and digested by my equals, even though the blackbird rejects them as unfit for avian consumption.'

But in another place he can say: 'Each Age should adjust itself to truth in the language of

current affairs. Up to quite a short while ago, the idea of a heavenly Father was the only possible conception. Having experienced a little of the glory, a faint gleam from the ultimate, I still think it is the best description. It is actually truer to say: "The Lord is my shepherd. I shall not want," than: "The Lord is a power-house to which I can plug-in." It is more accurate because the feeling is personal. One really is helped to face life with a heightened vitality and courage.'

In the references to human immortality the following characteristic passage occurs: 'For myself, I am willing to acknowledge the mastery of Jesus Christ. Whenever I have followed His teaching, it has shown itself literally accurate. I cannot explain the laws which seem to govern His suggestions, but it would be untruthful not to proclaim their immediate practical results. If He was right about asking and receiving, about the Kingdom of Heaven within, is He any less likely to be informed on the question of personal survival? Some say, yes: some, no. The gulf is inescapable, it must either be leaped or refused. Yet, His cortex and thalamus were balanced to a degree not recorded elsewhere, and I prefer to place trust in this balance, rather than in an unbridled intellect. A runaway, carping cortex can be almost as dangerous to its owner as a loosely hysterical thalamus. It can isolate a man from the eternal, out of which he has grown and developed.'

We have found this to be a very attractive book; and, thanks to the publishers, it has been an unusual pleasure to handle it. We could, however, wish that Mr. DUGUID might some day carry his story farther. With the aid of modern theology, which is cultivated in the light of evolutionary science, and which emphasizes the ethical as distinct from the metaphysical in the approach to Christ, he might be able to align himself more definitely with essential Christian doctrine.

In a thoughtful little book, *The Night is Far Spent* (Allen & Unwin; 5s. net), Mr. Kenneth INGRAM has made a brave effort to correlate the

Christian religion with the coming 'revolution.' He is, quite frankly, a Socialist, but he is convinced that what Socialism aims at cannot be achieved without a religious inspiration, and in this book he sets out to describe both what Socialism aims at and what religion is. Let it be said at once that, with all its defects, the book is the work of one who is both able and very much in earnest.

Mr. INGRAM sketches the background of the coming civilization and insists everywhere on the personal aspect of the revolution which will be required if the new world is to be the creation of the will of the people, and indeed of the peoples of other lands. As to the former, he insists that our outlook must no longer be determined by a class-sense. Under the new order there must be a re-orientation of social values. The affinities between ourselves and our fellows will be cultural rather than economic. The professional man will no longer look on the shopkeeper or the clerk as a being of a different species. (No wonder Mr. INGRAM insists on personal conversion as one condition of the new age !)

All will be given the same opportunities of entering the professions, and so the caste basis of society will be abandoned. Also, a man's importance to society will no longer be measured by his wealth. It will be determined by what he puts into the pool, not by what he takes out. In short, the success or failure of the new civilization will depend upon the building up of a new culture, and this, once again, is an essentially religious task.

Mr. INGRAM everywhere uses religious language. He insists that the approaching revolution in human affairs is a religious event, and, if we are to take full advantage of the opportunity which it offers, there must be a corresponding religious awakening within ourselves. He even speaks of the need of a revival, of the urgent need of repentance, of conversion. He insists that we must become the conscious vehicles of a spiritual force, and that we must possess the faith and enthusiasm which religion alone can provide.

It is at this point that we begin to be somewhat disillusioned. Mr. INGRAM uses religious language because he is not prepared to hand over Christianity by implication to 'a monopoly of conservative and orthodox interests.' By his calculation the wrong sort of people have captured the formal strongholds of Christianity. He wants to call into action the spiritual force which is outside the enclosure of the Christian ecclesiastical system. But he is not abandoning Christianity. He is re-interpreting it. And specially, he is re-interpreting Jesus.

Mr. INGRAM fears he will be disliked and misunderstood both by conventional Christians and by atheists ; by the former for selling the pass, by the latter for serving up the same old religious soft sawder. It is unlikely, however, that he will be misunderstood by either. He has taken pains to make his position clear. His attitude to Christianity is perfectly simple. He cannot be said to follow Jesus, because he does not believe in following anybody. But he stands where he believes Jesus stood. He shares what he believes were the convictions of Jesus.

But he is firmly convinced that our Christianity will have to be revolutionized as radically as our social system. For example, we must give up the idea of imposing doctrines, such as the divinity of Christ, on anybody. And we must cease insisting on the duty of attendance at public worship. Worship will always be the habit of a religious person, but the form of it does not matter. Communion also will be characteristic of the new Christian, but not necessarily the Holy Communion. Conversion is one of the basic needs for the new time, but it is the dedication to social duties.

And so the realities, on which we are accustomed to rely, seem to be slipping away. But, to do Mr. INGRAM justice, he does range himself with Jesus. And he sums up what Jesus stood for, as he understands the Gospels. First of all, Jesus believed in God and called Him Father. And that has a deep social implication. For it means that we are all brethren in a universal community. But that implies a recognition of the rights of others and this

will sweep away all inequalities. No social system which prevents the right to equal opportunity of each person can be Christian.

Then secondly, Jesus was not a moralist but a prophet: That is to say, He announced facts; He did not lay down a law. He was not an idealist but a realist. And therefore He did not try to coerce people or to impose His authority on them. He left them free. And as a consequence we do not accept His teaching because He gave it, but because it is true. It is not necessary to assign to Him a divine status. We are Christians because we find by experience that what Jesus taught is in accord with reality.

And thirdly, the outlook of Jesus was Jewish, and Jewish religion was 'unified.' That is to say, it embraced all life. Jewish religion was not sectional; it was not departmentalized. All aspects of existence were religious. There was for the Jew no separate realm of the material, the secular, the political. Hygiene, the ordinary social duties, the Kingship, the Day of the Lord, were all equally religious. And in this respect we in our European outlook have tragically fallen short.

We instinctively divide the spiritual and the material, with the result that we regard religion as a sectional interest, something which has a very indirect bearing on political and economic affairs. Which of us, without an exacting mental effort, could suppose that going off the gold standard, the conquest of France by Hitler, or the construction of a planned world-state had anything to do with religion? At most, Christians believe they should apply Christian principles to those social, secular problems. But in their minds there is a deep dissociation between the spiritual world to which

religion belongs and the secular world of everyday activity.

This dualism is one of our deep-rooted mental habits. And it is wholly foreign to the mind of Jesus. He drew no boundary between religious and non-religious history. For Him God's will is revealed in history. For Him God's will is to be done in the hard realities of ordinary 'secular' life. And because we have failed to see this we have failed to realize what Christian duty is in the problems of our social system. It is one of the hopeful-suggestions of the present crisis that we may be jolted out of our religious complacency and be compelled to look at life and social duty as Jesus did.

These are the main features of Jesus' teaching. And the religious 'revival' Mr. INGRAM hopes for is the acceptance of these truths by Christian people. The revolution he expects can only come through personal 'conversion' to this way of thinking and living. It is the faith that Jesus had, His devotion to God's will in the plain duties of social life, His outlook on the world as full of God and on all life as the sphere of religion, that we need if the true welfare of mankind is to be achieved.

We have drawn attention to this book because of its frank contention that the new 'order' after the war must be a Christian order, and that it can be realized only by a real religious faith. Mr. INGRAM thins away 'dogmatic' Christianity till little is left of that belief which was the heart and soul of the original Christianity that turned the world upside down. He does not perceive that what Christianity achieved, its 'revolution,' it achieved by just that faith which he considers unnecessary. But those who do perceive that will supplement his forceful argument with the truth which will give vigour and life to the motive which lies behind it.

Spiritual Problems and the War.

X. The Doctrine of Providence.

BY THE REVEREND NATHANIEL MICKLEM, D.D., PRINCIPAL OF MANSFIELD COLLEGE, OXFORD.

THE doctrine of Providence is generally raised in the form, Why does God allow the war? or, Why does God allow earthquakes? or, If God is good, why is there so much suffering in the world? It would be scarcely too much to say that for the ordinary thinking man the question of Providence is the supreme theological problem, urgent, real, and inexplicable beyond all others.

In distinction from the ordinary man's pre-occupation with these problems of Providence we note that the great or central themes of Christian theologians are usually taken to be the Trinity, the Incarnation, the Atonement. Most modern theological systems, it may be, have a section at the beginning on Creation and perhaps a final chapter on the Last Things, but certainly no explicit doctrine of Providence is central to them. This may be one of the reasons why theology is popularly supposed to have little connexion with 'reality' and with life.

For instance, I looked up 'Providence' in the Subject Index of the English translation of Schleiermacher's *The Christian Faith*. I am referred to two pages only, and these under the general heading of 'the Divine Attributes which relate to Redemption.' This, I admit, is not really fair to Schleiermacher, for the first part of his system of doctrine deals with the world from the special aspect of its relationship to religious self-consciousness. But that is the best that he can do, for, as he tells us, doctrinal propositions have their ultimate ground 'exclusively in the excitations of the religious consciousness,' and it seems probable that, if we would have a rational doctrine of God in relation to creatures, it is more important to take a look at the creatures than to excite our religious feelings.

The Ritschlian school shows no improvement here. Ritschl, indeed, has a section on the belief in Providence as arising out of our reconciliation with God, but he carefully explains that we believe Divine Providence to be 'true,' yet not because we can follow or demonstrate its course objectively; 'we commit ourselves to it all the more decisively, the less we expose ourselves to the possible danger of falling into uncertainty in our knowledge of it

through instituting a scientific kind of inquiry into its grounds.' This is to say, in effect, that the converted man will be sure of God's fatherly Providence, but even he can have no doctrine of God in relation to creatures. Ritschl's noble follower, Wilhelm Herrmann in his *Dogmatik* disposed of 'the universe' in a couple of pages. In later days Dr. Karl Barth has assured us that the doctrine of God as Creator of heaven and earth has 'absolutely nothing to do with a "world-view," even with a Christian world-view.' But here, as often, Dr. Barth's bark is more terrifying than his bite.

When the modern man asks, Why does God allow the war, etc? these modern theologians have answered in effect—though Dr. Barth, in particular, would cavil at my phraseology—that the converted and reconciled believer will feel in his heart that the Divine Providence is over all. But this, strictly, is the answer of pietism, not of theology. We may not claim to demonstrate the Divine Providence, but at least we must be able to claim that from the standpoint of faith we can make sense of the world or, at least, better sense than the unbeliever. As theologians we claim that in the dogma of the Blessed Trinity we have a doctrine of God which will much more than bear comparison with the speculations of infidelity; in the dogma of the Atonement we claim alone to be able to make sense of the tragic duality in human nature and human life; we must likewise profess a doctrine of Providence not less rational than the materialism of Karl Marx or the *Schwärmerei* of Alfred Rosenberg.

I have nothing new to add to the discussion of this subject, but it may be profitable to recapitulate in brief some of the propositions which have been laid down more fully and more competently long ago.

It might not unfairly be said of John Oman that he spent his life as a teacher in expounding the ways of Providence, but even he did not relate his doctrine to a general system of theology. Apart from him the modern teachers do not help us greatly. Nor does the first, the patristic, period of Christian theology meet our need. The Greek

Fathers were too preoccupied with the doctrines of the Trinity and the Person of our Lord, and were too concerned with the vindication of free will, to treat systematically the doctrine of God in relation to created things. Calvin, indeed, has a section on Providence in its proper place at the end of the first book of the *Institutes*, but it is chiefly to the great schoolmen that we must look for help in this most urgent and modern problem.

The doctrine of Providence declares that God rules the events of the universe and directs all things to their end. Obviously this doctrine cannot stand alone. It presupposes that God is, that He is the Creator and Sustainer of all things that are, and that the course of Nature including the course of history has a meaning or purpose. Those who question the ways of Providence, however, will sometimes grant these propositions which fall strictly outside the doctrine of Providence. For the moment it is only necessary to insist that the universe as a whole and every part of it has a meaning or purpose, and that God Himself is the 'end' of all things; for the things that are made 'set forth his eternal power and Godhead,' and, as each created thing tends to attain or preserve that which it has in it to be, so it tends to represent, or imitate, or be conformed to, some excellence or beauty in God. The proof of this—so far as it can be proved—is strictly outside our subject and cannot be considered here. The doctrine of Providence declares that God, who is the 'end' of all things, governs and rules the whole universal order and every part of it.

The universe, we say, is strictly a universe, a whole; it comes into being as a work of the divine Goodness, and its end is the same divine Goodness, whether as beauty and order reflecting according to various modes the glory of God or, as in the case of rational creatures, by consciously answering to the love of God. Of such a universe God Himself must obviously be the Governor. Nothing is better in the universe than the good of the whole; this, therefore, is the first object of God's Providence.

God holds all things in being. If He withdrew His hand they would cease to be. Of every event, therefore, God is Himself the cause. As First Cause God is the cause of every action or event in a more fundamental sense than are secondary causes. All secondary or inferior causes act in virtue of God's power. God is omnipresent, being wholly wherever He is; He is 'in' all things, not spatially or substantially, but as active cause.

But we do not so interpret the divine causality as to eliminate the reality of secondary causes. That

would be the end of scientific knowledge, for science is wholly concerned with secondary causes. We maintain, therefore, the conception, so difficult to many, that natural effects are to be attributed both to God and to a natural agent. Yet in daily experience we are familiar with the idea that one event is due to divers causes; thus, for instance, when we see a pile of logs, we say, 'these were cut by a saw' or 'these were cut by a sawyer.' Both the saw and the sawyer are true causes of one event—though in different ways. Thus we do not ascribe part of an effect to God and part to the natural agent; we ascribe the whole effect to both causes—but in different ways.

How, then, shall we account for defect and evil in the world? Defect and evil remain a 'mystery.' Enough if we can see them in relation to the Providence of God. A man is better than an automaton; it is of the essence of a man that he *can* fall short of his perfection; now, things that *can* fall short *will* sometimes fall short. This principle applies also below the level of human life. Creatures reproduce themselves according to their kind, yet sometimes we find monstrous births in Nature. It belongs to the excellence of the universe as a whole that there should be spontaneity in it, and this excellence brings with it inevitably evil and defect.

Again, we can only build ships, which is a good, by cutting down trees which, in itself, is an evil, as all tree-lovers know. The principle runs through the universe: the production of one thing is the corruption of another; it must be so; therefore it does not befit the Divine Providence wholly to exclude evil from the objects of its care.

Again, that which in itself is good may be turned to evil uses. Many men go to pieces through strong drink, but the universe would not be better were there no fermentation in it and no grapes and no rye and no barley and no juniper. Further, there are many good things in the world which could not be if there were not also evil things; patience presupposes suffering, and heroism presupposes hazard. Mr. Koulson Kernahan once depicted the virtuous and happy 'Man of No Sorrows,' but could he be compared in majesty and glory with the Man of Sorrows?

Once more, the good of the universe as a whole is superior to the good of its individual parts. A discord here and there is contributory to the beauty of the composition as a whole. These considerations are for the most part independent of the obvious principle that human freedom may be abused and bring untold disaster.

The man in the street asks, If there is a God, where does evil come from? But we should rather boldly affirm with the angelic doctor, If there is evil, then there must be God; for there would be no evil except as a marring of an order intrinsically good, and this order of good would not be if there were not God.

As the Divine Providence does not universally exclude evil from things, so also it does not exclude contingency, nor does it impose necessity. It is in respect of proximate causes, not remote causes, that events are called contingent. The fall of snowflakes, for instance, is due to the law of gravitation which is a necessary cause. If a snowflake falls on my nose, the event is caused by the law of gravitation remotely, but its occurrence is contingent. Contingency is necessary to the universe, for that which exists of necessity is indestructible; hence apart from contingency there could be no change and therefore no such universe as this.

Hence, too, the Divine Providence is not incompatible with the freedom of the human will. In inanimate things the contingency of causes arises from imperfection and defect, as when a child is born with six fingers, but the contingency of the will springs from the very perfection of the will as a cause, namely, its godlike freedom. Any providence, human or divine, leads the things governed to their appropriate end. The voluntary agent attains its end, the likeness of God, by acting freely; therefore God's Providence can never rob man of his free will.

Theologians will be as aware as I am that most unoriginally I have been curtailing a familiar and well-worn argument. Nothing has been proved. I have been simply concerned to show that we inherit a doctrine of Providence. We are bound to assert (1) that God as the Author and Sustainer of the universe is in all things, that He guides all things to their end, and as the First Cause causes all events by His power; (2) that this does not rule out contingency and therefore evil from the universe, and (3) in particular, it does not rule out the freedom of the human will. Up to a point it helps or enables us to see or conceive how these necessary propositions may be simultaneously true. Explanation it is not, still less proof. It is easy to frame a tidy and self-consistent theory of the universe where necessity rules, or, again, a theory where contingency and freedom eliminate necessity, but such theories are imposed upon our experience of the world and of life; they are tidy at the expense of depth. It is more rational and true to assert that which experience teaches us than to

abandon thought because we cannot solve all mysteries.

God's 'foreknowledge' does not set us a problem, for it is an improper term. God is eternal Being, knowing neither before nor after. God wills that the universe should be what it is, a universe in which some things happen of necessity, some contingently, and some by the free choice of rational beings. Moreover, since all agents act in virtue of the power of God, He is the first agent in every event, and His Providence extends to every detail.

I have written little of the psychological and spiritual problems of pain and sin, but I have indicated the underlying principles, and have been concerned to show that the doctrine of Providence concerns Nature in general as well as human history.

I close with two comments. First, it is, no doubt, possible to find or to postulate something in animate and even in inanimate Nature analogous to freedom in human beings. In recent years eager apologists have hoped or claimed to find in the 'quantum theory' some justification for this view. But such speculations belong to the philosophy of religion, not to theology. The theologian says, 'This is how you will view the world, if you start from the Christian revelation, and,' he adds, 'you will find that the Christian view alone makes sense of the life we are all called to live.' Our doctrine of Providence is not a matter of proof, but at least it is not facile and shallow as the vagaries of unbelief.

Second, I have used the language of the schools, not of personal religion. Our doctrine expresses in philosophical form the dual religious assumption of the Gospels that this is God's world under the fatherly care of God who clothes the lily and feeds the ravens when they cry, and also that in large measure Satan rules this present age. The religious significance of the doctrine is memorably expressed by Calvin: 'This is the comfort of the believer to understand that the Heavenly Father doth so embrace all things with his power, that nothing befalleth but by his appointment; and that he is received into God's keeping, and cannot be touched with any hurt of water or fire or sword, but so far as it shall please God the Governor to give them place. . . . And from hence proceedeth the boldness of the saints. For, when they call to mind that the devil and all the rout of the wicked are so everywhere holden in by the hand of God as with a bridle, that they can neither conceive any mischief against us nor put it in train when they have con-

ceived it, nor can stir one finger to bring it to pass, but so far as he shall suffer, yea, so far as he shall command, and that they are not only holden fast bound with fetters but also compelled with bridle to do service, here have they abundant springs of consolation.'

But the doctrine of Providence we set forth not only in the Church as the source of our abundant consolation but also in the market-place as the

rational interpretation of the life of man on earth. As rational interpretation it belongs to the sphere of natural theology; as source of consolation, it is most intimately connected with the Christian doctrine of the Godhead as Father, Word, and Spirit. For the believer apprehends that the Creator is also the Redeemer, and that the Power which sustains the world is identical with that Spirit which cries Abba, Father, in our hearts.

Literature.

MIND AND DEITY.

IN a review of the first series of Dr. John Laird's Gifford Lectures the hope was expressed that in the second series, now published under the title *Mind and Deity* (Allen & Unwin; 10s. 6d. net), a more conspicuous superstructure would be raised on the foundations so well and truly laid in the earlier book. The hope is justified to some extent, and we are given at least a first storey, planned on generous lines and, above all, securely built. But the author is almost excessively apprehensive lest at any time he may be tempted to put his philosophical conscience into cold storage; he concludes—regretfully on his own part, and to the great loss of the many readers whom he will inspire with confidence—that any further upward building is not for him, and he is more than a little doubtful as to the quality of the materials which would have to be used in any loftier construction.

In the previous lectures, after assessing the value of the cosmological and teleological arguments, he had permitted himself the conclusion that the world is intrinsically *deiform*, and that a godless world is a misconstrued world. The question of the present series is, How far can we use our minds for the construing of the world and as the basis of a belief in Deity? A natural transition to the new point of view is found in the ontological argument, and Dr. Laird quite unnecessarily apologizes for abruptly introducing his philosophical tourists into this rarified atmosphere. He assumes however that his 'tourists' are tough, and the assumption is more necessary than the apology, for no easy-going meandering of thought is permitted under his guidance. A brilliant analysis—following, but clarifying, Kant—yields the conclusion

that the value of the ontological argument lies in its being not an argument but an assertion of the identity of thought and being. An assertion is totally different from an argument in that the former is 'given' and not deduced.

A penetrating disquisition upon the nature of thought enables Dr. Laird to challenge the Hegelian suspicion that there is something rather disreputable about the knowledge of an object which is not identical with the knowing subject. It would have added greatly to the interest of his treatment if at this point he had broken through the persistent provincialism of Western philosophy and given us a discussion—which would have been invaluable from a philosopher of his quality—not only of the Hegelian but of the almost exactly similar, though much older, assertion of the Indian Vedānta. His masterly handling of the idealistic position generally is more or less in agreement with Pringle-Pattison's, but is more incisive and incontrovertible.

Dr. Laird's examination of Divine attributes such as Omniscience, Providence and Personality, yields little in the way of positive results, but he certainly leaves us with the confidence that what his logic allows us to have we may hold securely. As regards the first attribute, he refuses, as he puts it, to be 'metaphysically intimidated' into the belief that nothing is knowable unless it is already known to God, and, as regards the second, he prefers to think that the graciousness of things is a feature of the world's pattern and is not *put into* the world by the special grace of a supramundane God. Similarly, the question of the personality of God seems to him to be of secondary importance, and he thinks that we should concern ourselves with the beneficence of Nature and the distrib-

utive justice of the cosmic order rather than with speculations as to their source in a Divine personality.' He is doubtful, however, about the coincidence of existence and value, and suggests that those who assert this identity, are surreptitiously arguing that because everything must have value in the sense that it is either good or bad, therefore everything must have value in the sense that it is good. He examines the moral proofs for the being of God with the greatest care, chiefly by means of a most valuable exposition of the theory of Kant. He suggests that the latter unjustifiably regards rightness as an operative agency, whereas rightness no more *causes* right action than the greenness of a signal *causes* the motor car or its driver to proceed in the proper direction.

Dr. Laird's final position seems to be a pantheism with a theistic tendency. God is, for him, the deiformity of things, and 'the fact of order itself is the fact of deity.' Man in his relation to God has to do with the end of the line of communication nearest to himself, and this is really all that matters. Dr. Laird has passed far beyond the stage at which, as he himself says, he thought that 'theism was a decrepit metaphysical vehicle harnessed to poetry.' He does not even yet allow that theism can be proved, but he is impressed by the strength of its metaphysics; and he holds that, if it cannot be proved, it most assuredly cannot be disproved.

Dr. Laird justifies his truncated conclusion by saying that it is 'illegitimate to attempt to discover a reason for existence, and that we must be content to study the rational connexions *within* existence. This position seems to be unnecessarily static, and to suggest that because we do not claim to have explained, we can at any stage be permitted to give up the quest. There is a slight inclination to bring belief in a transcendent God under the condemnation of 'trying to discover a reason for existence,' and this inclusion seems to beg the very question at issue by suggesting that a transcendent God is *outside* of existence. Unquestionably our thought must move within existence, but the question is, Which is the better description of the existent? We submit that Dr. Laird has not proved the case in favour of a diffused deiformity in preference to the admission of transcendence as well as immanence. He himself speaks of the 'concealed presence of the End' and of ideality as depending on actuality. These phrases, as well as his use of the word 'insight,' suggest more definiteness than Dr. Laird is willing explicitly to allow. Again he says that 'the world is knowable because it is intelligible,' and that

this is altogether different from saying that it is knowable because it is *known*. Must we always move in the region where words ending in 'ble' alone are applicable, while our craving for actuality, which is much deeper than a mere desire for a philosophically tidy universe, remains unsatisfied?

This is a difficult book, more difficult than it need have been, because of the frequent use of recondite words even when there is no technical necessity for them, but it is one of the most important books on its own subject which we have had for a considerable time. Of Kant the author says, 'The more I read of Kant . . . the less inclination I feel for making confident pronouncements about what his theory really was,' and he speaks of Kant's intellect as 'the most powerful that has adopted this way of arguing in modern times.' It would not be out of place to apply *both* remarks to Dr. Laird himself.

W. S. URQUHART.

THE MIND OF THE MAKER.

Miss Dorothy L. Sayers has given delightful relaxation combined with exercise to the minds of a host of readers by her deft mastery of a type of fiction which commands ready welcome. She has now put us under a debt of another kind. She has entered the field as a theologian. She herself would deny that. She claims to be just a professional writer dealing with a theological subject. Yet one who can deal with theology as she does is undoubtedly a theologian, deny it as she likes.

Her book is entitled *The Mind of the Maker* (Methuen; 6s. net). It is the first of a series called 'Bridgeheads,' of which she is joint-editress with Muriel St. Clare Byrne. The motive for the series seems to be a desire to get across to the new world which the war is making with some fundamentals which in the present chaos are threatened with oblivion; and to put them across in a form which the new world will understand.

Many inside and outside the churches are showing concern as to whether the Church, as the institution with which we have been familiar, can or should survive. The correspondence columns of the Press in recent weeks have given evidence of a widespread feeling that something should be done about the Creeds; and varied suggestions are offered as to how to carve and transform the venerable symbols of the Faith to make them pass muster in the hoped-for brave new world. Miss Dorothy L. Sayers is not concerned with constructing a new Creed. She expressly warns us, indeed,

that we are to form no opinion as to her personal creed from her book. Her volume is intensely interesting because she sets herself to show that an important part at least of the familiar Creed is capable of being presented to any thinking person as a tenable and intelligible article of Faith. The item she selects is—of all subjects!—the Doctrine of the Trinity. So many outside the Christian body, and so many inside it, have been disposed to dismiss this Doctrine as non-essential. They have thought of it as an abstruse metaphysical puzzle towards which it was quite unnecessary to take any personal attitude. They have thought of the statements of the *Quicunque vult* as mere lumber which should be discarded.

This book, however, will give all such 'furiously to think.' Are such statements about the Triune God mere arbitrary mystifications or are they statements of what really is true of God?

How can man know God? Our authoress answers, in brief—man can know a good deal about God the Creator by analysing himself as creator. The critic will shout immediately 'anthropomorphism!' So Miss S-yers has some snappy and altogether excellent remarks about this bogey of anthropomorphism. There is, of course, crude, worthless anthropomorphism, but all man's thought, whether it be directed to God or to the physical world, is, and can only be, 'human.' Man was made 'in the image of God,' it must therefore be permissible to draw helpful 'analogies' from the one to the other. Man is creative, and man as creator rises to his full stature in the artist. If, then, the artist will analyse his own creative activity, will he not have attained at least a measure of insight into the build of the mind of the Creator God? The authoress, herself an artist familiar with the creative experience, finds that in the Doctrine of the Trinity theologians have ascribed to God nothing else than the 'pattern' of Being which she finds in her work and in herself. There is a necessary and complete Three-in-one-ness. In the mind of the artist are the timeless Idea, and the Energy begotten of the Idea, and the Power of the Idea most manifest when clothed in language upon the reader, but existing in the mind of the artist. So we may reason analogically to a Three-in-one-ness in God.

This is a quite original argument. Others have reasoned analogically from the one human mind with its three 'faculties' to the one God in three Persons, and have so argued without much convincing power. Here we are taken on what seems to us a surer road and have the conception of the

Creator-God illumined by a clearer light. It is certainly worth consideration.

The book abounds in good things, many of them just flung in incidentally. It is, indeed, one of the most refreshing and stimulating books of recent times.

W. D. NIVEN.

WOMEN'S WORK AND MESSAGE.

Dr. Maude Royden's new book, *Women's Partnership in the New World* (Allen & Unwin; 5s. net), is a book of remarkable interest and ability. If any ignorant person expects to find in it a feminist blast, he, or she, will be very much disappointed. I should say that its main characteristic is its solid common sense. And the chief thing that has struck me in Dr. Royden's writing and thinking is its modest competence. The style is easy, direct, and satisfying,* and so is the thought. She is dealing with a great subject, and she rises to it admirably. But there is something else in the book which is difficult to put into words. Dr. Royden somehow or other gets across to us a personal impression. I was left at the end of the book with a strong liking and admiration for the writer herself. And that is a thing one can seldom say of any book.

Dr. Royden's main point is that women's sphere is the home. She writes about this, and emphasizes it with real eloquence, because she believes that a woman's work in bearing and training children is as great as anything done in the world. And therefore her relations with others are personal. She is concerned about people. To her the individual is of supreme value, and because she thus echoes the Christian affirmation which is at the basis of liberty and democracy, this may be regarded as her message to the world. It is this that will deliver us from the crushing tyranny of the machine. The first thing woman did for civilization was to slow things down and insist on having a quiet space for the making of a home. And now she can do something as great by delivering the world from the soul-destroying power of the machine.

Dr. Royden values the great public work of women scientists and social workers. But she thinks these great women of this type will always be the minority. What the world needs is what women can help it to get, a space in life for leisure, a life that is hard but not overwhelmingly hard, the necessities of life in food and clothing, but not suffocating wealth, and room to be free, to read and be amused and worship. These, baldly stated, are the chief points in the book. But there is much else. In her discursive manner Dr. Royden touches

on many topics that are suggested by her main theme, and always with some glancing reflection that is suggestive and enlightening. I hope that many women will read this book, and many men too, for it will inspire both.

F. J. RAE.

We were quite prepared to feel our flesh 'creeping' when we started reading *Let's Try Reality* (Allen & Unwin; 3s. 6d. net), by the Rev. W. Rowland Jones, Vicar of St. Hilda's, Denton, Manchester. We were informed on the 'jacket' that, after a various ministry, Mr. Jones obtained 'a nation-wide audience' through the columns of a leading London paper. 'Rowland Jones has leapt into the forefront of war-time thinkers,' we read. The leading London paper with a nation-wide audience turns out to be the *Daily Herald*. For that paper Mr. Jones wrote a series of articles, but after two months they were dropped, through 'some force or other.' Like Mr. Priestley he was silenced. And so he has had recourse to a book, and here we have the materials for estimating his position as a foremost war-time thinker.

Well, it is in many ways a sound book. But many people, and many books, have said over and over what Mr. Jones says here. One of his objects is to expose shams, and he has succeeded, if one-sidedly, in doing that. There is a good deal of sham in the Church, and Mr. Jones does not spare his own branch or his own brethren. 'Apart from income-tax officials, the clergy are probably the most unpopular class of beings in this country,' he says. The Prayer Book is hopelessly antiquated and utterly unreal in its language and sentiments. There is also a good deal of sham in politics, and everywhere else. And it will do both clergy and politicians good to read what Mr. Jones says about them. But one grows tired of this constant exposure of faults without a sufficient counterpoise of appreciation. Half the truth is often the worst kind of misrepresentation. And it is to be feared that that is the defect of this otherwise useful criticism.

In one respect Mr. Jones has uttered a needed warning. He fears that the possessors of privilege are lying low at present; but, when the victory is won in this war, they will assert their claims with fierce energy, and will strive to put obstacles in the way of those bright hopes of a new world of equal opportunity for which so many are looking. His emphasis on this is the best thing in his eager book. And of this book generally one may say that if it showed as much consciousness of the good in

Church and State as it does of the evil, we should welcome its drastic animadversions.

Mrs. R. Rowntree Clifford, O.B.E., has been highly successful in her work among women. The women's meeting of which she is the founder and leader is claimed to be the largest of its kind in the world. In *The Handmaid of the Lord* (Allenson; 2s. 6d. net) she has published a dozen of her addresses. The themes are all chosen from the gospel story and deal with the women whom Jesus met and taught. The addresses are brief, affectionate, and deeply devotional. They are fitted to bring personal religion into the homes and daily lives of women, and to encourage them to trust in Jesus as their living Saviour.

The Rev. Leslie D. Weatherhead has written a capital little book on *Guarding Our Sunday* (Hodder & Stoughton; 6d. net). He deals with the origin and value of Sunday, the attitude and teaching of Jesus, and the practical difficulties which arise in the life of to-day. Two guiding principles are suggested: 'Does my use of Sunday avoidably rob another of the chance of worship? Does my use of Sunday contribute to its secularization?' These questions are dealt with in a firm, reasonable, and incisive way. It would be difficult to find in so short a compass so illuminating, practical, and persuasive a presentation of this vital subject.

One of the chief tasks which preachers and teachers of the Bible have to undertake is to modernize its message, so that Christ may step out of the pages of an ancient book and become a living reality to the men and especially the youth of to-day. Translations into modern English have given welcome help in this task. Now the problem has been approached in a very fresh and interesting way by the publication of *The Bible for To-day*, edited by Mr. John Stirling, with illustrations by Rowland Hilder and other artists (Milford; 21s. net). It contains the text of the Authorised Version with introductory paragraphs, headlines, and footnotes which make the Bible an easily readable book, printed in paragraphs like other books. But the special feature is the illustrations, of which there are about two hundred. They depict scenes from the world of to-day which, when set alongside of the Scripture text, show that the conditions of human life, its joys and sorrows, hopes and fears, achievements and sufferings, are essentially the same in every age. The Assyrians' threat to Jerusalem in Isaiah's day becomes very

realistic when set beside a picture of murderous tanks crashing through a city, and the infinite pathos of the deportation of the people in Jeremiah's time is strikingly portrayed by illustrations of modern refugees on weary trek or huddled in miserable camps. In the New Testament there are many illustrations of what it means in modern times to follow Christ and to live and die for His Kingdom. This may give sufficient indication of the character and purpose of the book. It is an ingenious and notable attempt to represent the Saviour of the world walking on the waters 'not of Gennesaret but Thames.' As such we heartily commend it and can well believe that it may do a great work in captivating the imagination of the youth of to-day.

The last war gave us a number of books containing addresses by chaplains; it has been left to this war to give us a book of addresses to chaplains. Very wisely the Army Chaplains Department has instituted a Reception Centre at which young chaplains, before taking up their duties, receive a fortnight's training which must be immensely useful to them. *A Religion for Battle-Dress*, by the Rev. Ronald Sinclair, M.C., C.F. (Mowbray; 2s. 6d. net), contains a series of ten addresses delivered to the chaplains at the School. They are worthy of the highest commendation, being wise, brotherly, deeply religious and heart-searching. Naturally they deal with the chaplain's work and are illustrated by incidents from army life, but they deserve to reach a far wider public. Not

chaplains only but all ministers and teachers of religion will find here much guidance and inspiration and food for thought.

The fourth and final volume of Mr. W. E. Vine's *Expository Dictionary of New Testament Words* has now been issued (Oliphants; 10s. 6d. net). It covers 'Set' to 'Zealous,' and so has to deal with few terms of theological importance; but the volume is worthy to rank with its predecessors for painstaking scholarship. The volume contains in addition 'Addenda and Corrigenda,' and a very full index. We are glad that the exigencies of our time did not prevent the completion of a remarkable work, which, as we have said before as each volume came under review, is fitted to be of great value to all students of the New Testament whether they have knowledge of Greek or not.

The S.P.C.K. has issued a little book on *Pastoral Preparation for Marriage* (1s. net), which has been compiled by the Blackburn Moral Problems Group. After laying down some general principles and methods of instruction, the writers suggest certain 'lines for an interview.' One may be excused for having grave doubts as to the advisability of ministers of religion instructing engaged couples in the intimacies of sexual life and the procreation of children, but on the whole the talks outlined here deal with these matters with commendable reticence and good feeling.

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTHSHIRE.

AFTER THE HARVEST.

1. *The Threshing*.—The sheaves were taken on the back of asses or in a cart (Am 2¹³) to the threshing-floor (Hebrew *gôren*, Gn 50¹⁰, Nu 18²⁷, Dt 15¹⁴ R.V., Jg 6³⁷ R.V., Job 39¹² R.V., Mic 4¹² R.V., etc.), so that the grain might be separated from the straw. The stalks were generally very short, especially if the season had been a dry one; and they did not form the beautiful tall sheaves that the Egyptian artists delighted to picture (cf. the sculptured designs in the tomb of Queen Ti, c. 1400 B.C.). The whole village population usually

set itself to the threshing with joyful enthusiasm. The most primitive plan adopted, which is amply illustrated in the Egyptian bas-reliefs, was to have the sheaves trodden by young oxen, sometimes yoked together, and an Israelite enactment, based on ancient compassionate custom, forbade the muzzling of the animals in such a case, lest they should be prevented from taking a share of the grain (cf. Dt 25⁴). Oftener, however, a rudimentary contrivance was used consisting of a wooden sledge or drag, about six feet long and three feet broad, bent up in front, and having pieces of pointed flint or iron fixed on its under side (cf. Is 41¹⁵). It was

drawn by oxen, which were guided over the heaps of sheaves by a driver, usually a boy, seated or standing on it. Being thus weighted, it performed the double work of breaking up the straw as well as separating the grain from it. This 'apparatus' was adopted by all the Mediterranean agricultural people at an early epoch. It is the *tribulum* of Roman antiquity (cf. Virgil, *Georg.*, i. 164) and the *τριβόλοι* of Grecian times (cf. *Mathematici Veteres*, ed. Paris, 1693). The word used for it in Hebrew was *môrag* (cf. Is 41¹⁵, 2 S 24²², 1 Ch 21²³, etc.), which was sometimes accompanied by the epithet *haruṣ* 'sharp' (cf. Is 28²⁷ R.V., 41¹⁵). In the course of time a variant type developed, known in classical antiquity as the *plaustellum* ('threshing-wagon'), in which the stone or iron teeth were replaced by sharp wheels, generally dented, which ran on several rollers and probably served the purpose better (cf. Pr 20²⁶ R.V., 'threshing-wheel'; Is 28²⁷, 'cart-wheel'). For the very small grain or spices, such as the 'fitches' (i.e. *nigella sativa*) and the cummin, the threshing was done by beating with staffs or rods (cf. Is 28²⁷), a method sometimes adopted for ordinary grain if the quantity was small (cf. Jg 6¹¹ R.V., Ru 2¹⁷).

2. **The Winnowing.**—The product of the threshing was winnowed by means of a wooden pitch-fork with six prongs, known in the Old Testament under the name *mizreh* (from the root *zarah*, 'to disperse') and incorrectly translated 'fan' (cf. Is 30²⁴, Jer 15⁷). In the process the June breeze carried the chaff (*môṣ*) far away (cf. Ps 14 35⁵, Hos 13³, etc.), and the broken straw (*teben*, translated 'stubble' in Job 21¹⁸) also to a certain distance, while the grain, being heavier, fell to the ground close at hand. A second winnowing was sometimes carried out by means of an instrument called *rahath* (cf. Is 30²⁴), which appears to have been a wooden shovel rather than a hand-fan as some scholars suppose; and a final sifting of the grain was often given with a sieve (cf. Am 9⁹, 'as corn is shaken in a sieve').

3. **The Storage.**—Both the *teben* and the grain were transported, generally in goats'-hair sacks, from the threshing-floor to the family dwelling, though not as a rule till the creditors and tax-collectors by way of precaution had taken their legal share. In the house the grain was preserved in special receptacles, such as the large jars discovered by Garstang in the palace at Jericho, belonging to City III of the Middle Bronze Age (c. 1750-1600 B.C.). Here some sixty-eight store-rooms were examined; and numerous grain-jars, about three feet high, containing charred remains of barley, oats, millet, and sesame, were found

buried with their mouths at floor level (this no doubt to avoid the danger of fire and even of spontaneous combustion in such a dry climate). Later, during the Iron Age, we find certain 'hole-mouth' jars, almost cylindrical in shape, employed for the purpose. These had the rim sometimes turned inward so as to form a groove, on which a corresponding stone lid could fit. Often, however, bins or fixed receptacles were used, such as (beginning with the earliest times) pits sunk in the surface of the ground and often lined with potsherds or gravel (as at *Teleilat Ghassûl*, before 3000 B.C.), or grain-stands in clay or *pisé*, not unlike those met with in Palestine and Syria at the present day, especially in the villages of the plains. These latter were probably the kind of granaries or 'barns' mentioned in the Old Testament under the name of *megûrah* (cf. Hag 2¹⁹) or *mammegurah* (Jl 1¹⁷, where the prophet laments that they have been broken). Several other terms for storehouse or barn occur, but the particular signification of them is rather vague. Thus, we find *âsâm* (Dt 28⁸, Pr 3¹⁰), *ma'abûs* (Jer 50²⁶ R.V.m.), *ôṣâr* (Mal 3¹⁰, Jl 1¹⁷ 'garners,' 1 Ch 27²⁵, Neh 13¹² 'treasuries'), and *miskenôth* (2 Ch 32²⁸). Large central grain-bins or silos, either below or above the ground level, were not uncommon, especially in later times, when economic activity had developed and the monarchy had become well established. Some of these, when belonging to the State and used for army and other public purposes, were of enormous size. They were circular, built of brick, and several of them were sometimes placed together in a particular quarter of a town. In most cases their upper structure has long since disappeared and only the lower courses remain, but they can be reconstituted by analogy with the Egyptian ones. The workers seem to have mounted a ladder and poured the grain through an opening on the top, and they withdrew it when needed through a little side-door almost level with the ground. The 'round houses' discovered by Garstang in the earliest level at Jericho (c. 3000-2500 B.C.) contained remains of various cereals, and were probably silos, as he suggests. In a previous article (Dec., 1940) we described the huge silo found at Beth-Shemesh and believed to date from the reign of David or Solomon. Another immense one, thirteen feet wide and over ten feet deep, has been discovered at Bethshean (*Beisan*), adjoining the 'migdol' of Amenophis III (c. 1400 B.C.). It probably contained grain for the garrison. The bottom is paved with clay tiles laid on basalt, and the capacity is estimated at more than 8800 imperial gallons. At *Tell Jemmeh* (believed to be

Gerar), in the Persian level, the remains of several large silos, from twenty to thirty feet in diameter, have been found. Some scholars regard these as the commissariat storehouses of an expeditionary force intended for Egypt, and Flinders Petrie considers that they would provide supplies for 35,000 men for two months (*Gerar*, pp. 8 ff.), but it is not improbable that we have here one of the large *entrepôts* of the Negeb, where the produce of the rich wheat fields of the plain were stored and centralized.

4. **The Grinding.**—This in all ages has been peculiarly the province of women (cf. Ec 12³ R.V.m., Mt 24⁴¹), one of the most important of their household duties, and a millstone has often been an effective weapon in their hands (cf. Jg 9⁵³, 2 S 11²¹). In the houses of the wealthy the work fell to the female slaves (cf. Ex 11⁵), and it was often forced on male captives as a species of hard labour (cf. Samson, Jg. 16²¹; King Zedekiah in Babylon, Jer 52¹¹, Greek text; La 5¹³). The earliest, most primitive type of mill was the **rubbing-stone**, which simply consisted of a rectangular slab of hard stone, usually basalt, in size about two feet by one, on which the grain was placed (the slab was made somewhat concave for the purpose), along with an upper smaller stone (the muller or pestle) which was slightly convex on one side to fit into the lower one and had generally a groove on its upper side to facilitate gripping it. The woman, kneeling in front, moved the upper stone backwards and forwards over the grain. It is to these rudimentary mills that the Biblical texts allude when they speak of the 'lower millstone' (*peleh takhtih*, Job 41²⁴) and the 'upper millstone' or 'stone of riding' (*peleh rekeb*, Jg 9⁵³ R.V., 2 S 11²¹ R.V.). The whole apparatus was sometimes known by the name of *tehon* or *tahanah* (from *tāhan* 'to grind'), cf. La 5¹³, Ec 12⁴, 'when the sound of the mill is low'; and occasionally it was referred to by a dual word *reha'im* ('the two millstones'), cf. Ex 11⁵, Nu 11⁸, Dt 24⁶ R.V., Is 47², etc. The mill being the means by which the family sustenance was provided was so indispensable to daily domestic life that the Hebrew creditor was forbidden to take it or any part of it in pledge, 'for he taketh the man's life to pledge' (Dt 24⁶). Some rectangular stone slabs found by Bliss and Macalister in the Shephelah and by the Harvard excavators at Samaria have been regarded by a few scholars as the frames of skylight windows, but an excellent example of a similar kind discovered at *Tell Halaf* leaves no doubt that they were millstones.¹

¹ Oppenheim (Wheeler), *Tell Halaf*, 206 and pl. xlix. b.

In the course of the ages, by Hellenistic times at least, the quern or rotatory mill developed. This was an apparatus in which the stones were smaller (sometimes only about a foot across), and the upper one was rotated round a stem projecting from the centre of the lower one. At first, such as in some early Gezer specimens discovered, the upper stone had no handle for gripping it, but by and by it was made more effective by having an upright wooden peg for this purpose inserted near the outer edge, and the worker could thus rotate the stone through a complete circle. Such a mill could be operated by two women sitting at opposite sides, and each turning the stone through half a revolution (cf. Mt 24⁴¹).

SHIPPING AT UGARIT (RAS SHAMRA).

One of the most notable differences between the Israelites and the Phœnicians consists in the fact that the former were an agricultural people and the latter a maritime one. The former to a large extent were ignorant of navigation, largely owing to their nomadic training and the insufficiency and unsuitability of their coast-line (much of it being also in the possession of the Philistines). To most of the Israelites the sea, with its foam and fury, was a source of fear, a symbol of ruthless and overwhelming energy. They had no love for the mighty deep, and their writers never describe its beauty, only its resistless power and awful perils (cf. Ps 104^{25, 26} 107²³⁻²⁷, Wis 14⁵). The Phœnicians, however, whose territory was narrow and unsuited for agriculture (they had to import grain and oil, 1 K 5¹¹), possessed a coast with good natural harbours and were a seafaring nation. Without any knowledge of the compass and guided mainly by the Little Bear (which the Greeks named Phoinikē, 'The Phœnician Star'), they ventured long distances over the Mediterranean and far beyond, and became the chief navigators of ancient times. One of the latest and most remarkable discoveries by Professor Schaeffer, of the French Archaeological Expedition to Ras Shamra in Phœnicia, has been the existence of a war marine at the port adjoining this spot, as far back as the fourteenth or fifteenth century B.C. Here under the accumulated sands of over three millenniums he has uncovered ancient quays, port installations, vast depôts, foundries for copper ore (from Cyprus), and manufactories for utensils and implements. The captain of the port seems to have entered in a register the name of every ship arriving and departing. Several registers have been recovered, and over fifteen different types of ships are men-

tioned, including troop transports. Two vessels of war are entered, along with the name of the commander, the number of the crew (ninety), and the complement of guards and soldiers (comparable to modern marines). Ugarit was thus not only the commercial metropolis of Northern Syria, and a brilliant intellectual centre, but possessed a naval as well as a military organization, and all this long before the Israelites had entered Palestine under Joshua or had even left Egypt. It is not to be wondered at, therefore, that the Israelites took little interest in navigation and were not enamoured of the sea, preferring their fields and crops, their sheep and cattle. Even Solomon's navy of ships from Ezion-geber had to be manned by Phœnician sailors, and the stones for the building of the Temple at Jerusalem had to be conveyed on rafts down the coast by the Phœnicians themselves (1 K 5⁹, 2 Ch 2¹⁶). It was not till the time of the Maccabees that the Jews formed their first actual seaport at Joppa (1 Mac 14⁵), modern Jaffa. It has very poor landing conditions, however, though most of the foreign trade of Palestine at the present day passes through this harbour. Within recent years a better harbour has been constructed at Haifa, where boats are independent of weather conditions. This new place of anchorage is now becoming the chief port of Palestine, and is in a position to compete with the largest ports on the Eastern Mediterranean.

OLD TESTAMENT MYTHOLOGY.

Owing to the close association of the Israelites with neighbouring nations, their religion was largely affected in language, belief, and custom by foreign elements. Side by side with the Israelite outlook there were always complex external influences. Hence many Old Testament ideas, which appear rudimentary, mythical, and primitive, can best be explained by those of surrounding peoples. Two or three examples of what we refer to may be given here, though instances are innumerable:

(1) **God's Finger.**—The magicians of Egypt, in order to justify their incompetence, exclaimed in regard to Aaron's miracles, 'This is the finger of God' (Ex 8¹⁹). Similarly, the Israelite commandments are stated to have been 'written with the finger of God' (Ex 31¹⁸, Dt 10⁹), and the same idea is expressed in the appeal of Christ, 'If I by the finger of God cast out devils' (Lk 11²⁰ R.V.). Light is thrown on this matter by a *sacrum* discovered in Egypt and consisting of a falcon's head, with a carved wooden finger springing from it. The head was an emblem of the gods Re and Horus, and was common on the oars and steering-posts of

funeral boats, while the finger was a symbol of divine action, and in this wooden form was familiar in Egypt in ceremonial and magical acts. The Egyptian expression *dd ntru* ('The finger of God') is found in several papyri (see, e.g., Papyrus 438 Boulaq).

(2) **Meals before God.**—We read that Aaron and the elders came to 'eat bread before God' (Ex 18¹²); that Moses and other great figures with him had a meal before God on the top of the mountain (Ex 24¹¹, 'They saw God and did eat and drink'); and that the Israelite kings used to 'eat bread before Yahweh' at the gate of the Temple (Ezk 44⁸). This striking idea is explained by the mythology of North Syria. Ceremonial scenes of that region (Carchemish, Mar'ash, etc.) represent communal feasts with or before the gods, and in the inscription of King Panammu (c. 750 B.C.) on the statue of the god Hadad, the conception of feasting with the god is clearly referred to: 'May the soul of Panammu eat and drink with Hadad.' A close bond of union was believed to connect the members of a clan with their deity, and if a feast was being celebrated, there was united participation.

(3) **The Struggle with Dragons.**—Certain texts (such as Job 9¹³ R.V., 26¹² R.V., Ps 87⁴ 89¹⁰, Is 30⁷ R.V., 51^{9.10}) speak of God overcoming Rahab, a mythological monster or dragon (=the Babylonian Tiamat) living in the depths of the sea. The thought is taken from the conflicts of gods with these fabulous reptiles, which is supposed to have taken place in primeval times, and especially the conflict of the Babylonian god Marduk with Tiamat. Probably the echoes of such conflicts can be traced in the story of Samson, as they can in the exploits of the far-famed Gilgamesh and the Egyptian god Bes. Gods, like hunters, were even supposed to trap their foes in nets (cf. Job 19⁶, 'God hath compassed me with his net'), and such nets are portrayed on the great stele of the Sumerian Eannatum, on the monolith of Sargon I. at Susa, and elsewhere.

(4) **The Winged Sun.**—In Mal 4² the prophet speaks of the 'Sun of righteousness arising with healing in His wings,' and in connexion probably with the same idea there are numerous references to God's protecting wings under whose shadow men could take refuge (cf. Ps 17⁸ 36⁷ 57¹ 61⁴ 91⁴). This widespread symbol of God in the form of a winged sun was a familiar one in ancient mythology. It has been found at Beth-shean and other places, and appears in various divergent forms. It originated in Assyria and Egypt, and was the peculiar symbol of Ashur, within which the god

himself is depicted leading his people in battle or protecting his chosen from evil. The seal of a Moabite ruler (Chemosh-zadak) pictures a four-winged deity, with an additional pair of wings in his hands.

(5) **Gods in Chariots.**—We read of Yahweh riding in a chariot on the clouds (Ps 104³), and being drawn (evidently in a chariot) by cherubim (1 Ch 28¹⁸). Also, at the entrance of the Temple at Jerusalem, in the days preceding the reformation of Josiah, there were chariots of the sun, no doubt dedicated to Yahweh (2 K 23¹¹). The Old Testament even represents Yahweh as having chariots among His retinue, for we read of 'chariots and horses of deliverance' whereon He rode forth to terrify and vanquish Israel's foes in the days of the Exodus (Hab 3^{8 f.}). Cf. also the 'flying wheels' of Ezekiel's vision (chs. 1, 10), and the fiery chariots of 2 K 2¹¹ 6¹⁷ 13¹⁴. These ideas are not poetical; their origin is entirely mythological. The deities were regarded as having their chariots. Shamash, the Babylonian sun-god, like the Helios of the Greeks, was represented as riding in this way; on the 'Standard of Ur' (an elaborate piece of mosaic unearthed by Woolley) the god-king's empty chariot is portrayed as drawn by four asses harnessed abreast, and a similar scene is represented on a

stone bas-relief from Ur; and at Arslan Tepe (Anatolia) a Hittite god is pictured with a chariot in the form of an eagle. In nearly all Near Eastern religions the chariot was an indispensable accompaniment of divine monarchy.

(6) **Ladders to Heaven.**—The ladder which Jacob saw 'reaching from earth to heaven' (Gn 28¹²) has been variously interpreted. Jacob, it is true, may have had in his mind the natural series of terraces, almost like rocky steps, on the hillside at Bethel, but the idea of a ladder reaching to the sky, where the abode of the gods was, is a familiar one in mythology. It is a very ancient conception, occurring long before Jacob's time, as early indeed as the Pyramid texts of Egypt (3000-4000 B.C.), where there is a high ladder—not a flight of stone steps—for the Pharaohs to reach the abode of the gods. The ladder was let down to them in answer to their prayers, and they were assisted to mount it without accident by the inhabitants of the other world. The picture of a vertical ladder is often found upon Neo-Babylonian seals and late Palestinian lamps, and is evidently meant to be symbolic of the ascent to heaven. The Babylonian ziggurat, which was really an approach to the gods, had a huge flight of steps leading to the shrine at the summit.

In the Study.

Virginitus Puerisque.

In the Presence of Our Enemies.

A HARVEST FESTIVAL ADDRESS.

By THE REVEREND S. GREER, M.A., AYR.

'Thou preparest a table before me in the presence of mine enemies.'—Ps 23⁶.

THERE is a picture in this text. We see a man fleeing from his enemies. It is in the desert, and there seems no way of escape. Suddenly he catches sight of an Arab's tent some distance away. For this he makes with desperate speed, his pursuers hot upon his heels. If he can but touch the rope of the tent he is safe, for then he will be under the protection of the Arab. Gasping, he throws himself across the tent's threshold; now, by the laws of Arab hospitality, he is a guest, and none can touch him.

Upon a mat his host spreads food for the fugitive, and though his enemies lour upon him he eats in security. A table is prepared before him in the presence of his enemies. That, said the Psalmist, is what God in His mercy has done for me. And we can to-day truthfully add, 'And for me too.'

We to-day eat every meal in the presence of threatening foes, but we eat it in safety. And that is of God's great mercy. For He has given us gallant seamen and courageous airmen to protect at the risk of their lives the sea-lanes by which our food is brought from other lands. And He has given us that great army of devoted toilers on the land labouring as never before to keep our larders full. Above and beyond all else He has given us again the yearly miracle of harvest. Yes, He prepares our table in the presence of our enemy.

Think how far back God's preparations go. If you had lived hundreds of thousands of years ago—

all alone in the world—you would have seen some marvellous sights: belching volcanoes sending forth rivers of lava, great ice-fields spreading across all our countryside, grinding down the rocks. And both the volcanoes and the glaciers were God's servants to make the soil fertile with lava dust and crunched-up rocks. God was beginning to set our table even then when only strange monsters roamed the earth and wallowed in the sea.

Think of our soil—what you call dirt. Only children and farmers think of it as highly as they ought! And you children only get into trouble for your love of it! Yet in this wonderful substance there is food to suit every taste which any of our crops may have. They don't, of course, all like the same things, any more than you do. But all of them live by it, and so God's good earth, with richness in it from the days of the volcanoes, has been preparing a table for us and food to eat.

To-day, then, all of us have come to Church to say 'Thank You' to God, and we have brought with us some of the things He has helped us and we have helped Him to grow. He gave the sun, the soil, the seed, and we did some of the rest of the job. When we work in the garden—it is one of the things that makes gardening so grand—we are working alongside God.

But also *we* have to do some careful planning ourselves, so that food may still be provided in the presence of our enemies. Every harvest is a preparation for the days ahead. The squirrels in the wood are hiding their hoard of nuts before they curl up and go to sleep. And did you know about the ants, those strange little creatures so wise in their ways? They chew up seeds into dough and make tiny biscuits of them as a winter store. And so our farmers are gathering their crops into barns, and wise folk in our homes are thinking how they can save food from being wasted, and planning how they can do without things which we don't really need, so that there may be no empty cupboards in the land. Some folk are very foolish, and do not think of the future, and do not count the price of things. But food to-day costs dear. It may cost men's lives.

There is another preparation for another harvest we must often think about. And that also is in the presence of a threatening foe. I mean provision, not for the things we eat, but for the thing we are. Every day we are putting aside something in the bank of Character, and the future will show what we have to draw upon. How can we make our future safe? Let me put it this way. You have been admiring the lovely colours of the trees in autumn,

the beautiful russet and gold leaves. Where did they get all that glory? They drew it from the sun in the springtime and in the summer, and stored it up. That beauty did not come into the leaves at once. Secretly, all the day, the tree was gathering to itself all that loveliness, and now is giving it back to the world.

'Keep yourself in the light of the sun,' is the Tree's motto, and the Flower's motto. Through the sun they grow in strength and loveliness. 'Keep yourself in the love of Christ' is the Christian's motto. If we open up our life to Him and walk in His way, something of what He was—His strength, His gentleness, His love—will pass into our character. Evil things may threaten us, temptation beset us, but if we keep close to Him they can never harm us.

The Cowardly Brother.

BY THE REVEREND JOHN WILDING, B.A.,
KING'S NORTON.

'A bruised reed shall he not break.'—Mt 12²⁰.

FOR every thousand people who have heard the name of Sir Walter Scott it would be hard to find one person who knows the name of his brother Daniel. In fact, if Sir Walter had had his way at one time of his life we should never have known that Daniel Scott was his brother, for he was bitterly ashamed of him.

The reason for that shame was this. Daniel was a wild and worthless youth, and he was often in trouble. So much so that at last arrangements were made for him to leave the country and to settle in the West Indies. There Daniel went from bad to worse, but his brother Walter kept in touch with him until the following news reached home. There had been a negro rebellion in the islands, and Daniel had played the coward and had run away. That his brother would not forgive. Daniel came home, but Walter would not see him. If there was occasion to speak of Daniel, Walter would not say 'my brother,' but 'my relative.' When Daniel died, Walter refused even to go to the funeral or to show any signs of mourning. His heart remained hardened.

But not for ever. Years later Sir Walter Scott wrote a book called *The Fair Maid of Perth* in which he described a character like his dead brother Daniel, one called Conachar, who played the coward. And the interesting thing to see is that Sir Walter excuses and justifies the coward. When a friend spoke to him about this, Scott referred to his harsh treatment of young Daniel, and he said, 'I have now learned to have more toleration and compassion than I had in those days.'

This story is a reminder to us to be tolerant to those who in these trying days may not be so brave or so strong as we. When our Lord had to deal with the weak and the fearful He did not show the harshness of a Walter Scott. It was said of Him that He would not break the bruised reed, that men and women who were weak would not be dismissed by Him, but tenderly treated that they might grow strong. The most beautiful instance of this is the way in which Jesus went on loving and trusting Peter after Peter had denied Him on the night before the Crucifixion. Surrounded by His Master's enemies Peter failed to stand by his Friend, said hotly that he did not know Him, and was ashamed to own his Lord. But when they met again, the Risen Lord spoke encouraging words to Peter and gave to him the task of looking after the other disciples. 'Feed my sheep,' He said.

By the harsh treatment of his brother Daniel, Sir Walter Scott only did him harm and did himself no good. By His gentleness with Peter our Lord made a better and a stronger man of him, and He showed to us how we may best help and not hurt those whose courage fails them. It is easy to push such people down: it is work for a Christian to lift them up.

The Christian Year.

FOURTEENTH SUNDAY AFTER TRINITY.

Barren Harvests.

BY THE REVEREND REGINALD E. WHITE, B.D.,
TAFFS WELL, CARDIFF.

'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.—Hab 3^{17, 18}.

While Benjamin Franklin was American Ambassador in Paris he was often derided for his reverence of the Bible, until at length he resolved to test his critics' knowledge of the Book they scoffed at. At a dinner he read to them part of an ancient and superb poem which he professed to have discovered. It was greeted with enthusiasm, and with demands to know the origin and author of so exquisite a fragment. With delight Franklin revealed it to be the closing words of the Book of Habakkuk, to their great confusion.

The words are indeed fine poetry, but they enshrine an even finer confession of religious faith and certainty, a joyous, radiant trust in the providence of God hardly to be paralleled in the whole Bible.

Perhaps the poetic form and oriental setting dull something of the Prophet's meaning for our prosaic Western minds: remember that figs and vines and olives and crops provided the work and the wealth of the Israelite, and try to translate the poet's thought into our terms: 'though the factories stand idle and the mines are deserted, though gardens and fields are barren and the shops are empty; though business fails, work ceases and health and home are taken from us—yet will we rejoice in the Lord: though my world totter around me and my security perish overnight, yet will I joy in the God of my salvation.' Something like that reflects Habakkuk's spirit, and singles out his great confession as the high-water mark of one kind of religion.

For there is an opposite kind of religion, even in the Bible. The religion of Jacob, 'If God will be with me, and keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, THEN shall the Lord be my God.' Such was really the attitude too of Job's friends, who saw in his calamities a certain proof that Job was not a godly man—for what was godliness for but to insure against adversity? Such an attitude is symbolized in the crowd who followed Jesus for the sake of the loaves and fishes, and reaches a tragic climax in the betrayal of Jesus. For Judas too expected discipleship to bring him worldly rewards in the shape of position in the coming Kingdom; it was his realization that Christ's Kingdom involved rather the opposite that kindled his resentment and prompted the treachery. But such self-seeking religion did not end with Judas: a prayer ascribed to the M.P. for Weymouth, in 1727, expresses the same attempt to use faith in God for purely worldly ends. He prayed, 'O Lord, Thou knowest that I have nine houses in the city of London, and that I have lately purchased an estate in Essex; I beseech Thee to preserve the two counties of Middlesex and Essex from fires and earthquakes.' Such is an extreme example of Jacob-religion, the love of God for what we can get out of Him, the loyalty to Him that is conditional on His coming up to our expectations. To such a kind of faith adversity constitutes a fatal problem: at the first breath of trouble such religion dissolves into unbelief. It is to such faith that war, with its terrible harvest of personal suffering, proves so great a difficulty—and yet it is amid the dangers and uncertainties of war that this superstitious, self-seeking religion appeals to many people.

We do well, I think, to remember, especially in a

harvest service, when we come to offer our worship and thanksgiving to God the Bountiful Giver, that, though we feel our heart's gratitude and love stimulated by the memory of His great goodness to us, yet it is not for His material gifts, not for ease and plenty and security that we love Him, but for something deeper—for something that would make us love Him, trust Him, rejoice in Him, even though the barns were empty and the stalls deserted. We do well to remind ourselves that there is a higher, nobler religion than Jacob's, that of our poet-prophet. The Bible describes varying degrees of this purer faith—that of the Psalmist who in adversity will cling to God, though pouring out his complaints; that of Job, who will cling to God amid calamity with silent uncomplaining doggedness; saying, 'though he slay me yet will I trust him'; that of Paul who will cling to God, believing that 'all things work together for good.' But even Paul does not rise higher than Habakkuk, who in adversity will cling to his God, radiantly, joyfully, though he has no explanation to lean upon and none to offer. Surely this is true, unselfish, unseeking faith and love, such as alone can prompt true worship, or give real peace, or sustain unchanging loyalty.

To worship God at harvest-time, and thank Him for His gifts is right, and fine: but to be able to thank Him for Himself, and worship just as devoutly when the gifts are slow in coming, as Habakkuk did, is finer still. In E. Tegla Davies' short story a poor Welsh farmer, Samuel Jones, finds himself out of tune with the harvest thanksgivings of his wealthy neighbours. They can decorate the little chapel with a proud display of fruit and vegetables that told of very successful farming: he had only meagre crops wrested from sun-starved, weed-choked land that paid ill for his hard toil. One year the bitterness was too sharp, and he resolved not to attend on Sunday; but a night of heart-searching prayer brought a new insight. Early on Sunday morning he went to the church, and replaced the glorious display with his own nettles, docks, thistles, brambles. At service time the congregation was dumb, the singing poor, the pray-ers silenced. How could men see God's face or His goodness in thistles, weeds, brambles, gorse? Men who long had worshipped God for His bounty found they could not praise Him in lean and difficult times. But Samuel Jones, with his new insight into the meaning of real worship, took charge and read, with his soul in every word, the great confession of Habakkuk, and led the congregation in a prayer that is still remembered by all who heard. To pray thus, to

praise thus, when the gifts are slow in coming, and hard to win—this is sincere worship, the love of God for Himself.

Such unseeking, unconditioned faith as Habakkuk's is the secret of peace, too. Taking no thought for 'these things' because our heavenly Father knoweth we have need of them, is the Master's own prescription for peace of mind amid insecurity and anxiety. Paul says he had learned its truth, having discovered how, in whatsoever state he was, therein to be content. Only when we reach the point where we let God do what He will about the vines and figs, and stalls, about ourselves, our homes, our loved ones, can we ever taste the peace that passes knowledge, but not experience.

Finally, only a trust of the quality of Habakkuk's will keep our love and loyalty constant and unswerving in days of loss and danger, of poor harvests and discouraging results. Thomas à Kempis says: 'The true heart regardeth, not the gift of the lover, but the love of the giver.' That is the secret of constancy. We are reminded of Shakespeare's 'Love is not love which alters when it alteration finds.' Not; it is true; that we ever find alteration in God, but His ways with us often appear to change from smile to frown, from blessing to discipline, from full barns and rich gifts to leaner, sterner times. But if we love Him for Himself, and trust His ways, then we shall go on serving, go on doing His will whether He gives or withholds, smiles or hides His face. A shallower love will pass through moods, now enthusiastic, now cool: but faith and love like Habakkuk's are unchanging. His joy in God is the secret of constancy, as of peace and praise. Let us thank Him then for His gifts, but love Him for Himself.

FIFTEENTH SUNDAY AFTER TRINITY.

St. Matthew's Day.

BY THE VERY REVEREND J. S. MACARTHUR, B.D., M.A.,
THE COLLEGE, MILLPORT.

'They that are whole have no need of a physician, but they that are sick.'—Mt 9¹² (R.V.).

These words follow closely on the account of how our Lord called Matthew the publican to be one of His disciples. The incident is very briefly narrated. We are informed that our Lord saw a publican named Matthew sitting at his place of business, that He bade him follow Him, whereupon Matthew arose and followed Him. It was a bold act on the part of a religious leader to invite a publican to join the band of His disciples and one that would compromise

His reputation in the eyes of many. Compare the publicans with the Quislings who accept office under the Nazi rule in the invaded countries and you will have some idea of how they were regarded by the decent people of Palestine in our Lord's time. Not only were they renegades, but the conditions of their employment as tax-collectors under the Roman government gave them many opportunities of making money in underhand ways by various kinds of petty fraud and extortion.

It was to this class of men that Matthew belonged, and one of his first acts after joining our Lord was to give a party to which many of his former associates were invited. To sit down to a meal in such questionable company was a test of the loyalty of the other disciples, but they did not fail. They may have been puzzled by this new addition that their Master had made to the Apostolic band, but if so, they kept their doubts to themselves. Or it may have been that they were able to recognize the deep sense of vocation that lay behind Matthew's immediate acceptance of their Master's call. He had done what they too had done, and yet in a way he had done more, for discipleship meant for Matthew a more irrevocable break with the past than it did for them. For the other disciples there was always the possibility of going back to their fishing if discipleship proved to be a failure, and indeed there is just a hint in the last chapter of the Fourth Gospel that even after the Resurrection some of them did think of going back to the old life. But for Matthew such a return would have been all but impossible.

Whether the disciples saw this or not, they seem to have accepted Matthew without question, but there were critics. The Pharisees murmured at one who claimed to be a man of God associating with people who had not the entry to God-fearing society. To estimate a man's character or the principles that he professes is a troublesome task and one that may take up a good deal of time and attention, but you can at once see who his friends are, what sort of company he keeps, and birds of a feather flock together. That was probably how the Pharisees reasoned, and often enough that way of sizing up people serves quite well. But not always.

Jesus' reply was a crushing one: They that are whole have no need of a physician, but they that are sick. He makes no attempt to whitewash the morals of the company He is in, but He points out that the physician must go where He is needed. Others may be afraid of the risk of infection and keep out of its way, but the physician must face it.

It is pedantry to suppose that our Lord recognized a class of righteous people who were 'whole' and

had no need of Him. When He says that He came, not to call the righteous, but sinners, He is ironically echoing the words of His critics. For the moment He accepts their classification of mankind into sinners and righteous. But will they see the point of His irony? Even now, do we see it? Would these Pharisees have claimed to be righteous and in no need of repentance? Probably not. In theory they would have admitted that they were sinners and that they needed to repent of their sins. They may even have made some kind of formal acknowledgment of their sins in their prayers, but their sins were the sins of respectable people, in quite a different category from the kind of wrongdoing that brands men as sinners. And yet in the sight of God those respectable sins are just as deadly as the more lurid misdeeds for which men are called vicious.

Chief among those respectable sins is pride. That is what we forget when we speak of having a proper pride and regard it as a kind of spiritual asset. Indeed it was just this proper pride that lay behind the Pharisees' criticism, and it is this proper pride that underlies all snobbishness. It is this same proper pride that masquerades as honour and sets nation against nation.

It is not for nothing that pride heads the list of the seven capital sins, or the seven deadly sins, as they are sometimes wrongly called. It is worth while being accurate in this, for when we speak of the seven deadly sins we are apt to think that there are only seven sins that are deadly, and that if we avoid these we are in fairly good spiritual health. That is precisely the state of mind of those Pharisees. No, the idea behind the title of the seven capital sins is that they are the seven fountain-head sins to which all others can be traced. They are pride, gluttony, sloth, covetousness, anger, lust, and envy. All these fountain-head sins may take 'respectable' forms, but for 'respectability,' and therefore for danger, pride heads the list.

I believe that the reason why pride heads the list of the seven capital sins is that it makes penitence difficult. More than any of the rest it anæsthetizes the conscience. The victim of pride does not know that he needs the physician. He may confess with his lips that he is a miserable sinner, but he has no genuine sense of sin.

The Church has always insisted on the necessity of a sense of sin as a condition of the Christian life, and she has been criticised for this. It has seemed to many that the note of penitence in her liturgy and offices is forced and exaggerated, but in this she is true to the teaching of her Lord who came to be the propitiation for the sins of the whole world, who

came, not to call the righteous, but sinners, to repentance.

To insist on the reality and potency of sin is not morbid. What is morbid is the refusal to recognize it for what it is, to act as though it were an illusion or at best an old-fashioned label for various ways of behaving that can be described by much more pleasantly-sounding names. But to ignore sin only increases its power to wreck human life and happiness.

Could any one look at the world to-day and say that it was whole and had no need of the physician, that it was righteous and could not be expected to listen to the call to repentance? Bitter affliction, whether it comes to an individual, to a nation, or to the world, is like the pain that draws attention to the disease that it had been possible to ignore, but just as pain in itself will not cure disease, so affliction will not of itself work salvation. The physician must be called in, and his orders must be obeyed.

In His incarnate life our Lord came to call sinners to repentance, and through His Church He still calls them. Throughout her acts of worship that call still sounds. Let us not imagine, like the Pharisees, that our 'respectable' sins stand in no need of the physician.

Nay but much rather let me late returning
Bruised of my brethren, wounded from within,
Stoop with sad countenance and blushes burning,
Bitter with weariness and sick with sin,—

Straight to Thy presence get me and reveal it,
Nothing ashamed of tears upon Thy feet,
Show the sore wound and beg Thine hand to heal it,
Pour Thee the bitter, pray Thee for the sweet.

Then with a ripple and a radiance thro' me
Rise and be manifest, O Morning Star!
Flow on my soul, thou Spirit, and renew me,
Fill with Thyself, and let the rest be far.¹

SIXTEENTH SUNDAY AFTER TRINITY.

God's Way and Man's Waywardness.

BY THE REVEREND CYRIL A. GELL, GREAT
HALLINGBURY, BISHOP'S STORTFORD.

'The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.'—
Nah 1³.

The prophets of Israel were men who were in close touch with Nature, that is to say they studied Nature, but not in the modern sense of the word. They did not examine Nature, as does the scientist

¹ F. W. H. Myers, *St. Paul*.

of to-day, and seek to discover her secrets and methods of operation. The secret of Nature for them was God, and her workings the operation of His mind. It was not Nature as such which interested them but the God who was behind—the God of whom Nature was but a mode of expression. So that if we want to get at the prophetic view of Nature we must go to the poets not to the scientists. When, in what Carlyle calls the thunder speech of the Earth Spirit, Nature is described as the living visible garment of God, the point of view is very similar to that of the Hebrew seers.

'Tis thus at the roaring loom of Time I ply
And weave for God the garment thou seest Him
by.

Especially is this true when they were confronted with the cataclysmic events in Nature. The earthquake and the storm, which filled their minds with an excited awe at the output of tremendous force, were not so much the evidence as the symbols of divine power. In contrast with the turbulent sea which was a picture of the unrest and tumult of the nations, the everlasting hills showed forth the steadfastness and imperturbable strength of the Eternal Being Himself, and so on.

It was the being of God which these manifestations revealed. Nature was not merely a symbol but a sacrament. The magnificent language of the text is an instance. 'The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.' Here you have first the thought of one who moved on his irresistible way, and the motion of whose going was a cyclone, as his feet spurned the whirling clouds like dust. And secondly you have behind that the deeper thought, that in the political and moral tempests of the world, there is still the undeviating purpose of God persisting through, and making nothing of, the vicissitudes of time.

It is upon this point that I wish to fasten.

The Lord hath His way despite, nay rather, in and through all the madness, confusion, and turbulence of men and affairs.

That was the teaching of the tempest to the Hebrew seer. Let us not forget it.

The storm and whirlwind may seem chaotic in their violence and fury. All things go down before them. They leave waste and desolation in their wake. What was before a vista of calm and peaceful homesteads, of smiling pastures and flowering crops, becomes a desolation. It all seems so meaningless and senseless, and yet, as we know, some purposes are being fulfilled thereby. The very sternness of

the calamity calls into being qualities of courage and designs of reconstruction. Men re-build the ruined places and re-plant the ravaged fields. An indomitable spirit manifests itself, and out of the very chaos a new world arises. Over against the destruction caused by the storm an integrating spirit comes into play, and makes good the loss and damage in a thousand ways. So also in the moral and political order—the tempests of conflict and the unleashed forces of evil, which are so destructive of all that was so fair, the shattering of old standards of conduct, and traditions of thought and feeling, which had made of life a gracious thing, are used of God to build anew. The ruins of the past are God's quarries for the future. So He 'fulfils Himself in many ways lest one good custom should corrupt the world.' The process is painful. But all changes do not come in this fashion. Change which transforms the landscape is always going on in Nature.

By the peaceful agency of sun and rain, frost and watercourses, whole ranges of wild and rugged hills are reduced to the gentleness of undulating slopes and slowly moving streams. But these are not so noticeable as Nature's wilder moods. It is the cyclone, the earthquake, and the storm which frighten and dismay, and yet here also the Lord has His way.

And so again it is with the moral and political order; it is the periods of revolutionary change which stand out conspicuously. Forgotten are the gradual transitions, the broadening down from precedent to precedent which mark an orderly continuous process. It is the times of wars and tumults that arrest attention as they shake the world to its foundations.

It is in such a time that we are living to-day, and there is needed some great reinforcement of the spirit if our souls are not to become paralyzed by the shock of catastrophic events. Such a reinforcement is to be found in the conviction which lies behind the text. It is the man who, seeing all the vast turmoil of the tempest, can still say, 'The Lord hath his way,' who will be able to face it undismayed. So once more we come to belief in the power and purpose of God. And we must simply just make up our minds about it. Either God has His way in the whirlwind and the storm or He has not. If He has not, then we have power without purpose which is a nightmare of chaos. But if He has, then He can and will overrule all for His glory. But it is His way that is to be fulfilled, not ours. When our ways are His ways then there is tranquillity. But when men's ways diverge from

His, then there is confusion and strife and the strife is of man's making not of His. But even so His way is irresistible. That is the salient certainty. God's will is going to be done whatever men may do, and which is more, *they* are going to contribute to its performance even when set on their own pursuits. Consider the course of events. After the last war a vision of fellowship was given to the nations. Men saw its possibilities and its splendour. Surely it was God's will and God's way. But they did not accept it. Each little State must have its own exclusive system and walk in its own way regardless of others. With their customs and tariffs, their racial feuds and jealousies, they disregarded the larger issues of the vision. When the whirlwind came they thought by declaring neutrality to escape. But in vain: one after the other they were swept away. Under the blitzkrieg they were forced into a fellowship, but it was a fellowship of suffering, and it is in fellowship, brought about by man's own frowardness though it be, that the hope of the future lies. Again in our own land sections of the population lived their lives apart. They ignored God's way and His intention that men should realize their brotherhood. They went their own way. Then came the storm and they were forced to fuse. Classes and masses under the rain of bombs have been brought together, sharing the same roof, reduced to the same rations, rubbing shoulders with one another and mingling in a manner hitherto inconceivable. What caused this? The fury of the storm. Did God make the storm? Certainly not, but He has had His way in it, and is using the man-made storm to bring home the essential brotherhood of man to man. So one might go on, but enough has been said. Let there be no mistake. The course of this world is ordered by a higher intelligence than ours. Men may reject that ordering and go their own way. But the disorder which they create is still within God's higher ordering. That is our hope and confidence. Lose that hope and confidence, and all is lost. Hold it, and we can face the future knowing that there is not only a divinity which shapes our ends, but an ordering which is informed by love as well as power.

SEVENTEENTH SUNDAY AFTER TRINITY.

The Larger Joy.

'And herein is that saying true, One soweth, and another reapeth.'—Jn 4³⁷.

It is a true saying, some agree, but they repeat it cynically or bitterly: One does sow and another person reaps the fruit or fame of it. We know how

some resent it as a real hardship, that those who have borne the heat and burden of the day should not enjoy the honour of seeing it crowned with success. And yet that may fall to others, in this unequal world of ours. Like the bee with the honey, some make efforts which apparently go to enrich others, who either inherit or appropriate the results of toil endured by their predecessors. Of Sir Robert Peel it was said that he had the faculty of stamping himself on movements and measures in politics for which others were really responsible. 'On almost all the great measures with which his name is associated: on the Corn Laws, on the currency, on the amelioration of the criminal code, on Catholic emancipation, he was not one of the earliest labourers or quickest converts. He did not bear the heat and burden of the day; other men laboured, and he entered into their labours.' The pioneer must often yield in fame and name to one who puts the finishing stroke to what is already more than half completed. His work is a memory, if it is even that, as the reapers gather in the harvest of his toils.

But Jesus does not speak with any bitterness. *He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth.* The proverb holds true here, He means; but in the deeper sense that the sower shares the reaper's joy, though the joy differs; *herein* means the spiritual sphere of common labour for the ends of God on earth. And to both sower and reaper the encouragement He offers is that there is a joy larger than personal gratification.

Personal success is not everything. Both sower and reaper in the moral and religious sphere may know that they are contributing to a long, sure process. In Nature and providence there is a continuity which links together the efforts of all, rendering each of us dependent upon the labours of our predecessors and making us contribute to posterity. Each of us is in a real sense debtor to the ages. Every one with a life honestly and honourably lived is putting something into the general progress of the race. We may have the consolation of knowing that not only are we drawing upon the contributions of the past but also helping to prepare a future which we may not live to see. Much of our work, indeed, is humdrum and ordinary. But there are two thoughts which may well control us when we are endeavouring to bear what is laid upon us, or to do what is assigned us, without being selfish—gratitude for the past and a sense of responsibility for the future. As Jesus knew, we need to be lifted

above the level of our personal feelings and narrow interests into the larger faith that every single life is an effect and also a cause, drawing upon yesterday and stretching forward into to-morrow, transmitting by its active and quiet faithfulness something that will live and thrive.

Others, I doubt not, if not we,
The issue of our toil shall see;
Young children gather as their own
The harvest that the dead have sown—
The dead, forgotten and unknown.

Is it not so? Must we not learn to be brave and take long views, recalling that we are part of a great and growing order of things, needed by God for ends far beyond our sight and grasp, and equipped for such insight as we have by what previous generations have done for us in their day?

Our freedom and faith to-day we owe to the sacrifices of the past, made by people who worked under difficulties. What we enjoy has been prepared for us by men and women who once set their faces and bore hardship that such precious gifts might be ours. We should remember that more often than we do. We are reaping knowledge and health. We are enjoying opportunities, wielding energies of mind and body all our own. We stride ahead. We swing our arms with freedom. Yes, but we are reaping what others sowed, some of them even before we were born.

That is one side of the truth. The other is that we are sowers no less than reapers. It is part of our discipline to think of posterity, not as a time when our merits will be recognized, but as a season which requires to-day our self-denial and economy for its larger growth. Far off it may make a difference to some here whether you and I have been honest in our work and unselfish in our outlook. There are occasions upon which, in making up our minds to some choice or decision, we must keep the interests of the next generation in view. Often in history the tragedy is that what others have to reap is little more than the untoward results of a policy into which their seniors allowed themselves to drift, without taking sufficient heed to the possible outcome of their action or inaction. On the other hand, a faithful life is one of the thousand contributions to some purpose of God which is being carried on from age to age; the example and the memory of it last on, binding others to truth and goodness.

One soweth. It is an unexciting, unromantic business. In the weeks of late winter or early spring the sower plods over the wet, cold earth, throwing his seeds carefully upon the soil, not expecting any

immediate return, but sure that one day something will come of his labour. No wonder Jesus used that metaphor for influence, calling us to drop our seeds of duty and loyalty into the field of Time and to leave the ultimate results to God, taking care only that the seed is sound, and believing that our life will tell for good beyond what we may ever ourselves see or know. Another may reap? What of that, so long as our work is not thrown away? And the Lord guarantees that it will not be wasted. In this field of time God has something growing and ripening *unto eternal life*. We must believe that, and for the present make it our duty to live and work with that in view. Such is the sower's large, generous joy.

It means a far vision, but in the sphere of human influence quick returns are rarely possible; our call is to a patient continuance in well-doing. In rifle-shooting you know at once whether you have hit the mark or missed it; but as a rule it is different with the impact of one life upon another. Teachers especially can understand the force of this truth. They put what they can into the lives of the young; yet the young leave them, sometimes not apparently impressed by what they have been given. Well, the teacher must exercise faith that the training and teaching, so far as it has been genuine, will come out afterwards. It is not surprising that the great lines upon this faith in a growing purpose were written by a schoolmaster, by Thring of Uppingham:

My brothers, 'neath the eternal Eyes
One human joy shall touch the just—
To know their spirit's heirs shall rise
And lift their purpose from the dust.
The father's passion arms the son,
And the great deed goes on, goes on.

That may sound too high for our reach. Our lives may appear so commonplace and unimportant that it seems absurd to connect them with any great purpose. But we are called to be sowers in the sense that every life is bound to do work that goes beyond ourselves. To be self-denying, to be dutiful in the relationships and responsibilities of life, may not appear to matter very much; but it does matter much if we are thus careful and strict about the nearest duty, for every honest effort goes into the purpose of the living God, helping to create an atmosphere of faith, to maintain a tradition of simple goodness, and, it may well be, to incline others after us to believe in the God whom we have been seeking to commend by our faithfulness.

One soweth and another reapeth. Christ summons us to this unselfish courage of taking thought for to-morrow, to an act of faith that it will matter some day if we to-day live by the inclination of the moment and think most of gratifying our personal desires, or if we take the nobler line. Our labour in the Lord is not in vain. Now and then you can see that. But often you can only foresee it, and in such hours it is a peace of soul to believe that, in spite of appearances, your homely service may be needed somehow for the ripening process of God among men, to help the gain and joy and health of some who are to come after you and who, apart from what you do, cannot be made perfect in their faith. Enough for us—say this to yourselves—

Enough, if something from our hands have
power

To live and act and serve the future hour.¹

¹ J. Moffatt, *His Gifts and Promises*, 147.

Jesus' Questions and Ours.

BY THE REVEREND T. F. GLASSON, M.A., B.D., NEWCASTLE, STAFFS.

QUESTIONS figure prominently in the life of Jesus. One of the earliest glimpses we have of Him reveals Him as a boy 'sitting in the midst of the doctors . . . asking them questions.' They were questioning Him too, for the story continues, they 'were amazed at his understanding and his answers.'

In His later life He was still asking and answering questions. On numerous occasions *He answered one question by asking another*, and the frequency of this

method is surprising. The following list is not intended to be exhaustive, but here are twenty instances:

1. Mt 12^{10, 11}. They asked Him, 'Is it lawful to heal on the sabbath day?'

He replied with a question: 'What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?'

2. Mt 15²⁻³. 'Why do thy disciples transgress the tradition of the elders?'

He answered with a question: - 'Why do ye also transgress the commandment of God because of your tradition?'

3. Mt 19³⁻⁴. 'Is it lawful for a man to put away his wife for every cause?'

Jesus replied with a question: 'Have ye not read, that he which made them, etc. . . . ?'

4. Mt 21¹⁶. The chief priests said: 'Hearest thou what these are saying?'

Jesus replied: 'Yea; did ye never read, Out of the mouth of babes, etc. . . . ?'

5. Mk 2⁷⁻⁹. 'Who can forgive sins but one, even God?'

Jesus: 'Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and walk?'

6. Mk 2¹⁸⁻¹⁹. 'Why do John's disciples fast . . . but thy disciples fast not?'

Jesus: 'Can the sons of the bridechamber fast, while the bridegroom is with them?'

7. Mk 6³⁷⁻³⁸. 'Shall we go and buy two hundred pennyworth of bread?'

Jesus: 'How many loaves have ye?'

8. Mk 8⁴⁻⁵. 'Whence shall one be able to fill these men with bread here in a desert place?'

Jesus: 'How many loaves have ye?'

9. Mk 9¹¹⁻¹². 'And they asked him, saying, The scribes say that Elijah must first come.'

Jesus: ' . . . how is it written of the Son of man, etc. . . . ?'

10. Mk 10¹⁷⁻¹⁸. 'Good Master, what shall I do that I may inherit eternal life?'

Jesus: 'Why callest thou me good?'

11. Mk 11²⁸⁻³⁰. 'By what authority doest thou these things?'

'And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me.'

12. Mk 12¹⁴⁻¹⁶. 'Is it lawful to give tribute unto Caesar, or not?'

Jesus: ' . . . Whose is this image and superscription?'

13. Lk 6²⁻³. 'Why do ye that which it is not lawful to do on the sabbath day?'

Jesus: 'Have ye never read what David did, when he was an hungred . . . ?'

14. Lk 10²⁵⁻²⁶. 'Master, what shall I do to inherit eternal life?'

Jesus: 'What is written in the law? how readest thou?'

15. Lk 10²⁹⁻³⁶ (later in the same incident), 'And who is my neighbour?'

Jesus answered with a parable, ending with a question, 'Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers?'

16. Lk 12⁴¹⁻⁴². Peter: 'Lord, speakest thou this parable unto us . . . ?'

Jesus: 'Who then is the faithful and wise steward . . . ?'

17. Jn 3⁹⁻¹⁰. Nicodemus: 'How can these things be?'

Jesus: 'Art thou the teacher of Israel, etc. . . . ?'

18. Jn 8²⁵. 'Who art thou?'

Jesus: 'How is it that I even speak to you at all?' (R.V. margin). (Moffatt has: 'Why should I talk to you at all?')

19. Jn 18³³⁻³⁴. Pilate: 'Art thou the King of the Jews?'

Jesus answered, 'Sayest thou this of thyself, or did others tell it thee concerning me?'

20. Jn 21²¹⁻²². Peter: 'Lord, and what shall this man do?'

Jesus: 'If I will that he tarry till I come, what is that to thee? follow thou me.'

Some of these instances are concerned with the critics of Jesus and others with earnest inquirers and disciples, but with both classes He used the same method. The Johannine examples are not as striking as the rest, but it is surely significant that the Fourth Gospel shows the same characteristic.

Jesus' treatment of questioners in Mk 11-12 makes an interesting study, especially 12³⁴. No wonder that 'after that no man durst ask him any question.' They had come with their confident queries to test Jesus, and discovered that He was really testing them—not in theology but character. The queue of inquirers slowly melted away. Pilate too (Jn 18 quoted above, No. 19) thought he was examining Jesus and was disconcerted to find that Jesus was examining him.

(One is reminded of Job who at first had plenty of questions to put to the Almighty, e.g. 23³⁻⁵:

'I would fill my mouth with arguments.

I would know the words which he would answer me.'

When at last he came into the divine presence he found that God had some questions for him (38-41)—four chapters of them!)

We may include here the *indirect replies of Jesus*. The answer He gave to John the Baptist was far more convincing than a plain 'Yes' (Mt 11²⁻⁶).

'Lord, are there few that be saved?' asked an inquirer. He must have been surprised and shaken by the reply of Jesus, 'Strive to enter in by the narrow door . . .' Instead of an interesting piece of theological information came a personal call to repentance (Lk 13^{23, 24}). How penetrating too were the words to the Samaritan woman: 'The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither' (Jn 4^{15, 16}; see also Mk 10^{37, 38} and Lk 7³⁹⁻⁴³).

In the normal teaching of Jesus questions figured prominently. For an illustration of this fact one may turn to the Sermon on the Mount. Every chapter yields several examples:—

- Mt 5¹³. 'If the salt have lost its savour, where-with shall it be salted?'
- „ 5^{46, 47}. 'For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?'
- „ 6²⁵⁻²⁸. 'Is not the life more than the food, and the body than the raiment? Behold the birds. . . . Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment?'
- „ 6³⁰. 'But if God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith?'
- „ 7^{3, 4}. 'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, etc. . . .?'
- „ 7⁹⁻¹¹. 'Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone, etc. . . .?'
- „ 7¹⁶. 'Do men gather grapes of thorns, or figs of thistles?'

Confining our attention for the moment to the First Gospel, we may easily find other occasions when Jesus taught men by questioning them, Mt 16²⁶ 17²⁵ 18¹² 23¹⁷. The turning point of His ministry was marked by the question at Caesarea Philippi, Mt 16¹³. (Even after the Resurrection He was still asking questions! see Lk 24^{26, 38}, Jn 21¹⁵.)

Jesus clearly used this method in order to make

men think for themselves, to set them on the road of finding their own answers, so that His truth was not something foreign imposed upon them from without but became the natural growth of their own thought, a structure reared on their own foundations. Every wise teacher knows it is better to stimulate the pupil's mind to make his own discoveries than merely to pour into it a lot of information.

The Feeding of the Five Thousand illustrates the principle which Jesus followed. Mk 6³⁷⁻³⁸ (quoted above, No. 7): 'How many loaves have ye?' He didn't provide the meal out of nothing; He began with what they had. It was small but He made that the foundation. It was the same with the hunger of the questioning mind; He seemed to say, 'Go and see what you can muster yourself by way of an answer first; in the face of this problem, how many loaves have you?' He always set men doing something for themselves, however helpless they seemed. 'Go and wash in Siloam.' 'Show yourself to the priest.'

A parasite obtains food without working for it; the dodder and the tape-worm simply get nourishment from some healthy organism without doing any work themselves. Now, Jesus was determined that His disciples should not be spiritual parasites. He did not give them simple truth ready to be absorbed, but He presented it in such a way that they had to work for it and make it their own. He taught in parables not to simplify, but to provide an enigmatic covering which kept the truth from the careless and preserved it for the earnest. Those who took the trouble of working their way through the shell found the real meaning, and the truth dawned on them with all the freshness of a personal discovery.

It is interesting to compare His method with that of Socrates, who also taught men by asking questions. He had little positive teaching of his own but went about as an embodied mark of interrogation, and men learned more by the questions of Socrates (as they still can to-day) than from many volumes of information. He maintained that, like his mother, 'the burly Phaenarete,' he was really a mid-wife; he helped other men to bring their own thoughts to birth.¹ He would say in his ironical way that he had no ideas of his own, but by his questions he

¹ That this conceit is not a Platonic embellishment is shown by Aristophanes' *Clouds* (135-7), where a member of Socrates' 'mind-factory' says:

ἀμαθίς γε νῆ Δι' ὅστις οὐτωςὶ σφόδρα
ἀπεριμερίμῳς τὴν θύραν λελακτικὰς
καὶ φροντίδ' ἐξήμβλωκας ἐξηρημένην.

could urge other minds to produce theirs. (See the famous passage *Theaetetus*, 150 B-D.)

A fascinating section of the *Meno* tells how Socrates one day calls a slave boy, and drawing a square on the ground asks him to draw one twice as big. The boy draws a side twice as long as that of the original square and then finds that this square is four times as big. Socrates keeps on questioning him and making adroit remarks until finally the boy discovers that a square on the diagonal has twice the area. Socrates turns triumphantly to his friends and points out that he has told the boy nothing; he found it out himself and must have known all along; the truth was already buried in his soul and only needed liberating, for the process of learning is really recollection (*ἀναμνησις*). May we not say that Jesus too held that the truth was buried in every man's soul? a part of His message was already written on the human heart, encrusted over with human traditions, obscured by bad habits, but if only men would turn and become as little children, stripping off all the encrustation, then they would see! And so He was not concerned with giving men masses of information to swallow, but with adjusting their life and vision in such a way that they would find the truth for themselves.

It is surely significant that Jesus never gave men carefully tabulated articles of belief. Instead of creeds He offered parables, and instead of a code of morals, paradoxes. Those who came with their questions expecting a lucid and cogent answer were disappointed when all they got was another question. In the same way, many are offended to-day because Jesus had nothing definite to say about slavery,

economics, government, etc. But He had such profound respect for human personality that He refused to give ready-made conclusions; with Him there were no short cuts to the truth.

Some one has suggested, for a coat of arms of the present age, a question mark rampant and three bishops dormant! And it is true that the question marks are rampant enough. We demand pronouncements and encyclicals; we want other people to do our thinking for us. But Jesus wants the free development of the personality and a fresh personal discovery of the truth. He took tremendous risks in following this method, but He was determined that His followers should not be a lot of parasites, sheltering among infallible authorities, but that they should fight their own battles and do their own wrestling with reality.

In this way He combined authority and private judgment; He avoided the dilemma by teaching men in a way that preserved and developed personal initiative and inquiry. With us an age of oppressive authority is followed by one of irresponsible individualism. But in a wonderful way Jesus avoided the perils of two extremes and conserved what was good in each.

In conclusion, it may be pointed out that the presence of the same feature in all the Gospels confirms our confidence in them as historical documents. If the separate paragraphs had been manufactured by the Early Church in the manner suggested by some of the more extreme of the Form Critics, it would have been impossible for this definite personal trait in the character of Jesus to have emerged.

Entre Nous.

Problem of the Jews.

In his new book, *The Church and the New Order* (S.C.M.; 6s. net), Dr. William Paton naturally has something to say about the problems of the Jews. He finds that these are six in number. (1) There is the fact that the Nazi domination of Europe is producing a destitute proletariat out of the Jews. How can they be restored to a worthy place in the social order? (2) Anti-semitic legislation is now incorporated into legal codes, and anti-semitism is a big vested interest. Any immediate reversal here will be difficult. (3) Where there

are economic problems in countries such as Poland this tends to become a 'Jewish' problem because the Jews being different inevitably become the scapegoat. (4) As there are about sixteen millions of Jews there is little likelihood that emigration can solve the Jewish problem although it can do much. (5) The Jew is made partly by his tradition and partly by his experience, which has been supplied to him by the Gentiles. And so the problem is, as Mr. Louis Golding observes, at least as much a Gentile problem as a Jewish. (6) There is the question of Zionism.

'Christians need to be greatly concerned about these problems of the Jews, for two reasons. One is that the Jew believes, and with some justice, that his sufferings through the centuries have been caused by Christians who hold him guilty of the crucifixion of Jesus Christ. I have met educated and cultivated Jews who believe that this is still so, and that the way in which the story of our Lord is taught to the young must have the effect of creating anti-semitism. I can only repeat, with hearty agreement, a remark made to me by Dr. William Adams Brown of New York. "I was never taught when I was a child that it was the Jews who killed Jesus. I was taught that it was my sins and the sins of other people like me that brought Him to the cross."'

'The other reason for the importance of the lot of Jewry to the Christian Church is that that same particularity which is an offence in the Jew arises from something which in its completed form is vital to the Christian revelation. The Jew is always a nuisance to every community which wishes to be wholly homogeneous, and where the rulers suspect and fear all variety and individuality. A community that is bound by a divine law, the Torah, is inevitably suspect to Nazi rulers. But the Christian religion, while it has removed all limitations of race and nation from its promises, holds as its inmost *arcandum* of faith that the very God became incarnate at a point in space and time, and offers as its central philosophical problem the revelation of the infinite in the particular. For this reason Christians should be on guard when anti-semitism raises its ugly head. As Professor Macmurray once remarked to me: "When you find anti-semitism you may be sure that the real fight is about Christianity"—a paradox, but one that contains a vital truth.'

A question which Dr. Paton asks is, 'Will the religion of the Jews outlast a prolonged period of assimilation should the Gentile world decide to treat him just as a human being and not as a Jew?' There is some evidence that Judaism as a religion, is at a low-ebb—there is, for example, no doubt about the emptiness of its synagogues. But this is Judaism as seen by the outsider. As seen through the eyes of a Jew the picture is very different. There is an interesting and curious article in *The International Review of Missions* for July by Hans Kosmala which gives the Jewish orthodox point of view on the question of religious assimilation.

How can Judaism and Christianity come together. Mr. Kosmala states what he believes

to be the traditional view. He believes that the Jews have a missionary task towards the Gentiles—not to make Jewish proselytes amongst Christians, but to make them true sons of Noah. What is open to Christians is not Judaism but Noachism. They are not and cannot be the people of the Covenant—the Covenant made with Abraham—but there was an earlier Covenant, the one which God made with Noah, and there were commandments which the sons of Noah were to observe.

'The sons of Noah were given seven commandments: in respect of idolatry, incest (unchastity), shedding of blood, profanation of the name of God, justice, robbery, cutting off of flesh or limb from a living animal (GenR Noah 34, 8).

'Whosoever receives the seven commandments, and is careful to observe them, he is one of the pious of the nations of the world, and has a share in the world to come (Maimonides, HMe1 8, 10).

'Thus Moses, our master, has commanded us, by Divine tradition, to compel all that come into the world to take upon themselves the commandments imposed upon the sons of Noah, and whosoever will not receive them is to be put to death' (Maimonides, l.c.).

But Christianity must first be radically modified as it transgresses the commandments in respect of idolatry and profanation of the name of God. 'Jesus was condemned to death because he regarded himself as "the Son of God." This was profanation. Christianity worships Jesus as God, not to mention the Trinity. This is profanation and idolatry.'

What is left of Christianity? There is left, Mr. Kosmala says, 'the manhood of Jesus and his sublime moral teaching.' 'Liberal Christianity,' he says, 'already serves as the forerunner and pioneer of Noachism.' To this *The Modern Churchman* replies. 'Had Mr. Hans Kosmala told his readers that the regeneration of Judaism was to be effected on the lines of Liberal Judaism as expounded by Dr. Claude Montefiore and its other able leaders in Great Britain and America, and that through this movement in conjunction with Liberal Christianity the religious forces of Judaism and Christianity would be finally united, we should not only have welcomed his prognostications but have regarded them as credible. As Liberal Christians we are convinced that it is only along these lines that the middle wall of partition between Judaism and Christianity can be broken down. But when Mr. Hans Kosmala propounds the view

that this union is to be secured by means of Noachism we regard his forecast as due to a vision of the night inspired by reading, before retiring to bed, Mr. H. G. Wells' latest *jeu d'esprit*, *All Aboard for Ararat*.'

Pat McCormick.

No life could have been more crowded than that of the Rev. Pat McCormick from the time when he was ordained. He gave up a chaplaincy in the Army because he saw the need of men to minister to the gold-miners. He took a job at Jumpers Deep near Jo'burg. 'The men were a tough, hard-drinking, hard-swearing lot, and the arrival of a preacher was not welcome. They ragged him mercilessly. They deliberately swore in his presence and told every kind of story they thought would shock him, and referred to him always as "the Preacher." But Pat "took it" in his own quiet way, although inwardly he often despaired. He joined the famous Wanderers' Rugby Football Club in Johannesburg, where the men congregated on Saturday afternoons. Pat was a fine, hefty forward, and a magnificent tackler, and the men watched and cheered as many a giant hurtling down the field was brought to earth. Pat used to tell a story of a pastoral visit he paid in his early days at Jumpers Deep. He knocked at the door of a hut and was told to come in. When they saw it was the Preacher he was met with scowls. Suddenly one of the men said, "Are you the parson bloke wot plays for the Wanderers?" Pat said he was. "Come in then, sir," was the hearty welcome, "and have a glass of beer." So he went in and they had a long yarn.'

When war broke out in 1914 he joined up. 'Within a month of joining the Army he saw active service, within a year he was chaplain to a Brigade, within two years he was chaplain to a Division, within three years he was chaplain to a Corps, and before the end of the war he was Acting Chaplain General at Boulogne. He was awarded the D.S.O. and mentioned in despatches on four occasions.'

After the war there came his time at Croydon. 'To make Croydon a better place to live in,' he said, 'does not merely mean that people should have a good time; but that Croydon should be made a place where every citizen may have the fullest possible life. Where men will live together in goodwill, where the strong will help the weak and the rich assist the poor; where every one will try to deal with others as they would like others to deal with them. That is our objective. It is the

objective for which many men in the war gave their all.'

But it is with St. Martin's that Pat McCormick's name will be associated most closely. The work that he did there was tremendous, and this in addition to broadcasting and much public speaking elsewhere. In the present war the life in the Crypt of St. Martin's has been an outstanding feature of London. 'Every night, nowadays, underground, in the bowels of St. Martin-in-the-Fields, a new teeming life, possibly the embryo of a new order of society, can be witnessed. About dusk the first shelterers begin to arrive with their baggage, blankets, and bedding, and choose out their favourite corners in the Crypt. By eight o'clock the place is fairly full, and queues of people outside the dormitories awaiting admission.

'About nine, Pat would walk slowly through the crowds. He would stop and chat to the people as he passed from one to another. For one thing he must go and see Baby Martin, so named because he was practically born in the Crypt. His mother was rushed to the Charing Cross Hospital just in time for the happy event; and returned to the Crypt nine days afterwards and has lived there ever since.

'A party of Jews congregate around the altar. Deny the Saviour they may or may not, but they do not hesitate to come to His church, in a very real sense "to be saved." Then there is the picturesque old man with a mass of snow-white hair and flowing beard, looking like a Rip Van Winkle from another world.

'At nine o'clock, standing in front of the altar, Pat would call for silence, give out any notices which he thought necessary, with a joke thrown in to cheer the many heavy-laden hearts, and then, "We will say a prayer." It was always the same prayer: "Grant to us, Lord, the royalty of inward happiness and the serenity which comes from living close to Thee. Daily renew in us a sense of joy and let Thy Spirit dwell in our hearts that we may bear about the infection of a good courage, and may meet all life's ills and accidents, yea, even death itself, with gallant and high-hearted happiness, giving Thee thanks always for all things."

The short 'Life' of Dick Sheppard by the Rev. R. J. Northcott will be remembered. He has now written on somewhat similar lines that of *Pat McCormick* (Longmans; 3s. 6d. net), and it is from this that we have taken the above extracts. We have only one criticism to make—it is too short.

**The Interpretation of God's Will
in the Present Crisis.**

Professor John Baillie speaking at the General Assembly of the Church of Scotland in May said: 'There is no more hopeful feature of the present situation than the fact that reason, humanity, freedom, and brotherhood are beginning to wonder whether they are not to find, after all, their stoutest ally in the Christian Church, whether those ideals of theirs can continue to exist and be a power in the world unless they find themselves back to the shelter of a full Christian conviction.

'The present muddle cannot be set right by the mere fact of victory in war. It will only give to our Western nations a chance of so mending their ways that the same disaster will not soon again occur.

'The Church must not think of herself as merely defending an order of society which is now being threatened by our foes. The Church must think of herself as pointing the way, by God's help, to a better order—an order which will no longer bear the seeds of its own dissolution.

'If Christian thought and initiative can give a lead in that direction I believe signs are not wanting that men may be ready to follow. I believe there is a subconsciousness in the mind of our nation, especially since the collapse of France, that our enemies, being possessed of a devil, have a kind of strength that we can never oppose with sufficient power on the basis of merely secular national philosophy.

'The Church's great duty and opportunity in our time is to raise that subconscious feeling to full consciousness, fortify it and instruct it to the ends of the Christian gospel.'

James Chalmers.

A hundred years ago James Chalmers, missionary and saint, was born. Robert Louis Stevenson felt for him 'a kind of hero-worship, a greater admiration than for any man of modern times except Charles Gordon.' He describes him as 'a big, stout, wildish looking man, iron-grey, with big bold black eyes and a deep straight furrow down each cheek.' 'Ilico,' writing in *The British Weekly*, says: 'One of my very early recollections is of being taken to a missionary meeting with a tea attached to it. At tea, by luck or courtesy or guile, I sat immediately in front of him across the long table. I ventured to speak to him. He spoke to me. What we said to one another, he and I, is no business of yours; besides, I cannot remember,

'Afterwards I listened to his address. His words, so the psychologists assure me, lie to this day in my unconscious regions. But whatever he said, he was real; he had actually preached to the heathen, and he was splendid. A very short time afterwards news was brought to us that James Chalmers of New Guinea had died a martyr's death. He had been done to death like that in preaching the Gospel to the heathen; he was a martyr like the martyrs of old, and I had seen and spoken with a martyr.

'James Chalmers, missionary and martyr, is not only an heroic figure; he is also a symbol. In the last resort there are only two ways of dealing with "primitive" peoples—the way of missions and the way of violence and exploitation. There are many blots upon our imperial history, but we have tried, and are ever more deliberately and consciously trying, to exercise our suzerainty as a trust. The martyrdom of James Chalmers was followed in due time by the governorship of the famous brother of Dr. Gilbert Murray; the one was the glory of the Church, the other of the Christian State.'

Walk and Pray.

In 1896 James Chalmers was in England. When speaking at a crowded meeting at Plymouth, one of the stories he told has been remembered by the Rev. W. J. Hatch, who was in charge of the meeting: 'It stands out vividly in my memory. His party had visited a new district in Papua, and a real gang of cannibals followed them as they walked back to their boat some distance along the shore. The Papuans saw their visitors would soon be gone, and, if action were not taken quickly, they would miss a high-class feast, so one section of the crowd proposed to catch, hold and kill the company. They were not unanimous, as sharing might be difficult afterwards. The Samoan teachers with him became nervous and suggested that they should kneel down and pray to God for protection. "No," said Chalmers, "let us walk along and pray," and, throwing handfuls of beads among the savages, the party made off to the boat in double-quick time. Most of them got safely away.'



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